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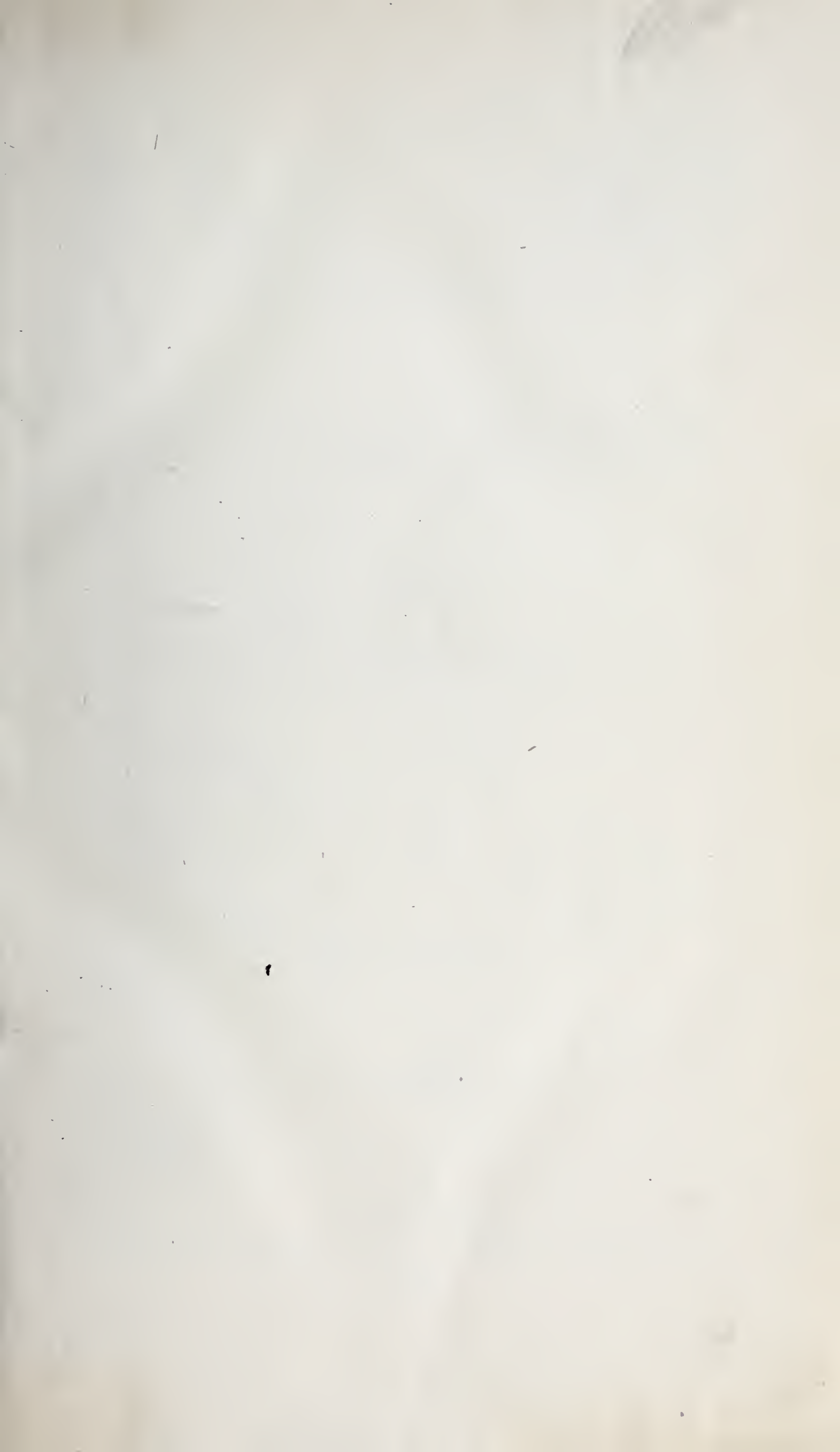




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THE



EVANGELICAL

# QUARTERLY REVIEW.

EDITED BY

M. L. STOEVER,

Professor in Pennsylvania College.



VOLUME XVII.



GETTYSBURG:

J. E. WIBLE, PRINTER, NORTH-EAST CORNER OF THE DIAMOND.

1866.



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The *Evangelical Quarterly Review*, edited by M. L. Stoever, Professor in Pennsylvania College, and published in Gettysburg, is one of the ablest periodicals of the country. It is occupied with discussions of the great questions in theology, Biblical criticism, Church history, philosophy and literature, and to the exposition and defence of the doctrines of the Evangelical (Lutheran) Church. Its articles are, in large measure, from able American divines, professors and scholars, but it also gives place to translations from the best German and other foreign journals and Reviews. Though denominational in character, it is Christian in spirit, and deserves the support of the clergy and intelligent laity of all sections of the universal Church. The number before us contains articles on the "Hand of God in the War," on "Politics and the Pulpit," "The Poetry of the Bible," "Lutheran Hymnology," "Elders," "Sartorius, Holy Love of God," "Dr. Luthardt's Contrast of the Two Generic Aspects of the World," and an article of marked ability and value upon "The United States Christian Commission."—*The Times (New York)*.

The *Evangelical Quarterly Review*, for October, opens with a very sensible article on *Church Music* by Rev. M. Valentine. Interesting sketches of the sainted Kellers, father and son, follow. Dr. Ziegler gives us an article on *Natural Theology*, a valuable, well arranged syllabus. Dr. Baugher discusses *True Greatness* with his characteristic vigor and practical force. Rev. E. W. Hutter considers *The Cross* in four aspects. On the subject of the cross as a symbol he is thoroughly Protestant, without running into radicalism. Dr. Charles F. Schaeffer gives us one of his admirable translations, *Marriage*, from Zeller's Biblical Dictionary. Then come the Addresses, delivered at Dr. Brown's inauguration. Dr. Sternberg discusses *Pilate's Question, What is Truth*. Rev. Mr. Holman's article, *The Laborers are Few*, is a very timely one, characterized by very just views, well put.—*Lutheran & Missionary*.

The articles are all good. Rev. M. Valentine's on "Church Music," is rich in thought and happy in expression. "The Clerical Reminiscences are in the author's best style and happiest vein. In the article on "Natural Theology, the thoughts are all plain and clear, and the words are of the purest Saxon type. "True Greatness," Dr. Baugher, is highly instructive. "The Cross," by Rev. E. W. Hutter, is excellent. The article on "Marriage," from the German of Zeller's Wörterbuch, by Prof. C. F. Schaeffer, is a learned production and throws much light upon the subject. Dr. Lochman's Address, at the Inauguration of Dr. Brown, is sensible, and can be read with profit. Professor Brown's Inaugural is a clear, able, timely production. Professor Sternberg's article is worthy of the high reputation of the author. "The Laborers are Few," by Rev. S. A. Holman, is forcible, well-digested and well-written article, and deserves the attention of the whole Church. We might say more about this rich and instructive Number of the *Review*, but we could not say less.—*Lutheran Observer*.

The *Evangelical Quarterly Review*, for October, brings its usual variety of articles adapted to different tastes. The *Review* is always a welcome visitor.—*Lutheran Standard*.

The *Evangelical Review*, for October, has come to hand, and is one of varied interest.—*American Lutheran*.

The articles, generally, are of a high order of literary merit, and the Inauguration Addresses, by Drs. Lochman and Brown at Gettysburg, are of no little theological interest in connection with the position of the Evangelical Lutheran Church.—*The Evangelist (New York)*.

The October Number of this Quarterly, contains a number of articles of great interest and practical value.—*German Reformed Messenger*.

THE  
EVANGELICAL  
QUARTERLY REVIEW.

NO. LXV.

JANUARY, 1866.

ARTICLE I.

THE DESCENSUS AD INFEROS.

By J. ISIDOR MOMBERT, D.D., Lancaster, Pa.

OUR treatment of this article of the Apostles' Creed will be conducted in the order adopted by Bp. Browne in his work of the 39 articles, viz.: 1. The meaning of the word *hell*. 2. The meaning of Christ's *descent* thither. 3. The *object* of that descent.

I. The meaning of the word *hell*.

The fifth article of the English version of the Apostles' creed reads. "He descended into *hell*," and corresponds to the Latin "*descendit ad inferna*," "*descendit in inferna*," "*descendit ad inferos*," "*descendit ad infernum*," and to the Greek κατελθόντα εἰς τὰ κατώτατα, εἰς τὰ καταχθόνια κατελθόντα, κατελθόντα εἰς ᾅδου

The English *hell*, from the Anglo-Saxon *helan*, to cover, answering to the German *Hölle*, and connected with the German "*hüllen*," to cover, "*Höhle*," a hollow, a cavern, a cov-

\* An Exposition of the Thirty-Nine Articles, by *Edward Harold Browne, D. D.*, Lord Bishop, of Ely, first American from the 5th London Edition.



ered and concealed place, is *etymologically* dissociated from the place of punishment, and denotes, primarily, a covered or hidden place. Traces of this ancient meaning of the word *hell* are discovered in the verb *hele*, to hide, and the noun *hellier* and *heler*, a tiler or coverer, still in use in several parts of England. *Bosworth* says "The old *Halla* or *Walhalla*, the abode of death of the Northern nations, may be the origin of *hell*;" and *Versetegan*: "*Hell* hath like apt appellation (as *heaven*) as being *helledover*—that is to say, *hidden* or covered in low obscurity."

In the English New Testament the word *hell* sometimes represents the Greek *ᾅδης* and sometimes *γέεννα*. The latter signifies the place of torment or eternal abode of the wicked and is not used in the Creeds to denote the locality to which Christ descended. The Latin and Greek terms, as stated above, are the representatives of the English *hell*, and their etymology has now to be briefly noticed.

*τὰ κατώτατα* is rendered in Latin *inferna*; AUGUSTINE (*de Gen. ad lit.* XII 34) says: "*Inferi, eo quod infra sint, Latine appellantur.*" NONIUS MARCELLUS (I, 221): "*Inferum ab imo dictum, unde inferi quibus infernis nihil.*"

*ᾅδης*, generally derived from *a* privat. and *ιδεῖν*, would signify something *unseen*, if this derivation can be established ("the aspirate in Attic makes it very dubious," *Liddell and Scott*); its accepted meaning is the *nether world*. In this sense it seems to have been understood by those who make *ᾅδης* the equivalent of the Latin *inferi*, *inferni*, which are derived from the Greek *ἔνεροι*, with the Æolic digamma, *ἔνφεροι*. Etym.: "*Ἐνέροι, οἱ νεκροὶ, ἀπὸ τοῦ ἐν τῇ ἔρα κείσθαι, οἱ ἐστὶν ἐν τῇ γῇ.*" *Suid.* *Ἐνέροις, νεκροῖς, ἀπὸ τοῦ ἐν τῇ ἔρα κείσθαι.* The Greek *ἔρα* is the same as the Hebrew *עַרָא*, the Chaldee and Syriac *עַרָא*, answering to the English *earth* and the German *Erde*. It is remarkable that in Chaldee and Syriac *עַרָא* is a preposition and signifies *below*.

*Hades* among the Greeks bore the general signification that it was the place to which the manes or spirits of the dead went after their burial. Sometimes it was used to denote not more than the grave or death (*Pind.* P. 5, 130, 1. 6 (5); *Aesh.* Ag. 667. cf. *Eur.* Alc. 13; *Hipp.* 1047). *Hades* was the god of the nether world (*Hes.* Th. 455), which consisted of two parts the happy fields of *Elysium* and the gloomy realms of *Tartarus*, (*Hom.* Od. XI. *Virg.* Aen. VI, 540–543,



*Hic locus est partes ubi se via findit in ambas :  
Dextera, quae Ditis magni sub moenia tendit ;  
Hac iter Elysium nobis ; at læva malorum  
Exercet poenas, et ad impia Tartara mittit."*)

The *Jews* believed that the soul after death was in a state of consciousness and consigned either to happiness or misery. The place or state they called *sheol* (שְׁאוֹל) in Hebrew, or *Hades* (ᾍδης) in Greek. Deriving שְׁאוֹל from שָׁאֵל to ask, to summon, it would signify the place to which all are summoned, which has an insatiable craving for all (Prov. 27 : 20), and is the common habitation of the totality of the dead, both of the good and the evil (Gen. 37 : 35 ; 1 Sam. 28 ; Hab. 2 : 5 ; Ps. 6 : 6 ; 89 : 49. They conceived *sheol* to be a silent Ps. 94 : 17 ; 115 : 17, gloomy Job 10 : 21, sq. place, a place of rest, under ground, Numb. 16 : 30, 33 ; Job 11 : 7, 8, without attraction or enjoyment, subjecting those who go to it, to a melancholy and shadowy sort of existence. Hence שְׁאוֹל is sometimes synonymous with אֲבֵרֵי. This the earliest conception of *sheol* rises in the later portions of the Old Testament and especially in the Messianic passages to the hope of an awaking from the sleep of death and to a coming to God, Ps. 17 : 15 ; Eccl. 3 : 21 ; 12 : 7 ; Is. 25 : 8 ; 26 : 19 ; Hos. 13 : 14 ; Dan. 12 : 2, 13, actually refers to a standing in his lot at the end of the days, to an awaking of the sleepers in the dust of the earth, some of whom should awake to everlasting life, and some to shame and everlasting contempt. "*Lightfoot*, *Horae Heb.* on Luke 16 : 22 ; 23 : 43, has shown that the Jewish schools dispose of the souls of the righteous till the resurrection under the threefold phrase : 1st, "the Garden of Eden" answering to the "Paradise" of the New Testament, Luke 23 : 43 ; 2d, "Under the throne of glory," being nearly parallel with the expression in Rev. 6 : 9, of souls crying "under the altar ;" for the Jews conceived the altar to be the throne of the Divine Majesty ; 3d, "In Abraham's bosom," which is the expression adopted by our Lord in the parable of Dives and Lazarus, Luke 16 : 22. He shows that the abode of the wicked before the Judgment is placed by the same Rabbins within sight of the abode of the just, and so that the one can converse with the other, as Dives is by our Lord represented as conversing with Abraham. From these, and similar authorities, we may conclude, that the Jews, like the heathen, looked for a state immediately after death, which in their popular language was said to be under ground, and in their ordinary phraseology was called *Sheol*,



*Hades, Hell*; that in this state were both the just and the unjust; the latter in a state of misery, the former in blissful enjoyment, called sometimes "Paradise, the Garden of Eden," sometimes "beneath the throne of glory," sometimes "in Abraham's bosom," Browne l. c. A. 86.

We have now to ascertain the sense in which *Hades* is used in the *New Testament*. A brief examination of the passages referred to in the preceding extract will answer our purpose. Our Lord's promise to the dying malefactor, "Verily I say unto thee, to-day shalt thou be with me in Paradise," Luke 23 : 43, plainly shows, that Paradise is not heaven, for Christ did not go from the cross to heaven, but His Body was laid into the tomb and His soul, as we shall show hereafter, went to hell or Hades. The soul of the malefactor, therefore, went not to heaven but to Hades or Paradise.

Again, in the parable of Dives and Lazarus, Christ represents the soul of Dives in hell and that of Lazarus in Abraham's bosom, the one undergoing torments, the other experiencing comfort. Both are in the same *general* abode but in separate *regions*, kept asunder by an impassable gulf. Dives can see Lazarus, and Abraham hears and converses with Dives—but all intercourse between the occupants of either place is impossible. The place where Dives endured agonizing pains is expressly called *Hades*, Luke 16 : 23. Hades and *Abraham's bosom* designate not a final, but an *intermediate* abode, for that the events of the parable transpired before the Resurrection and the Judgment is evident from what we read in vv. 27, 28. The brothers of Dives were alive on earth, unbelieving and impenitent like himself, and his request is that Lazarus should be sent "to testify unto them, lest they may also come into this place of torment."

*The souls under the altar*, Rev. 6 : 9—11, also are represented in a state of rest, clothed with white robes and comforted with hope. Their condition is one of *expectant*, not of *consummated* bliss. These examples show that our Lord and His Apostles use the terms "Paradise," "Abraham's bosom," "under the altar," and "Hades" in the same sense in which they are employed by Jewish writers. The idea of an intermediate state between death and the Resurrection of the dead and the Judgment, is also clearly taught by the writers of the New Testament, and it is equally clear from the forementioned passages, that the intermediate state is one of consciousness. Take, for instance, the words of our Lord: "Fear not them which kill the body, but are not able to kill

the soul," Matt. 10 : 28. Here a distinction is plainly drawn between the effect of death on the body and on the soul. If death suspends the life of both, then men *are* able to kill both; then they can kill the soul as much as the body, they can reduce the body to a state of corruption and the soul to a state of insensibility; but our Lord distinctly asserts the contrary; He says that they can kill the body and reduce it to a state of corruption, but that they can not kill the soul, they cannot suspend its life, now or ever. The apostle St. Paul says that death is gain to him, adding "I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better," Phil. 1 : 21, 23. How would death be better than life, if death were annihilation? and could he describe a state of annihilation or insensibility as "being with Christ?" But this condition is not final and perfect, for the same inspired writer says elsewhere, (2 Cor. 5 : 1-8) that while he would rather be absent from the body and present with the Lord, he yearns for the consummation of bliss by being clothed upon with the house from heaven, that is, with the resurrection body. He tells us that the sleep of death, which he describes as being "with Christ," and "present with the Lord," shall be changed into eternal life at the last trump, 1 Cor. 15. All the passages in which *eternal life* is promised to believers, imply that death, however it does affect the body, cannot destroy, annihilate, or even suspend in a state of insensibility, the immaterial part of our nature. The promise of *eternal life* is absolute, but its full fruition is uniformly referred to the resurrection of the dead and the last Judgment. We hold that it is impossible to entertain a sound and scriptural belief in the Resurrection and the Judgment without a belief in the intermediate state as one, in which *life* with the adjuncts of consciousness and sensibility continues to be the prerogative of the soul. Without discussing this question at greater length, we refer to the following passages in addition to those already noticed, in proof of the position we hold: Matt. 13 : 40 ; 16 : 27 ; 25 : 31-33 ; Mark 8 : 38 ; Luke 14 : 14 ; 23 : 46 ; John 5 : 28, 29 ; Acts 17 : 31 ; 1 Cor. 15 ; 2 Cor. 4 : 14 ; 5 : 10, 11 ; Phil. 3 : 20, 21 ; Col. 3 : 4 ; 1 Thess. 4 : 13-17 ; 5 : 2, 3, 23 ; 2 Thess. 1 : 6-10 ; 2 Tim. 4 : 1, 8 ; Heb. 9 : 27, 28 ; Jas. 5 : 7, 8 ; 1 Pet. 4 : 5 ; 5 : 4 ; 2 Pet. 3 : 10-12 ; Rev. 20 : 13-15, of also, Rom. 8 : 19-23 ; Heb. 11 : 40 ; 12 : 23. A careful examination of these and other passages of Scripture, will show that the manner in which



the doctrine of the intermediate state, is ignored and explained away by many, is as unscriptural and unevangelical as the Romish perversion of it into purgatory, that the soul at death passes neither to heaven, nor remains in a state of unconsciousness until the Judgment, but that *Hades* is to the souls of the righteous a state and place of partial bliss, and to the wicked a state and place of partial misery, destined in either case to be perfected and consummated respectively into the absolute bliss of heaven and the absolute misery of hell (*Gehenna*). This was the view of the early fathers, and a few citations from their writings will be found in place.

*Justin Martyr* (Dial. p. 307. Paris 1650) says: "Those who say that there is no resurrection, but that immediately after death their souls are taken up to heaven, these are not to be accounted either Christians or Jews." His own view he states thus explicitly: "I hold that no souls die (that would be a Godsend to the wicked); but the souls of good men remain in a better, of bad men, in a worse place, awaiting the time of judgment." Dial. p. 222.

*Tertullian* asserts that the souls of all men go to *Hades* (*infern*) until the Resurrection, the souls of the just being in that part of *Hades*, called the bosom of Abraham or Paradise. *De Anima*, cap. 55.

*Irenæus* says that the souls of Christians "go into the place prepared for them by God, and there remain awaiting the Resurrection; after which they shall receive their bodies again and rise complete, that is, in the body, as the Lord arose, and thus shall come to the vision of God." *Iren.* 5: 31.

*Origen* affirms that "not even the apostles have received their perfect bliss; for the saints at their departure hence do not attain the full rewards of their labors, but are awaiting us, who shall remain on earth, loitering though we be and slack." *Hom. VII, in Lev. Numb. 2.*

*Lactantius* declares the same belief saying: "Let no one think that souls are judged immediately after death; for they are all retained in the same common place of keeping, until the time come when the Supreme Judge shall inquire into their good or evil deeds." *Instit. Div. VII, 21.*

*Hilary* says that it is "the law of human necessity that bodies should be buried and souls descend to hell or *Hades*" (*ad inferos*);—"that the faithful, who depart out of the body, are reserved in the safe keeping of the Lord for an entrance to the kingdom of heaven, being in the meantime



placed in Abraham's bosom, whither the wicked cannot enter on account of the great gulf fixed between them, until the time comes when they shall enter into the kingdom of heaven." *Hil.* In Psalm 138 and Psalm 120. Ed. Benedict. col. 514, 383.

*Ambrose* is very precise: "While the fulness of time is expected, the souls await the reward which is in store for them. Some pain awaits, others glory. But in the mean time the former are not without trouble, nor are the latter without enjoyment." *De Bono Mortis*, C. X.

*Augustine* declares: "The time between death and final resurrection holds the souls in hidden receptacles, according as each soul is meet for rest or punishment." *Enchirid. ad Laurent*, c. 109. Tom. 6, p. 236.\*

We proceed now to the second head of our inquiry, viz.: *The meaning of our Lord's descent into hell.*

First of all we must state that the words "he descended into hell" are found in no creed anterior to that of the Church of Aquileia, about A. D. 400, although they are contained in a sort of exposition of the Christian faith given by Eusebius, which he translated from the Syriac, and which he states to have been given by Thaddaeus, the brother of the apostle Thomas, to the people of Edessa." *Browne*, p. 92. A list of the Creeds, in which the words are wanting, may be seen in *Pearson*, Art. 5, p. 340. They are found however in the *Roman Creed*, in that ascribed to *Athanasius*, A. D., 600, in the Creed of the Council of Ariminum, and in that of the fourth Council of Toledo, held in the year 633, and in that of the sixteenth Council of Toledo, held in the year 693. Although not found in the early Creeds, our Lord's descent into hell, was very generally received as an article of faith from the earliest times. In addition to the passages already given, we may cite the following, as embodying the sentiments of some of the most ancient Christian writers.

*Irenæus* (V. 31): "Since our Lord went to the middle of the shadow of death, where were the souls of the dead, and after that rose again with his body, it is manifest that also the souls of his disciples, for whom the Lord has also done this, shall go to the invisible place, appointed to men by God."

*Tertullian* (*de Anima*, 6, 55): "Christ, who is God and man, died according to the Scriptures, was buried, and went

\* These passages are taken from Bishop Browne's work, pp. 87, 88.

through the form of human death in Hades (*apud inferos*); nor did he ascend into heaven till he had gone down to the lower parts of the earth."

The language of *Athanasius*, as given by *Lord King* and warranted by the passages to which we refer is as follows: "Whilst Christ's body lay buried in the grave, his soul went into hell, to perform in that place those several actions and operations, which were necessary for the complete redemption and salvation of mankind; that he performed, after his death, different actions by his two essential parts: by his body he lay in the grave, by his soul he went into hell and vanquished death. (See *Athan. de Salut. adv. Jes. Christ. et adv. Appolinarium*, Tom. 1, p. 645, *ibid. de Trinit. c. 7; de Incarnatione Christi lib. 1, 6, 13.*) The early fathers used the doctrine of our Lord's descent into hell as an argument against the Arian and Appolinarism heresies, according to which Jesus Christ had not a natural human soul and Appolinarism taught that Christ had no proper intellectual or rational soul, but that the Word was to him, in place of a soul; and the arguments produced by the fathers for the conviction of this error was, that *Christ descended into hell*, which the Appolinarism could not deny; and that this descent was not made by his divinity, nor by his body, but by the motion and presence of his soul, and consequently, that he had a soul distinct both from his flesh and from the Word, "(*Pearson*, p. 358.) Nothing could be clearer or more to the point than the following passage from *Fulgentius ad Trasimund, Lib. 3, c. 34*, "*Humanitas vera Filii Dei nec tota in sepulcro fuit, nec tota in inferno; sed in sepulchro secundum animam ad infernum Christus descendit; et secundum eandem animam ab inferno ad carnem, quam in sepulchro reliquerat, rediit, secundum divinitatem vero suam, quæ nec loco tenetur, nec fine concluditur, totus fuit in sepulcro cum carne, totus inferno cum anima; ac per hoc plenus fuit ubique Christus; quia non est Deus ab humanitate quam susceperat separatus, qui et in anima sua fuit, ut solutis inferni doloribus ab inferno victrix rediret, et in carne sua fuit, ut celeri resurrectione corrumpi non posset.*"

The proof adduced from Holy Scripture for the doctrine of our Lord's descent into hell consists mainly of three passages, viz: Acts 2: 27—31; Eph. 4: 9, and 1 Pet. 3: 19.

In Acts 2: 27—31, St. Peter quotes the sixteenth Psalm and makes the words, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption"



the theme of commendation. He argues that they cannot apply to David, because he died and was buried and therefore saw corruption and declares that David spoke this of Christ, whose soul was not left in hell (Hades) neither did his flesh see corruption, for he rose again from the dead. Here the apostle plainly affirms that the flesh of Christ did not see corruption and that his soul was not left in Hades; and that in these respects the case of Christ is unique and exceptional; for when human beings die, the soul leaves the body and passes to the intermediate state (Hades) and the body is laid in the grave and sees corruption; this condition remains unchanged until the day of judgment. But all this was different in the case of our Lord, for although he died, although his soul left his body and went to Hades and his body was laid in the tomb, death had no power over him and on the third day after his death his soul returned to his body and the body returned from the tomb. This explicit statement of St. Peter proves, therefore, our Lord's descent into hell (Hades) and explains as well as corroborates Christ's promise to the dying thief that he should be with him that day in paradise, for we have already seen that paradise is part of Hades.

Less clear is the passage Eph. 4 : 9 : "Now that he ascended, what is it but that he first descended into the lower parts of the earth?" It has already been shown at the beginning of this article, that τὰ κατωτάτα, and similar expressions were used anciently as synonymous with ᾅδης, because Hades was supposed to be situated beneath the earth, or in the lower parts of the earth; the apostle may, therefore express in this passage our Lord's descent into hell. There is no doubt that many of the fathers understood and quoted this verse in support of the doctrine of the descent into hell, (cf. *Irenæus* V, 31; *Origen*, Hom. in Matth. al. § 132; *Athanasius*, Ep. ad Epictetum and Oratio I, contra Arianum § 45; *Hilary* on Ps. 57, § 19. *Jerome* (ad loc.): "*Inferiora autem terræ infernus accipitur, ad quem Dominus noster salvatorque descendit.*" So also the Commentary attributed to *Ambrose* and *Hilary*: "*Si itaque haec omnia Christus unus est, neque alius est Christus mortuus, alius sepultus, aut alius descendens ad inferna et alius ascendens in cœlos, secundum illud Apostoli, Ascendit autem quid est,*" etc. De Trin. X, 65. And there is nothing in the verse itself which conflicts with such an interpretation. Still it



can hardly be made a proof-passage, for it is certainly susceptible of other explanations. *Pearson* (l. c., p. 345) clearly shows that "the lower parts of the earth," in the absence of any specific mark of time, may denote only "the place beneath," *i. e.*, the earth itself contrasted with heaven, as when our Lord said "Ye are from beneath, I am above; ye are of this world, I am not of this world," John 8 : 23; or to his incarnation, according to the words of David: "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lower parts of the earth," Ps. 139 : 15; or to his burial: "Those that seek my soul to destroy it, shall go into the lower parts of the earth." Ps. 63 : 9.

The third passage in support of this doctrine has occasioned so much discussion, and is so intimately connected with the last object of our inquiry that we have thought it desirable to take it up under that head, viz :

### III. *The object of our Lord's descent to Hades.*

The passage, 1 Pet. 3 : 19, stands in the context from ver. 18—20, in a literal and grammatical translation, as follows: "Because Christ also suffered for sins once, a just person on behalf of unjust, in order that he might present us to God, put to death indeed in the flesh, but made alive in the spirit, in which also he went and preached to the spirits in prison, which were disobedient formerly, when the long-suffering of God was waiting in the days of Noah while the ark was preparing," etc. The reasons for this translation appear from the exegesis, to which we now proceed.

ὁτι, v. 18, gives the reason why suffering for well-doing is better than suffering for evil-doing; because it establishes the conformity of Christians to Christ their head. *He* suffered for sins once, that is he voluntarily underwent suffering for *our* sins; he made himself our sin-offering, he suffered *in our stead*, and his sufferings were the means of *everlasting blessedness* to *others* and of eternal glory to himself; so we also suffer, and for sins, not indeed for the sins of others, but for our own, and by parity of reasoning it follows that the sufferings of Christians not only conforms them to Christ (with reverence be it spoken), but are the means of everlasting blessedness to themselves and of eternal glory to Christ. This applies not to *all* suffering, but only to suffering for *well-doing*. This "beam of comforting light falls on the sufferings of Christians from this ἀπαξ through καί," *Besser*. καί indicates the analogy and shows that ἀπαξ belongs to



Christ and his followers. He suffered once and once only, once for all. So it will be with us. Our suffering is only once, limited to a short space of time; it is only for a season, and our present suffering is not worthy to be compared with the glory that shall be revealed in us. The way to glory lies through the valley of humiliation. Christ suffered as a just person on behalf of unjust; of course here the comparison is only relative, for although we are called δίκαιοι in v. 12, and suffer as ἀδικοι, yet is our δικαιοσύνη infinitely inferior to that of Christ, and our suffering not vicarious like his, for we suffer not ὑπερδίκων, but περὶ ἁμαρτιῶν ἡμῶν. The end of our Lord's suffering is stated in the words ἵνα ἡμᾶς προσάγῃ τῷ θεῷ, "that he might bring us near to God." "This is the fruit of our Lord's passion, that he brings the wanderers back to the Father, and the lost to the homes of blessedness;"\* or, in the words of Bengel: "That going himself to the Father, he might bring in, who had been alienated but now justified, together with him into heaven, v. 22, by the selfsame steps of humiliation and exaltation, which he himself had trodden. From this verse onward to ch. 4 : 6, Peter thoroughly links together the course or progress of Christ and believers, (wherein he himself also followed the Lord according to his prediction, John 13 : 26) in conjunction with the unbelief and punishment of the many."† The apostle next proceeds to specify the manner how Christ opened the way of our being brought to God. We have here a double antithesis θανάτῳ and ζωοποιήσεως, and σαρκί and πνεύματι; the two nouns have been variously explained. Occum., Theoph., Gerhard, Clarius, Calov, Horneius, Capellus make them erroneously to denote the human and the divine natures of Christ; Castellio (also Corn. a Lap. Flacius, Estius, Bengel) interprets: Corpore necatus, animo in vitam revocatus; Grotius paraphrases σαρκί by "quod attinet ad vitam hanc fragilem et caducam," and explains πνεύματι by that divine power. There are many other variations; without entering upon their discussion, we hold with Alford that the two nouns have adverbial force and that this con-

\* BULLINGER: *Hic est fructus passionis dominicæ, quod fugitivos reducit ad Patrem, et perditos in ædes beatas.*

† "Ut nos qui ab alienati fueramus, ipse abiens ad Patrem secum una, justificatos, adduceret in cælum, v. 22, per eosdem gradus, quos ipse emensus est, exinanitionis et exaltationis. Ex hoc verbo Petrus, usque ad c. 4 : 6, penitus connectit Christi et fidelium iter sive processum (quo etiam ipse sequebatur Dominum ex ejus prædictione, John 13 : 26) infidelitatem multorum et pœnam innectens."



struction removes the difficulties which otherwise spring up. The fact is that, *quod ad carnem*, Christ was put to death, *quod ad spiritum*, he was brought to life. "His flesh was the subject, recipient, vehicle, of inflicted death; his spirit was the subject, recipient, vehicle of restored life. But let us beware, and proceed cautiously. What is asserted is not that the *flesh died* and the spirit was *made alive*, but that "*quoad*" the flesh the Lord died, "*quoad*" the spirit, he was made alive. He, the God-man, Christ Jesus, body and soul, ceased to live in the flesh, began to live in the *spirit*; ceased to live a fleshly mortal life, began to live a spiritual resurrection-life. His own spirit never died, as the next verse shows us." *Alford*: "This is the meaning, that Christ by his sufferings was taken from the life which is flesh and blood, as a man on earth, living, walking and standing in flesh and blood, \* \* \* and he is now placed in another life, and made alive according to the spirit, has passed into a spiritual and supernatural life, which includes in itself the whole life which Christ now has in soul and body, so that he has no longer a fleshly but a spiritual body," *Luther*. "It is the same who dies and the same who is again made alive, both times the whole man, Jesus, in body and soul. He ceases to live, in that *that*, which is to his personality the medium of action, falls under death; and he begins to live, in that he receives back this same for a medium of his action again. The life which fell under death was a fleshly life, that is, such a life as has its determination to the present condition of man's nature, to the externality of its mind and connection. The life which was won back is a spiritual life, that is, such a life as has its determination from the Spirit, in which consists our inner connection with God," *Hofmann*, *Schriftbeweiss* 2, 336.

ἐν ᾧ, v. 19 clearly refers to πνεύματι and must be rendered "in which," not *by* which as in E. V. καὶ may be connected with the whole period and rendered, "in which he also went, etc." (*Alford*), or with τοῖς ἐν φυλακῇ πνεύμασι and translated "in which he went and preached *also* (or *even*) to the spirits in prison," *Steiger*. The latter construction seems preferable, for it not only avoids the awkwardness of subordinating the whole period to what precedes, but also gives prominence to the new idea that the activity of Christ reached even to the spirits in prison. On τοῖς ἐν φυλακῇ πνεύμασι see below. πορευθεὶς denotes the actual presence of the spirit of Christ in the place of departed spirits, for πορευθεὶς εἰς οὐρανόν in v.

22 clearly shows that that participle must refer to local transference. ἐκήρυξεν is=almost εὐηγγελίσατο (from cf. ch. 4 : 6, whose εὐηγγελίσθη is used with reference to the dead); our verb in connection with τὸ εὐαγγέλιον is found in Matt. 4 : 23 ; 9 : 35 ; Mark 1 : 14 ; 16 : 15 ; it implies the preaching of the gospel in Mark 1 : 38 ; 15 ; Matt. 3 : 1 ; 4 : 17 ; 9 : 35 ; it has this meaning in the following passages, Matt. 10 : 7 ; 24 : 14 ; Mark 3 : 14 ; 6 : 12 ; 13 : 10 ; Luke 9 : 2 ; Acts 9 : 20 ; 10 : 42, 43 ; 1 Cor. 1 : 23 ; Phil. 1 : 15 ; 2 Tim. 4 : 2 ; it is never used in the sense of judicial announcement and N. T. usage clothes it with the meaning "to preach the gospel."

V. 20 describes the character of the spirits in prison; they were still disobedient (ἀπειθήσασιν), i. e., unbelief exhibited in disobedience. They derided the prediction of the coming flood, and despised the exhortation to repentance, ποτὲ δὲ distinctly marks the period of their unbelief, viz.: the time during which the ark was preparing. The long suffering of God gave them one hundred and twenty years' time for repentance. In ἀπεξεδέχετο, which is doubtless the true reading (A.B.C.K.Z.) the full time during which the exercise of the divine longsuffering took place, is brought out, just as κατασχευαζομένης intimates the difficulty and protracted duration of the building of the ark.

Sound exegesis clearly establishes the apostolic declaration, that our Lord Jesus Christ, after his crucifixion, went in spirit to the place of departed spirits (*Hades*, *Sheol* as in Syriac) and there preached to those spirits who, in the days of Noah, during the building of the ark, persisted in unbelief and disobedience. Why, what and with what effect he preached there, is not revealed. The apostle's declaration, however clearly established, has been felt from the earliest times to present many and great difficulties, and occasioned an almost endless variety of interpretations, the main features of which will appear in the following classification. Making the κήρυγμα of our Lord the starting point, we have the following survey (given by *Steiger*):

CHRIST PREACHED. I. *Mediately*: 1, by Noah, 2, by the apostles. II. *Immediately, in the realms of the dead*: 1. to the good; 2. to the good and the wicked; 3. to the wicked.

I. 1. *Christ preached mediately by Noah*. Augustine, Bede, Thomas Aquinas, Lyra, Hammond, Beza, Scaliger, Leighton, Horneius, Gerhard, Elsner, Benson, *al.*, and



among more recent authors John Clausen, and Hofmann (*Schriftbeweis* 2, 335—341) hold that Christ preached by Noah to his cotemporaries, that preacher of righteousness, not preaching of himself, but in obedience to the prompting of the spirit of Christ; so that while Noah was the instrument, Christ was virtually preaching by him. In illustration of this view we quote *Augustine* (Ep. 99 *ad Euodiam*; cf. also Ep. 164): “*Spiritus in carcere conclusi sunt increduli qui vixerunt temporibus Noe, quorum spiritus, i. e., animæ erant in carne et ignorantie tenebris velut in carcere conclusæ; Christus iis non in carne, qui nondum erat incarnatus, sed in spiritu, i. e., secundum divinitatem prædicavit;*” and *Beza*: “Christ, says he (the apostle), whom I have already said to be vivified by the power of the Godhead, *formerly* in the days of Noah, when the ark was preparing, going forth or coming \* \* not in a bodily form (which he had not yet assumed) but by the self-same power through which he afterwards rose from the dead, and by inspiration whereof the prophets spoke, preached to those spirits who *now* suffer deserved punishment in prison, as having *formerly* refused to listen to the admonitions of Noah?”

This kind of interpretation, notwithstanding the respectable authorities who advocate it, will be rejected by candid scholars as arbitrary and ungrammatical. As arbitrary, because the apostle neither intimates any such figurative preaching of the spirit of Christ in Noah, nor that Noah preached at all; as ungrammatical, because

a. The subject of discourse is not the Logos but the God-Man (*Calov*), and the means by which he preached is not the Holy Spirit, but the spirit of Christ (*ἐν ᾧ sc. πνεύματι*)

b. The object (*πνεύματα*) designates not *living* men, but departed spirits (cf. Luke 24 : 37; Heb. 12 : 23; Rev. 22 : 6).

c. The metaphorical *φυλαχή* of *Augustine* (“*caro et ignorantie tenebræ*”) and the “*qui nunc in carcere meritas dant pœnas*” of *Beza* are inadmissible, the former because it destroys all local reference and thus spiritualizes away the historical value of the apostle’s declaration, the second because it takes an unjustifiable liberty with that declaration in transferring to the *present* what manifestly belongs to the past; *ἔπαθεν, θανατώθεις, σωποιοιθείς* and *πορευθείς ἐκῆρξεν* set forth historical events in chronological order, and the *τοῖς ἐν φυλακῇ πνεύμασιν* “describes the local condition of the *πνεύματα* as the time when the preaching took place,” (*Alford*).

d. *ἀπειθήσαντες ποτὲ* interrupts the chronological order, and

plainly separates the time of Christ's preaching from the time of their disobedience. *Bengel* says: "*Si sermo esset de præconio per Noë, τὸ aliquando aut plane omitteretur, aut cum prædicavit jungeretur;*" and *Flacius*, as he disjoins the kind of preaching from the disobedience of those Spirits, so on the other hand, he conjoins it with their imprisonment or captivity."

e. πορευθείς, as compared with v. 22, cannot be resolved into a pleonasm; giving to the words their common meaning πορευθείς ἐκήρυξε must mean, "he went away and preached." (*Hensler*.)

I. 2. *Christ preached mediately by the Apostles.* This is the view advocated by *Socinus*, *Vorst*, *Grotius*, *Schöttgen*, *Schlichting* and *Hensler*. It is distinguished, like I, 1, by the metaphorical interpretation of τοῖς ἐν φυλακῇ πνεύμασιν; ἐν φυλακῇ—the prison of the body (*Grotius*,) or—the prison of sin (*Socinus*, *Schlichting*, *Hensler*;) and the πνεύματα either—the Jews (*subjugo legis existentes*,) or—the Jews and Gentiles (*subpotestate diabolijacentes*.) ποτὶ is explained in the sense that those to whom Christ preached have now ceased to be unbelievers; *Hensler*, who gives this explanation, is constrained to read in the next clause ὅτι. But it is a purely arbitrary assumption, unwarranted by the facts of the case that all have believed. πορευθείς ἐκήρυξεν, according to the advocates of this view, refers to the efficacy of Christ through the Apostles, but it requires an uncommonly fertile imagination to bring this out. The supposed analogy in Eph. 4 : 21 ; 2 : 17, cannot be pressed into the service of these expositors, for the context is too plain to admit of a similar construction; the αὐτὸν ηχοῦσατε of Eph. 4 : 21 is—ἐμάθετε τὸν χριστόν v. 20, and ἐν αὐτῷ ἐδιδάχθητε v. 21, while ἐλθὼν εὐηγγελίσατο εἰρήνην in Eph. 2 : 17, clearly refers back to αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν v. 14, and denotes his coming to the earth in person to make known the covenants of peace, sealed with his atoning sacrifice. On grammatical grounds this view is altogether untenable and its advocates are constrained to waive grammatical considerations. Although *Huther* justly remarks, "How this interpretation heaps on caprice on caprice, need not be shown," the following objections to it may be found useful.

a. The πνεῦμα in which Christ preached according to this view must be the Holy Spirit, but this is 1, forbidden by the contexts for ἐν ᾧ refers to the πνεύματι immediately preced-



ing it. 2. Gives a double meaning to πνεῦμα, for πνεύμαστ must signify the souls of men.

b. Christ preached by the Apostles not during his bodily death, v. 18, but after his exaltation, v. 22. *Steiger*.

c. πορευθεῖς in point of time immediately follows θανατωθεῖς μὲν σαρκί, σωποιοῦνθεις δὲ πνεύματι and denotes an actual going away. These considerations abundantly refute explanations like that, of *Grotius*, which we give as a sample of theological finessing: "*Adjungere voluit Petrus similitudinem a temporibus Noe, ut ostendat quanto res nunc melius per Christum quam tunc per Noen processerit.*"

We now pass on to the second class of interpretations, viz.:

II. *Christ preached immediately in the realms of the dead.*

1. *To the good.* *Marcion* (Iren. I, 24, 27, cf. Walch, Hist. d. Ketz. I, 512; Neander. Ch. Hist. I, p. 799,) held that Christ then set at liberty those whom the Old Testament describes as ungodly, but whom he (*Marcion*) maintained to be better than the believers of the Old Covenant, who had to stay behind in hell. The Apocryphal gospel of *Nicodemus* asserts the same concerning the truly good (see *Birch's Auctarium* p. 109—147, cf. *Matthæi* p. 200 and *Euseb. H. E. I.*) *Irenæus* (IV, 27, 2; V, 31, 1,) taught that Christ announced to the pious (the patriarchs and others,) the redemption he had purchased, in order to bring them into the heavenly kingdom, (cf. *Just Mart. Dial c. Tryph.* p. 298.) This is substantially the view of *Tertullian* (*de Anima* 7, 55,) *Hippolytus* (*de Antichr. c.* 26,) *Isidorus* (*Sent. I, 16, 15,*) *Gregory the Great* and the *Greek Church*, (*Petr. Mogilæ Conf., Eccl. Ge. Orth. I, 49, etc.; Joh. Dam. as. de Orth. fide III, 26,*) the *Schoolmen* (*Anselm, Albertus, Thom. Aquin.*) *Zwingle* and *Calvin*. *Zwingle* (*Fidei Chr. Expos. art. de Chr. VII*) says: "It is to be believed that he (Christ) departed from among men to be numbered with the *inferi* and that the virtue of his redemption reached also to them, which St. Peter intimates, when he says, that to the dead, i. e. to those in the nether world, who, after the example of Noah, from the commencement of the world, have believed upon God, while the wicked despised his admonitions, the gospel was preached. On doctrinal ground he defends his view by the position that no one could come to heaven before Christ (Jno. 3 : 13) because he must have in all things pre-eminence (Col. 1 : 18.) (*De Vera et f. rel. art de baptismo* p. 214, 29.) *Calvin* interprets φυλακή by "*specula sive ipse excubandi actus*" and describes



the spirits in φυλαχή as "*pice animæ in spem salutis promissæ intentæ, quasi eminus eam considerarent.*" Perceiving a difficulty in ἀπειθήσασί ποτε κ. τ. λ. he explains: "*Quum increduli fuissent olim; quo significat, nihil nocuisse sanctis patribus, quod impiorum multitudine pœne obruti fuerint;*" that as those believers sustained no injury to their souls from the multitude of believers that surrounded them, so also now believers are, through baptism, delivered from the world. The way in which he justifies his interpretation, sets forth views to which many, that now call themselves after the Genevan Reformer, are hardly prepared to subscribe: "*Discrepat, fateor, ab hoc sensu Græca syntaxis; debuerat enim Petrus, si hoc vellet, genitivum absolutum ponere. Sed quia apostolis novum non est liberius casum unum ponere alterius loco, et videmus Petrum hic confuse multas res simul coacervare, nec vero aliter aptus sensus elici poterat; non dubitavi ita resolvere orationem implicitam, quo intelligerent lectores, alios vocari incredulos, quam quibus prædicatum fuisse evangelium dixit.*" To this class of interpreters, Bp. Browne also belongs, who make ἐκήρυξεν to signify *proclaimed*, and explains that Christ proclaimed to the patriarchs that their redemption had been fully effected, that Satan had been conquered, that the great sacrifice had been offered up, and asks if angels joy over one sinner that repenteth, may we not suppose Paradise filled with rapture when the soul of Jesus came among the souls of redeemed, himself the herald (κῆρυξ) of his own victory. Browne's view is that of Horsley (Vol. I. Sermon. 20), who favors, however, in language more decided than Browne's, the view that Christ virtually preached to those "who had once been disobedient in the days of Noah." The difficulty of ἀπειθήσασιν Browne supposes to be met by the consideration that many who died in the flood were, nevertheless, saved from final damnation, which he thinks highly probable. The real difficulty, in his opinion, "consists in the fact that the proclamation of the finishing of the great work of salvation, is represented by St. Peter as having been addressed to these antedeluvian penitents, and as mention is made of the penitents of later ages, who are equally interested in the tidings." We have already shown that ἐκήρυξεν cannot be diluted into a mere proclaiming or heralding forth, and we shall show, by and by, that the antedeluvian sinners, not penitents, appear to be singled out because of the enormity of their wickedness and that the

fact of their being made the objects of Christ's tender solicitude, seems to shed the light of heaven on one of the most bewildering subjects in religion.

The objections to this whole view in its different modifications are,

*a.* The text says nothing whatever of the *good*, but refers explicitly to the disobedient. All interpretations which ignore this distinct and explicit reference, are arbitrary and substitute speculation for the language of inspiration.

*b.* The text says nothing whatever of the *repentance* of the cotemporaries of Noah, nor does any other passage of Scripture give us any information to that effect, we must therefore conclude that the expedient which makes those antediluvians to have repented at the breaking in of the flood, however ingenious, amounts to simple assumption. (The last view is held by *Suarez, Estius, Bellarmine, Luther* on Hos. 4 : 2, A. D. 1545, as quoted by *Bengel, Peter Martyr, Osiander, Quistorp, Hutter, Gessner* and *Bengel*. The latter says: "*Probabile est nonnullos ex tanta multitudine, veniente pluvia, resipuisse: cumque non credidissent dum expectaret Deus, postea cum arca structe esset et poena ingrueret, credere cœpisse: quibus postea Christus, eorumque similibus, se præconem gratiæ præstiterit.*" *Browne* also shares this view.)

II. 2. *Christ preached in the realms of the dead to the good and the wicked.* This is maintained by *Athanasius, Ambrose, Erasmus, Calvin*, Instit. 2, 16 : 9. Christ's preaching to the good is described as a "*prædicatio evangelica ad consolationem*," to the wicked as a "*prædicatio legalis, exprobatoria, damnatoria ad terrorem.*" *Bolten* quotes the language of Abraham to Dives (Luke 16 : 23 sq.) in support of this view, which is, however, open to the same objection as II. 1. viz.: that Scripture is silent concerning the good.

II. 3. *Christ preached in the realms of the dead to the wicked.* *Luther* (Werke, Leipz. Vol. XII, p. 285) appears to favor this view when he says "that one could not reject this opinion, because that which St. Peter clearly affirms, etc." Even under this head we have divergent opinions in connection with the question whether Christ manifested himself to the disobedient as Redeemer or as Judge.

*Flacius, Calov, Buddeus, Wolf, Aretius, al.*, make the burden of Christ's preaching an announcement of condemnation. *Hollaz* (quoted by *Huther*) say: "*Fuit prædicatio*



*Christi in inferno non evangelica, quæ hominibus tantum in regno gratiæ annunciatur, sed legalis, elenchtica, terribilis, eaque tum verbalis, qua ipsos aeterna supplicia promeritos esse convincit, tum realis immanem terrorem iis incussit."*

Against this view, it may be said,

a. That *κηρύσσειν*, as already stated, used of Christ and the apostles does not admit of such a sense, but uniformly signifies to preach the gospel;

b. That such damnatory preaching besides being utterly superfluous in the case of spirits already reserved to condemnation (*Alford*) is derogatory to the character of the Redeemer; Christian consciousness revolts from the thought that the holy Jesus, whose dying words were words of forgiveness and love, should have visited the realms of the dead and exulted over the misery of the damned and publishing his triumph have intensified their torments and made hell more of hell to them;

c. That the context forbids such a view, "As if Peter would console the faithful with the arguments, that Christ, even when dead, underwent suffering on behalf of those unbelievers" (*Calvin*); for it must be borne in mind that the whole passage, of which these much controverted verses form part, is designed to show how the sufferings of Christ minister to the consolation of believers. cf. *Wiesinger*, p. 241).

We come now to the only remaining view, according to which Christ visited the realms of the dead and preached there the gospel to the wicked. This is the explicit declaration of the apostle, who says nothing, however, of the effect of his preaching, whether many, few, or any, were converted by it. It is necessary to start with this caution, because the disregard of it has led many expositors, especially among the fathers, to unwarranted conclusions. *E. g.*, *Clement* of Alexandria says: "Wherefore that he might bring them to repentance, the Lord preached also to those in Hades. But what do not the Scriptures declare, that the Lord has preached to those that perished in the deluge and not to these only, but to all that are in chains and that are kept in the ward and prison house of Hades;" adding, that while Christ preached only to those of the Old Testament, the apostles, after his example, must have preached there, and that also to the heathen, but both only to the good, "to those that lived in the righteousness, which was agreeable to the law and philosophy, yet still were not perfect, but passed through life under many short-comings." *Origen* (on 1

Kings 28, Hom. 2) adds to this, that the prophets had also been there, in order to announce beforehand the arrival of Christ, but confines the number of the delivered also to those who before death had been prepared for it. This view seems to have generally spread through the Eastern Church. (See *Steiger*, p. 225.) These, and similar opinions, can not be taken as interpretations, for they superadd inferences which are not warranted by the language of St. Peter, who declares that Christ preached the Gospel in Hades to the unbelieving cotemporaries of Noah; nothing more, nothing less.

It has been shown above that *Hades* denotes the place of the departed and consists of two separate regions, kept assunder by an impassable gulf. As we know from our Lord's promise to the penitent thief, that he went on the day of his crucifixion to paradise, so we learn from St. Peter that he preached to the spirits in prison, and that these disembodied prisoners were those of men who were disobedient in the days of Noah, while the ark was preparing.

The word φυλακή cannot be rendered otherwise than *prison*. Cf. Matt. 5 : 25 ; 14 : 3 ; 18 : 30 ; 25 : 36, 39, 43, 44 ; Mark. 6 : 17, 27 ; Luke 3 : 20 ; 12 : 58 ; 21 : 12 ; 22 : 33 ; 23 : 19 ; John 3 : 24 ; Acts 5 : 19 ; 12 : 4 and in 13 other places ; 2 Cor. 6 : 5 ; 11 : 23 ; Heb. 11 : 36 ; Rev. 2 : 10 ; 22 : 33.

The word ἐκήρυξεν has been shown to signify "preached the gospel." It has this sense in the following passages : Matt. 3 : 1 ; 4 : 17 ; 10 : 7, 27 ; 11 : 1 ; Mark 1 : 7, 38, 39 ; 3 : 14 ; 5 : 20 ; 16 : 20 ; Luke 4 : 44 ; Rom. 10 : 14 ; 1 Cor. 9 : 27 ; 15 : 11 and was thus understood by *Irenaeus* (4, 37, 2, p. 347 *ed Grabe*.) "*Dominum in ea quae sunt subterrà descendisse evangelizantem adventum suum.*"

*Clemens Alex.* (*Strom* 6, 6, ὁ κύριος δι' οὐδὲν ἕτερον εἰς ἁδου κατήλθεν, ἢ διὰ τοῦ εὐαγγελίσασθαι. So *Cyril Alex.* on John 16 : 16 and in Hom. Pasch. 20.) The disembodied spirits in prison to whom Christ preached the gospel were the cotemporaries of Noah, who during the building of the ark persisted in unbelief and disobedience and, as to the flesh, perished in the waters of the flood. Thus far we have strictly confined ourselves to the explicit language of Holy Writ; but now the question springs up, whether our Lord's preaching had an exclusive reference to those disembodied spirits or the force of an example bearing on the case of others similarly circumstanced. In answering this question it is important to remember.



1. That the circumstances of that preaching are altogether unique and not likely to recur. Christ visited the realms of the dead in his spirit after his crucifixion and before his resurrection, but he is now risen from the dead and has ascended to heaven.

2. The reason why those sinners are mentioned and none others, seems to be their connection with the ark, the type of baptism, so that those eight persons who were saved in the ark are types of all who are now saved through baptism, while the unbelieving contemporaries of Noah seem to be typical of all who are not saved by baptism.

On the one hand, therefore, we have a consideration that points to an exclusive reference to those disembodied spirits, and on the other, one that seems to warrant a reference to others similarly situated. In the former case it is difficult, if not impossible, to account for the signal mercy vouchsafed to them—it gives us the apostle's statement and leaves us in hopeless bewilderment. In the latter a beatific vision of the wondrous efficacy of the atonement seems to spring up before us in the exhibition of mercy and truth, of righteousness and peace to those that sit in darkness and in the shadow of death. If such mercy was shown to the hardened impenitents of the day of Noah that the Son of God visited them in the gloomy prison of the spirit-world and preached to them the gospel, may we not cherish the hope that similar mercy may be shown to the untold millions who, without any fault of theirs, die in heathen or Mohammedan countries, beyond the reach and influence of the gospel; having never had Christ preached to them by missionary or evangelist? This is simply an inquiry, not an interpretation but it is an inquiry, which, though answered affirmatively, conflicts neither with revealed truth, nor with the bounden duty of the Church of Christ to go forth into all lands, to cross every sea, to master every spoken tongue, that the gospel in all its fulness and freeness may be preached to every creature. Our query, though answered in the affirmative, does not conflict with the revealed conditions of salvation, those, who hear the gospel, cannot be saved unless they repent and believe. We know not any other doctrine than that *extra Christum nulla salus*, but we are hardly prepared to affirm that the work of Christ in the redemption of the world is limited to this earth of ours and to the present state of existence and to deny the possibility of a *ἡλύγμῳ* in the realms of the dead, among the disembodi-

ed spirits of pagans, Mohammedans or the adherents of other false religions, adapted to their state as the preaching of the gospel here on earth is to ours, and still enforcing the same conditions of repentance and faith, as necessary to salvation. While such a train of thought is full of consolation with reference to the classes specified, it has of course no bearing whatsoever on those who hear the gospel but persist in unbelief; for them the day of grace and salvation is now,—they have no hope of an opportunity of repentance after death—they must repent and believe, now is the time of his mortal life, or forfeit salvation; it cannot affect the duty of the Church of Christ to use every lawful means of evangelizing the world. The truth in this difficult but most interesting inquiry lies midway between purgatory and universal restitution and centres in the thought that the atonement of our Lord Jesus Christ affects all men in every age of the world's history; that it does so retrospectively even to the hardened sinners that perished in the flood the apostle plainly declares, who is prepared to deny its prospective efficacy in their antitype, i. e., in the case of such as are not saved through baptism, not such as die as *baptized heathens*, but such as die beyond the reach, knowledge and sound of the gospel.

This whole subject is one of great difficulty, on which none may speak or ought to speak *ex cathedra*; it is fortunately an open question and in our treatment of it, we have endeavored to steer clear of all arbitrary, forced and unnatural interpretations, and to present it in a form that may stimulate inquiry and correct superficial and erroneous views. Much more may be said, and although what has been said, might be said better, enough has been said to enable the reader to supply our deficiencies.

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## ARTICLE II.

### THE ESSENTIAL PRINCIPLE OF REFORM.

By Rev. M. VALENTINE, A. M., Reading, Pa.

OUR times are marked by a peculiar emphasis in reformatory theory and effort. The stirring events of the last few



years have added fresh impulse to the ardor with which the earnest mind of our country was before directed to the possibilities and means of a better condition of man's personal and social state. Our ears discern a sound of unusual velocity in the chariot-wheels of progress, as Providence is driving them over the crushed fruits of former evils. There is an eager endeavor to reconstruct and reform, and a general expectation that the movement of events is onward to worthier and happier developments of life and society than have yet been enjoyed.

We cannot be indifferent to these things. Our contact with the thinking mind of the day, and much more, our obligation to bear a worthy part in every movement connected with the public good, oblige us to give them an earnest attention. It is our privilege and glory, to cast our influence in favor of the true and right in every question that concerns human welfare. These movements are not incipient, but the unfolding and ripening fruit of agitations and efforts in earlier times. They involve and recall the *whole subject* of moral and social reform. As it is not all gold that glitters, so it is not all reform that assumes that popular name. We must sift the true from the false, and discriminate the diamond from the dust. In the discussion and experience of the past, and in the emphatic teaching of current events, present inquiry has attained vantage position for the comprehension of the entire reformatory problem. The constant effort of restless theorists and devoted workers, has thrown off results, successful, injurious, or mingled, which show, in no doubtful light, the line along which all true endeavor must move. It is our purpose, standing as we all do, in the midst of this light, to mark and present

### *The Essential Principle of Reform.*

Our discussion will involve a presentation of what we conceive to be this true principle, and illustrations of its correctness, in examples of failure by its violation, and success by its observance. Success, in this relation, may be regarded as a seal of correctness; since it indicates the guidance of Heaven's own laws, for the promotion of human welfare. Attempted reforms that fall, like barren blossoms, fruitless of blessing, reveal thus their want of proper grafting into the true living principle.

I. Our first guiding lines, as we approach this subject, appear in recalling the source of all reformatory endeavor. It

is the pressure of the evils sought to be removed. Mankind has ever been groaning in bondage to them. Along with the sigh for spiritual redemption, all ages have uttered constant pleadings for deliverance from the burdens of social and economic disorder and wretchedness. There has been a ceaseless and sore consciousness, that man is out of his organic and constitutional sphere, and society is disordered, moving with distressing frictions and inequalities. No time has been without men with eyes to see and hearts to feel the existence of these evils. Out of this oppression, wrong and unrest, there has come a ceaseless longing for a better era of the race. Men have dreamed of a state of things, in which injustice, crime, slavery, want and broken-hearted misery should not be found. "A better time coming," has ever risen, as a bright star of hope, to the view of an oppressed and disharmonized world. The misery-smitten, unless all hope has died, are ever dreaming out schemes of relief and happiness. Whether blindly or not, the hope has been ceaselessly cherished, that the Paradise that blooms not in the present, will yet bloom one in the future of the earth. Despite all past failures, men have anticipated some happy adjustment of human relations, of commercial, social, domestic and governmental forces, that will right existing evils, and bring about a sort of social Arcadia in which all men shall be happy and contented.

The phenomenon of this ever-restless reformatory endeavor, wild and chimerical as it sometimes is, is, therefore, deeply significant of disorganization and wretchedness in man's moral and social relations. It is the world struggle against a condition whose pains it feels, but whose meaning it does not comprehend. It is the social sigh for a better state—a protest against what *is*, as not what it *ought* to be. It is the writhing of the bound Prometheus. And as one plan or item of reform after another is pressed into energetic trial, Pope's poor philosophy, and worse theology, "What e'er is, is right," receives but few believers.

II. A glance at the history of these efforts, recalling the character and number of philanthropic attempts to remodel society or eliminate its evils, will prepare us still better for a satisfactory statement of the true principles of reform. Reform is many-sided, and its meaning is to be determined by the department of life, political, social, or individual, in which it works. The word sometimes becomes local and technical. In England, reform and anti-reform, express op-



posing systems of governmental policy, forming the battle-field on which "Whigs" and "Tories" manœuvre their political forces. In our country, the word is used in a sense more generic, and expressive of progress in every department and relation of life. The full history of reforms and reformers would require an examination of many "dusty folios." Before the era of Christianity, Diogenes pressed biting apothegms against abounding follies and inequalities. Plato, leaving the hard actual, and manipulating the more pliant ideal, developed a theoretic Republic, as the model after which society should be organized for the cure of its evils. Within the Jewish Commonwealth, at the period of its decline after the Babylonian captivity, the Essenes constituted a reformatory association, to bring new and powerful appliances to bear on the ills of society, to stem its corruptions and pour sanitary and life-giving power into its veins. They were a brotherhood of simple but rigid ascetics, refraining from oaths and slavery, holding property in common, discarding marriage and living in pure celibacy—the "Shakers" of Judaic times. Later, and in the Christian world, Luther and his co-laborers, though not looking to social reform or temporal ameliorations as the end of effort, brought into operation mighty agencies, whose reformatory power has been deep, radical, wide-spread and permanent. We find Tomaso Campanella, in Italy, proposing radical political reconstruction, that brought him into prison; and James Harrington, in England, idealizing another model commonwealth, in an imaginary Oceana. In this, however, he was preceded by Sir Thomas More, with his well-known "Utopia"—the dream of a perfect political and social organization, remarkable for the incongruity of tolerating personal slavery, yet disallowing individual property. The socialistic speculations of Coleridge, though very visionary, are interesting. In his early life, he was full of the idea of the social and political regeneration of the world. Robert Lovell, and the poet Southey, warmly seconded his magnificent conception, which, when actualized, was to restore the earth to Eden-like freedom and happiness. But the world was too old and stubborn to be regenerated and governed according to their novel theory. Changing their scheme, but still dreaming the pleasant but chimerical dream of human perfectibility, they planned the organization of a grand "PANTISOCRACY"—a realized Platonic Republic—to be founded in

America, on the waters of the Susquehanna or the Mississippi, where perfect liberty and pure philosophy should drive away the ills of corrupt society. But the foundations of this semi-Paridisaic commonwealth were never laid, save in the brain of the visionary projectors. In France, the history of Encyclopedism is largely a history of social and political reform. Its fruits ripened and fell in the French Revolution. The name of Claude Henri Count de Simon is well known as heading a band of social regenerators. Returning to France, after service in our own Revolution, he published an elaborate scheme for the reconstruction and elevation of society. He assumed that *Love*, being brought into efficient operation, would solve all difficulties, redress all grievances, and remove all abuses, in the condition of mankind. St. Simon not only attempted to introduce new social principles, but a new religion—a full philosophical system of morals and government, by which all the ills of humanity were to be removed—a real gospel of social happiness. From St. Simonism, we are called to the recent speculations of Robert Owen. To the mind of Owen, all the ills in the social economy have flowed from religion, priests and priest-craft, and he presents himself as the apostle of a reform that shall banish these, and associate men under the guidance and governance of simple *Reason*. The associations, sprung from his teaching, are anti-Christian, and their exertions are directed quite as much against religion as against social evils. But, most prominent, perhaps, in the catalogue of these movements, has been the rise of Fourierism. The theory of this French reformer would wholly recast society, and organize it in communities or associations, not excluding individual property, but laboring under common direction, carrying on all trades and arts within their own circle, and forming, in every feature, save personal goods, a communist brotherhood. Socialist communities, after his system, have been established in France and in this country. The hearts of some of our more radical reformers have been strongly drawn to the scheme. In "Hints towards Reform," by Horace Greely, in 1857, Fourier's social architecture is accorded high praise, and looked upon as a harbinger of a better era. The author proposes a republican organization of labor and society, after the Fourierian ideal, and sees no reason "why, in the end, the wildest dreams of the fanatical believer in human progress may not ultimately be realized," (p. 45.)

Within the last twenty years, our country has heard every



possible change rung upon the charming word "Reform." Old plans have been galvanized by new reformers. The spirit of innovation and change has left few of our ancient habits undisturbed, whether good, bad or indifferent. From some quarters we have had panaceas for the whole hurt of humanity; from others, more sober, we have been favored with pleasant, if not successful, specifics for various local disorders, both acute and chronic. If numbers were efficient, we have had enough troublings of the water, by angels of reform, to heal all the woes in the crowded porches of humanity. But the waters become quiet again, and the moanings of distress in the porches have hardly been abated. Emerson has conversed across the waves with the spirit of Carlisle, and we have had Transcendentalism, with its mystic schemes, both moral and political. We have had Parkerism, Fanny Wrightism, Shaker exercises, and economies. We have been called, not to repentance for the past, but reformation for the future, by Phrenology and Mesmerism. Woman's Rights' conventions have solemnly informed us that the woes of society have sprung from MAN'S usurpations and tyranny, and the rectification of all is to be attained in summoning her to the ballot, the pulpit and the legislative hall. Before our old-fogy minds have had time to grow calm from this, Spiritualism presents its ghostly form before us, and accounts anew for our manifold evils, prescribes the way of deliverance, and rebukes our slowness of belief by the noisy racket of multitudinous dancing tables. We have had fierce Philip-pics against almost all the existing methods of life, labor and social adjustment. Our interest in new movements has been kept in constant tension; and we are even now, by "Gail Hamilton," in the "New Atmosphere" in which she believes the world may breathe in a better peace, called to examine into the propriety of so amending the old marriage institution as to leave the continuance of the altar-bound bond at the pleasure of the disappointed party. Every part of the moral, domestic, social, and political structure, under whose shadows, either pleasant, or distressing, the past has been delighted or compelled to sit, is feeling the blows of vigorous innovation. Institutions that are to stand, must have more than the moss of age for their safety.

III. Now, above the background of this restless dissatisfaction with the existing, and ceaseless endeavor after a happier state of things, we must read, where God has written it, the only true and essential principle of reform, overlooked

and refused by so many who have assumed to be its apostles. Long has the truth been shining on the darkness, but the darkness has comprehended it not. Every real reform and all genuine progress, that shall remove evils and tend to adjust human affairs in harmony, prosperity and happiness, must be attained in the way of return to divine order and conformity to divine constitution. The disappearance of earth's disorder, discord and wretchedness, will ever be in direct proportion to the adjustment of political institutions, social relations and individual life to Heaven's laws of right and love. These laws can be read distinctly and surely only on the pages of the volume of revelation. Christianity, as God's disclosure of the method of his government, the condition of our race, and the meaning of its ills, as an authoritative announcement of moral relations, human duties, and of the appointed remedy for the hurt and sin of the earth, furnishes the only and the essential guide in reformatory effort. The leaves of this tree are for the healing of the nations. Here, and here alone, we believe we can find the true and sure principle of either moral, social or political reform—the reception and application of the doctrines, laws and forces of the religion of Jesus Christ. The needed amelioration of the state of man could not originate or acquire corrective force on the plane of the earthly. It descended into the world's disorder from a higher plane. CHRIST CAME AS THE REFORMER OF THE EARTH. Included in his office of Saviour of souls, is this office for this world. He came to send a "sword" against the wrongs and oppressions that have lacerated sorrowed mankind. He came, with truths and principles that should wage perpetual war against all wrongs, and whose acceptance should re-adjust personal and social movements into harmony and peace. Others may be reformers indeed, in a subordinate position and agency; when they lay hold of the principles of his religion and bring them into more effectual application to each or any department of life. He who works along a different line of endeavor, simply pushes the old disorders into worse complications. The more fiercely he drives his efforts, at variance with Christianity, the more he does, to deny society a return to the only condition in which the principles of God's moral government will allow it prosperity and happiness.

In thus presenting the necessary law of reform, it is done in no forgetfulness of the fact, that it is based altogether on the Christian theory of humanity and social evil. The whole



subject is viewed from the Christian stand-point. It is maintained that revelation, completed in Christ, furnishes the only solution, as well as the only effectual corrective, of the evils which reformers would eliminate from life. And why should we ignore the satisfying light which Christianity has shed on this subject? Why should we sink the Christian into the pagan, in deciding it? Would it not be inexplicable perverseness, to leave the mountain light and elevation on which revelation has placed us, and descend back into the dreary region where the dim tapers of reason and human philosophy have guided useless speculation? Could any one maintain respect for either his observation or his judgment, who would deny the cumulative demonstration of eighteen centuries that the Gospel is Heaven's ordained power for the regeneration and adjustment of life in its best possible condition? We envy not the mind that can adjudge either the conclusions of heathen philosophy or the proposals of infidel empiricism wiser than the directions of the Christian's Bible. We believe the voice, as we look on Jesus, and hear the utterance, "Behold a greater than Solomon is here!" The Divine Philosophy, personal, ethical and social, descended in Jesus, and "Behold, a greater than Plato is here!" It seems like irreverence to come down to some others, and repeat, "Behold, a greater than St. Simon, or Owen, or Fourier, or Emerson, or Parker, is here!"

But, that we are thus to find the method and energy of true reform in Christianity, as embodied in its entire circle of truths, principles and directions for the various relations of life, may be easily made apparent.

1. It alone adequately recognizes and takes into account the real cause of evil. Many persons who have arrogated to themselves the distinctive name of Reformer, have been philosophically and theologically disqualified for the assumed work. They have cut their sounding lines too short to reach to the origin of the wrongs they proposed to remove. They have been unbelievers in the existence of the roots of the tree, at whose branches they have smitten and hewn so vigorously. A false premise has underlain their whole system of treatment. They have generally assumed the essential soundness and perfectability of human nature. They have gone on the theory that all its ills arise only from circumstances, or some mal-adjustment and administration of external relations. Lately, a wing of them under the guide of Phrenology, has insisted on the innocence of crime, on the

ground of an unfortunate cranial development of the supposed criminal. He is to be pitied, not punished, for what he could not help. There has been a failure rightly to appreciate, or a total denial of, the great truth of the Fall, and the radical depravity of our nature. If, however, it be true, that this depravity is a fact, despite its refusal by such men, and that a cure must always go to the root of the disease, their appliances must necessarily be ineffectual. Missing the cause, they must miss the remedy. They are physicians who are doctoring at the symptoms, but think not of even a homeopathic administration to the disease. The roots of all man's miseries, and society's troubles, are in the inmost soul of the individual. Sin has brought into the commonwealth of the human soul utter anarchy, and violent and grinding tyranny. The conscience and the affections are at variance. Passion rules. Conscience, though drugged or down-trodden, protests. This inner disorder and infliction, is the pattern and origin of the outer anarchy and wretchedness. The whole man, internally and externally, is in rebellion against the laws under which he was formed. Sin has thrown him out of his sphere, and he moves in perpetual clashings in all his relations. Reform is solemnly needed wherever the thousands of our unsphered and disharmonized race collide in social, economic, or civil disorder. But there is, according to Christian philosophy, but one *root* to all the myriad evils that have attracted the attention, and reformatory effort, of the philanthropic. And we cannot but feel it as an intimation of the deeper and truer philosophy of reform which should supersede the world's superficial blunderings, when we hear the Fore-runner of Christ say, "And now the axe is laid at the *root* of the tree." That which strikes higher than this only cuts off some branches, and leaves the force of the evil life untouched, to shoot up again in perhaps more vigorous and crooked manifestations. When Elisha, the prophet, was to heal the streams of Jericho, he was directed to go forth to the spring of the waters, and cast in the salt there. To be forever trying to sweeten the streams, and take no account of the ever-active bitter fountain, is a symbol of the reform that does not recognize the Christian doctrine of the innate corruption and sin of the race. St. Simon, assuming the origin of social distempers, not in the depravity of the individual heart, but in want of social unity, expected moral, intellectual, and industrial perfection, from a radical reorganization of external relations. Fourier based his whole social



fabric on the assumption, that "the source of all evil is to be found in the wide-spread ignorance, which, without comprehending human nature aright, throws it into false position, and puts all its fine-spun harmonies into discord." (Morell's *Hist. of Philos.*, p. 384.) Many of the more pretentious philosophical tendencies of the times, have fallen into the same incapacity for effective reform. The whole circle of transcendental speculation does not discover the essential corruption of the race. Pantheism knows nothing of the Fall. The French school of Positivism, while it has eyes to see so many things that do not exist, does not discern this fact, which makes answer for itself from every page of human history. "According to the views of Pantheism and the Positive Philosophy," says Guizot, in his "Meditations," (p. 35.) "Divine Providence, and human liberty, the origin of evil, the commingling and the strife of good and evil in the world and in man, the imperfection of the present order of things and the destiny of man, the prospect of the establishment of order in the future; these are all mere dreams, freaks of man's thought; no such questions exist; inasmuch as the world is eternal, it is in its actual state complete, normal and definitive, though at the same time progressive. The remedy for the moral and physical evils that afflict mankind must be sought, not in any power superior to the world, but simply in the progress of the sciences, and the advance of human enlightenment." What can be done by these systems whose very corner-stone is laid in a false conception of human nature? If Christianity has taken the right diagnosis of the disease, it alone is competent to describe the remedy.

2. But, further, Christianity, in the integrity of its doctrines and precepts, alone brings with it the regenerating and corrective energies indispensable to true and permanent reform. No humanitarian theory proposes any thing higher than merely natural forces. It would effect everything by organization, external readjustment and association. It would regenerate men in the mass—melt down a whole community, and recast it in harmony and beauty. It proposes agrarian, or communist schemes. It would remodel the world by an idea, or educate the race into purity, justice, liberty, equality and beatific brotherhood. By these various means, it would cut off all the parasitic excrescences, the wrongs, oppressions and miseries of the race, and make the so-called corrupt tree of humanity bring forth only good fruit, and grow as round and orderly and even and precise, as a well-

clipped box-shrub, or arbor-vitæ hedge. But in the principle of Christianity, there is a new and higher factor of power introduced into the work of reform. It begins with the regeneration of the individual, and commences his recovery to his proper place and sphere, from which he had been thrown by sin—the sphere of order, harmony and happiness. It proposes to act on the mighty mass of society, by thus acting in reformatory power, on the millions of individuals that compose it. God reforms the face of the earth out of the desolations of winter, by new life in every tree, plant, flower, and spear of grass that clothes its thousand hills and valleys in green. It is by the change in the unit buds that the aggregate result is wrought. It is in individual hearts, as the fountain of actual life, either good or bad, that the initial reform must take place. Schemers have been able to bring no adequate rectifying power into the heart. They have had no branch to cast into this bitter fountain. But Christianity does not stop here. It furnishes the only sure principles for the adjustment and regulation of all the external relations and movements of Christianized humanity. It is God's prescription for the re-ordering of his broken and anarchical race. From the individual, it proceeds to the family, and organizes there the smallest circle of *social* life, with laws and forces to secure its best possible condition. From the family, it extends its regulative direction to men as communities, engaged in all the varied proper business of life. It prescribes rules of justice, kindness and common brotherhood, under God's common Fatherhood, that do, in exact obedience to them, remove wrong, oppression, injury and want, from among men. It treats man as a social being, and brings its mighty moral forces to sanctify and harmonize all his inter-human relations. Society, permeated by the spirit and life of Christianity, and moving, in every respect, according to Christian principles, rules, and love, would exhibit the nearest attainable success in the long, fruitless effort to locate the Garden of Eden. From the community, it ascends to the State, and defines Cæsar's duties as well as Cæsar's dues. Government becomes an "ordinance of God," "for the terror of evil-doers and the praise of them that do well." The political principles that lie in Christianity, are the guides to liberty, equality and prosperity in the nation. Developed into complete realization, they would present a commonwealth more true to human interests and welfare, than even a realized "Republic" of Plato, or "Utopia" of Sir Thomas



More. Thus, Christianity touches with regenerating, healing, sanctifying, regulative power, the whole circle of human relations, from centre to circumference. It begins with the fatal cause of all external disorders, the corruption of the human heart, which has sported with the weakness and defied the strength of all human contrivances to subdue them. And then it widens its control into an adjustment of all external relations, and puts the whole life, customs, institutions and enjoyments of men under the direction of Justice and Love, and into harmony with Heaven's laws of order and happiness:—with the Divine Constitution. The wheels within the wheels will work with no distressing frictions, if Christianity—this hand of God reached down from the skies—is permitted to rectify and regulate human affairs.

3. We may read the necessity of clinging to this principle in the disaster of all reform that disregards it. There are trees of reform that God has withered along every road where men have planted at variance with the directions of his word. There are heaps of brick and slime from many a tower of Babel, started by social architects who have not consulted the oracles of revelation. There are many carefully-carved pillars lying about where some Samson of reform, whose eyes infidelity put out, buried his thousands in ruins, by pressing against the only columns that can support the temple of society. Every reform that has not run along the line of the principle I have indicated, has proved a blank failure, or left another moral plague for the injury and misery of community. Agrarian or communist theories contravene the truth that property, as well as religion, is an ordinance of God, and they aggravate the miseries of the inequality of which they complain. The socialistic schemes, that, in the interest of any sort of transcendental unions, changeable at the caprice of some mysterious spiritual affinities, impair the scriptural sanctity of the marriage bond, or that organize Shaker economies in total contempt of the relation, have inflicted fresh sores, or deformities on society. The radicalism that tries to reform Moses and the Gospel, as well as the Church's exhibition of them, has never failed to bear fruit delusive and bitter. In the French Revolution, the atheistic and misguided theories of the day culminated in confusion and blood. It was a grand and sublime idea, that the people should be free and self-governing. But the infidelity that mingled in the movement defeated the aim. The tree of

Liberty which was planted, withered in the breath of men who shouted the inauguration of a proposed religion of *Reason*, in the place of down-trodden Christianity. What popular hope looked upon as a Reform, Infidelity turned into disintegration, falling into an anarchy that had to be arrested by a stronger despotism. A Murat and Robespierre ever prepare the way for a Bonaparte. The small organization, gathered under the banner of St. Simonism, fell into such gross immorality that it was broken up by the civil authority. Owenism, that promised so much from the expulsion of priest-craft, has exhibited its results in a few more running sores on the body social. And the Fourier garden, that was to restore Eden, has brought forth only weeds. It has become the home for the revels of Deism and Atheism, where knots of malcontents fulminate against the ordinances of Heaven, and add virulence to the disorders of society, whose woes they profess to deplore. The reformers that have cut themselves loose from the moorings of the Divine Word, or allied themselves to any merely humanitarian theory of our nature, have uniformly paralyzed their best energies for good, even in the direction of true improvement, and made the line of their efforts a scene, more of destroying than remedial power. Theodore Parker may be taken as a representative man, and an illustration, in this particular. The sod is now on his grave, but in his day, he was a restless and vigorous agitator. With a strong and earnest mind, working with great rapidity and brilliance, he was intellectually qualified to achieve a marked mission. He had a keen eye to see, and a deep heart to feel, the wrongs and ills that disfigure and oppress society. He threw his strong and impetuous soul into the work of reform, and his bold and striking style of thought and oratory enabled him to wield an unusual popular sway. Had he seized the right lever, he might have uplifted many a burden and wrong and misery from society. He might have been a strong angel of relief and succor, of deliverance and joy, to the down-trodden and the injured. But he ran into a radicalism that undertook to correct the teaching of Moses and of Jesus Christ. He discarded the Bible doctrine of the fall and of sin. Human nature needed only a right education, and it would bear all excellent fruitage. He placed the Christian Scriptures in the same category with the Vedas, the Zendavesta, or the Koran. He arraigned some of the grandest acts of Christ as fractured by sin and self, and refused to call Jesus, Master in theologic doctrine or practical



wisdom. He spoke patronizingly sometimes of the Nazarene youth as doing very well for his day and nation, but as one still to be outgrown by the coming man. He denounced every distinctive doctrine of the Cross, and the Biblical ideas of God and man, and the relations between them. With an over-weening self-consciousness, he seemed to have no settled faith in anything save Theodore Parker, and a chimerical "Absolute Religion," to which Christianity, with its hindering influence on progress, would yet give place. With these views he claimed to be an apostle of reform. With affluent stores of shining natural thought, he poured out novel suggestions of improvement, in lecture and sermon. He preached the essential nobility of man, and called for the "excelsior" spirit, to develop him into greatness and goodness. He demanded more tenderness in penal legislation. He said many good and brilliant things. Abounding corruptions, wrongs, and crimes, were dealt with, with no gentle hand. Though most intolerant himself, he preached a beautiful evangel of magnanimity and liberality. Even if it was with acrimony and sarcasm, he called for the reign of charity and affection. He pleaded nobly for the freedom and elevation of the oppressed and lowly. He hated Slavery with cordial intensity, and dealt it many an earnest blow, which, though it fell in the Music Hall of Boston, was felt often in Carolina, and caused a growl of wrath on the waters of the Rio Grande. He might have done a sublime and lasting work, whose beatitudes should be tasted for many generations. But what has been the summing up of his labors? He unsettled the faith of thousands in the religion of the Bible. He awakened popular condemnation of some wrongs, but the infidelity with which he wrought, effaced more of good than it cured of evil. He was mighty to destroy; but he could reconstruct nothing. He ran the ploughshare through the only soil, in which virtue, righteousness and human excellence can grow. He blighted society more than he blessed it. Taking a position outside of Christianity, and working, not in the advancing line and onward current of its great principles and forces, but in conflict with its essential life, his activity was a serious hindrance to reform. He shook men's faith in *prayer*, which alone can keep the heart of a reformer cheerful, sweet and strong. He shook men's faith in the *Bible*, from which all reforms have rolled. He weakened men's *sense of sin*, furnishing them with a ready-made apology for the crimes against which he fought, drug-



ging the conscience with opiates of his theology, while he struck at it with the goad of his ethics. While he spoke one sharp word against a special sin, he spoke ten against the possibility of any sin. His theology killed the air, so that reform could not live there. When we see how fundamental error permeated and poisoned all his work, notwithstanding the courage, and even sublime fury, of his assault on mighty sins, we are forced to regard his career, on the whole, as a dark and backward eddy in the great on-sweeping current of human reform. Parker was an example of too many of our modern agitators. They uproot more of good than they destroy of evil. No one can be regarded as a true reformer, that puts into his teaching an anti-Christian leaven. He may press some valuable practical truth, with noble heroism, yet with it he conveys a poison-drop, which, flowing with the stream of the given truth, over the general fields of life, will kill the plants the stream was expected to nourish, and leave a sterile waste instead of the bloom and opulence of a garden of God.

4. It is instructive to test, by this principle, some supposed items of reform that are pressed in the present day. Some agitators are still urging an improvement on the Bible plan of punishing crime. They have raised a great cry against the death penalty, or indeed any penalty that amounts to adequate punishment to great criminals. The old rule of criminal jurisprudence, that comes to us with the signature of God upon it, reads: "Whoso sheddeth man's blood, by man shall his blood be shed." "Ye shall take no satisfaction for the life of the murderer; he shall surely be put to death." This divine direction for the State, has never been repealed in the new dispensation, in which we are admonished that the civil magistrate bears the sword,—symbol of the death power—for the terror of evil-doers. But true to the instincts of a certain kind of reform, which represents all Bible directions as fit for a dark and infantile age of the world, but destined to be left behind in the grand progress of humanity, many have sought to abolish this rule as a relic of barbarism. A morbid sentiment of mercy has been allowed to canker the sense of justice. A humanitarian idea of God sinks all his justice in his benevolence, and would sink all punishment in reformatory love. Men talk about the incongruity of a gibbet for the offender after heaven has erected the cross for the rescue of the guilty. They speak as if justice had left the Divine throne, and all punishment been



banished from the circle of divine procedure and approval. But a few years ago, many seemed to be becoming opposed to all punishment—not believing much in it hereafter, and just as little here. A sickly sentimentality was for treating the criminal only with pity, tenderness, kindness and moral lectures. The dogma was, that the only proper use of punishment, is the reformation of the criminal, leaving out of view its office of maintaining the majesty and authority of law, and, thereby, the order of society, and the safety of person and property of the innocent. Popular lecturers, and papers of wide circulation and much ability, were engaged in spreading abroad the sickliest stuff about the inhumanity of what was called “judicial murder,” and cankering to mawkish sentimentalism the old moral sense of the justice of penal inflictions. Law was undermined in the impairing of its sanctions. Many of the States abolished capital punishment. Healthful and righteous indignation against the crime, was submerged in the deep feeling of commiseration for the criminal. Popular sentiment was turned against the execution of justice, and it looked as though the majesty of law was to be brought down, to lick the dust at the feet of every convicted wretch that deserved to be swung above the earth as an offering to justice and a vindication of the safety of society. But the bitter fruits of this wisdom of reformers that is *not* from above, soon began to appear in abounding crime, and insecurity of life. Many of the States that reformed Heaven’s penal code, have been obliged to recede from their fancied progress. And God’s judgments, teaching lessons through the shocking crimes of the last four years of rebellion, guerrilla murders and prison starvations, and President-assassination, have done something toward bringing back a proper sense of the sacredness and glory of justice. Deep has been calling unto deep, for a return of some of the old puritan *sternness*, of righteousness. Various facts in the current treatment of great offenders, and a disposition to conciliate rather than hurt, quite a catalogue of crimson-dyed wretches, make it seem doubtful whether the proper nerve has yet been put into the emasculated sentiment of justice in our land. But the Scriptures teach us, and Providence is confirming the teaching, which a false reform had well nigh obliterated from the public mind, that JUSTICE, in its place, is as holy a thing as MERCY is in its place. One, of old, sat upon a throne—a man after God’s own heart—whose imprecatory prayers have been a perplex-



ity to our humanitarian reformers. If they understood the true relations of justice and mercy, they would be perplexed no more.

5. A similar text might be applied to a phase of the political philosophy of some of our reformers. Out of our open Bible and Protestant Christianity, has come the true conception of liberty, the rights and equality of man, lying at the foundation of our free institutions. But there is a radicalism that would deprave liberty into mere license, and dismantle government of its rightful powers, by declaring it not an "ordinance of God," but a mere creature of general compact. Discarding the divine element in religion, it discards it also in government. Its conception is altogether infidel. It does not see "God's minister" in the civil officer, set to maintain order among men. It comprehends no sanctity in his position, but that growing out of his elevation by men. It fails to see that, though a majority may change or modify the outward form of government, there is "no power but of God." His seal alone legitimates it, and pours authority through it. It is a subordinate department of God's *own* government of the earth, and must ever be held in harmony with his own higher government and law. It is a glorious reform, when despotism gives place to free institutions, with the divine conception of the sanctity of government, and the obligation to obedience. But when men, standing, not on the Bible, but the Declaration of Independence, falsely interpret the latter as meaning that, unless each, man, or little knot of men, gives personal consent to every particular law, by which he is to be governed, he is not bound by its authority, we run at once into confusion and anarchy. Each one becomes a law unto himself; and obeys only where he consents. Extreme ideas of personal liberty, foster a spirit of insubordination to regularly constituted authority. Under demagogic reformers, this feeling lately became rife in the land. Ignoring the divine law: "Thou shalt not curse the ruler of thy people;" "Speak not evil of dignities," they criticised and denounced rulers and laws, till respect and reverence were gone, and the bond that held many to them was as a shred of tow. The sentiment of obedience, and subordination to authority was corrupted. In family, Church and State, the bonds of order and law were broken down. "Young America" appeared on the stage, whose characteristic was that he cared little for authority anywhere. The scenes of violence and lawlessness through



which we have passed are fraught with lessons of solemn instruction. The true doctrine of reform, does not thus degrade liberty into mere self-will, or unclothe government of its divinely given sanctity of authority, or lead to an insubordination that renders order, harmony and unity impossible.

6. But we must not mistake the relation of radicalism to reform. There are three kinds of radicalism. First, a *radicalism of doctrine*—marked by attempted improvement of the old Bible truths, breaking men's faith in Christianity, and running into infidelity. This kind wholly mistakes the way of reform. Secondly, a *radicalism of means*, marked by an impetuosity in effort, that will not wait the slow, sure process of gospel truth and agencies, but drives the chariot with intemperate hand and slashing whip. This kind may be laboring in the best interest of men, but by rushing fiercely on social evils, and fancying it can sweep them away by an instantaneous blow, it is often mistaken and imprudent. The *third*, is the *radicalism of true Christianity*, laying the axe at the *root* of all evils, with all the energies which the gospel has provided. Christianity is essential and true radicalism, in reference to every possible question of reform in man's condition, whether moral, social, or political. We hear of the conservatism of Christianity. There is such a thing; but it is the conservatism that *saves* society by laying the axe at the root of all the evils, sins and wrongs that endanger it. It is not the conservatism that does nothing. The sad phenomenon of the prominence of an infidel radicalism in the initial movement of some of our great reforms—the anti-slavery agitation, for instance—has a solemn rebuke in it to much of the Christian Church of the land. It does not show that Christianity is not the true power of radical reform, only that an encrusting conservatism, foreign to it, had neutralized its power in the hands of many who were set to wield it. The anti-slavery weapons, used by infidels, were stolen from the armory of the Gospel. An indifference and dormancy, untrue to Christianity, on the part of many orthodox Christians, left a breach to the enemy. The Gospel was misrepresented. Its Churches and ministry gave slavery patrons and defenders. They repeated, not the mercy of the good Samaritan, but worse than priest and Levite, many ministers of the temple joined the thieves and robbers to strip and wound.

7. But the *triumphs* of reform, on the principle we have



presented, authenticate it as the true principle of the world's future beneficent progress. Past victories fling their guiding light before us. The progress of Christian truth, has been the progress of all kinds of social ameliorations, and redress of human wrongs. We believe it can be shown, that nearly every step in the progress of European civilization, liberty, and equality, has been the taking up into the national conscience and polity, of some single truth of the great system of Christian faith and Christian ethics. Chivalry owed all that it had of good, its honor and its courtesy, and regard to the feelings and rights of woman—all of good it had—to the principles of the gospel. Feudalism, as the antagonism of popular liberties, was destroyed by it. So modern democracy, in its sense of the equal rights of all, and of the responsibility of government, is but carrying out detached portions of Christian truth. The Reformation of the sixteenth century, was but the streaming forth from the unclasped Bible of Christianity, of its reformatory virtue, as that virtue began to operate on the morals and life of men, and the customs and institutions of nations. We have from it, freedom of conscience, republican institutions, and all beautiful and ameliorating philanthropies. It was a Bible reform, and its golden fruits hang on every bough of life.

Let us behold Thomas Chalmers test the correctness of this principle. Ignorance, pauperism and crime, were burdening his wide parish with all their evils, and crying for remedy. Disdaining the various banners of reform proposed by false philosophy, or humanitarian sociology, Dr. Chalmers, with the gait of a champion, stepped forward with the ancient banner, the old legend still burning on its folds as in letters of golden fire, "*In this conquer.*" And in it he *did* conquer. He knew that, though the main mission of Christianity is to bring men to immortal treasures of joy, it yet, by a sublime necessity, scatters beatitudes in the paths of mortal life. He believed that it was able to marshal every force, and meet every requirement of social existence. He applied only gospel truth and agencies, and the parish rose in a moral, social and industrial renovation, that made it look toward heaven with a happy smile of peace and content, like the face of a strong man awakening to health after long sickness. It was a radiant demonstration of the reformatory power of Christianity.

We have had a recent illustration in our country. The axe of Christian truth was laid close to the roots of slavery.



The reformatory power of the Gospel was pressing hard against it. Its friends banded to resist, and in its interest, evoked a mighty war against the Union. They determined to employ armies and artillery, to save themselves from the aggressive energy of Christian sentiment against their wrong. Heaven allowed the war they summoned to their aid, to go on. Hundreds of battle fields were ploughed by exploding shell, and crimsoned with blood. The waves of the conflict rolled north, and roared around the walls of our *Alma Mater*. Over this quiet town, the shot and shell shrieked, amid deafening artillery thunder for three anxious days, and these hills and valleys, dear to us all by old familiarity, lay thick with the mangled slain, that fought and fell for the Union and right. But the crisis was past. The tide of defeated treason rolled back. War swept the Southern land with desolation for another two years. It was a fearful strife. We know not how many souls returned to God, heralded by the thunder of the battles on whose fields they left their bodies. But the end of the struggle has come, and the reformatory energy of Christianity, pressing on its way, even through the conflict evoked to arrest it, has buried the dishonored corpse of Slavery, amid the tears of gladness of a saved and disenthralled nation. It is a great reform, in the line of the true principle, wiping out a thousand minor wrongs and woes that clustered in Satanic fellowship under the central Upas evil. The stars in their courses fought against Sisera, but the Higher than the stars fought against those who appealed to the sword, to stay the reformatory work of Christianity, when it pressed against their cherished wrong.

But we must be done. "The world moves," and if we wish to work in the line of its progress, we must take our position with the friends of Christianity, and employ its laws and agencies. Only thus will our works accredit our commission as reformers. We have reason to look for a progressively improved future of our race; though we believe the progress is not quite so rapid as is often pictured by enthusiastic declaimers and money-making lecturers. There are multiform wrongs, inequalities and disabilities, yet to be remedied. But the application of the teaching and energy of the gospel to one moral, social or political excrescence after another, is bringing the world gradually nearer the era of its hope. The poor and the oppressed are being enfran-

chised and elevated. More effective than communist or agrarian dreams, the cross is proving the great leveler. But it levels upward. Perhaps most of us have sometimes, in earlier life, had a feeling of incongruity and inappropriateness in a certain simile of the greatest of the evangelical prophets: "It shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and all nations shall flow unto it." We have wondered at this strange representation of a flowing upward to the mountain summit. But the seeming incongruity was needed, to conform the figure to truth. It is but an expression of the fact, as it shines in history, that the conversion of men and communities, the Christianization of life, social, personal and political, is a movement of grand and universal elevation. "The House of the Lord," in its laws, forces, character, civilization, personal, social and civil beatitudes, presents the summit of the ideal elevation of man—the top of earth's mountains. And Christianity is bearing the race upward to it. When the world shall have gotten up on the level of the "House of the Lord," it will be the highest elevation of mankind, that lies lower than the eternal Paradise of God.

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### ARTICLE III.

#### THE CHURCH IN HER SYNODICAL CAPACITY.

By Rev. J. WINECOFF, Berlin, Pa.

It is said in the sacred narrative: "And the apostles and elders came together for to consider of this matter." (Acts 15 : 6.) The matter here referred to, was the question whether a convert to Christianity should be circumcised and required to keep the Law of Moses. This question was pressed upon Paul by certain men, who came down from Judea to Antioch, where he was then laboring. These men were converted Jews, who had become Christians, in general, but retained some of the peculiar tenets of their former religion. These religious tenets they held, not simply as a part of their private and individual creed, but as essential to sal-



vation, and, therefore, to be absolutely required of every convert. Said they, "Except ye be circumcised after the manner of Moses, ye can not be saved." It appears, also, that there was a portion of the Pharisees at Jerusalem, holding the same view, and, in like manner, insisting that "It was needful to circumcise them and command them to keep the Law of Moses."

Now, the effect of such representations can easily be anticipated. The minds of these young and inexperienced converts were greatly perplexed, and the success of Paul's mission seriously retarded. The contagion, too, would spread from society to society, until the whole Church would be affected. Hence it was determined by Paul and Barnabas, and others, to refer the matter to a Church convention. The convention was accordingly called, and the matter referred. Here we have *the Church presented in her Synodical capacity*, and to this subject the reader's attention is invited.

1. We can, indeed, conceive of a Church, without synodical form. The Church may consist, for a time, of individual members, scattered over a given territory, enjoying the privileges of the gospel and attending to their local interests, associated simply by congregations, without holding a general convention, or forming themselves into a synodical body. Such, in fact, was the case, prior to the meeting here referred to. This was the first general council, held by the Christian Church. There were believers in Jerusalem, in Samaria, in Antioch—believers by thousands added to the Church, prospering under the labors of the apostles—but no synod; for the simple reason that, thus far, they needed none. But it should be remembered that this was the infancy of the Church. Her life was not yet fully developed. And her great work had only commenced. Therefore, pleasing as this phase of Christianity may be, it could not long remain. In a few years circumstances changed, and it was found necessary to bring the Church into a more concentrated form, and to keep up a general correspondence, by means of an external organization, throughout her increasing territory. The apostles and elders must *come together*. And, although these conventions were, at first, not frequent, and at irregular periods, it was sufficient to show that they were necessary. And so it will always be found. For a time, it will do. The Church, or a section of it, may exist and do well, without a regularly constituted synod. But soon circumstances will



change, and these ecclesiastical bodies must be formed. In the nature of the case, it can not be otherwise.

2. Therefore, we remark, that the Church naturally grows into a synodical form. Without the introduction of any foreign element into her constitution, her inner life, in the process of its legitimate development, tends to this form. Tendency to form is her simple analogy, because all nature proceeds on the same principle. Isolated particles of vapor may, for a while, float in the atmosphere, influenced only by their individual cohesive attraction. But presently, under that very individual influence, they enlarge and come in contact with other individual particles, which contact subjects them to another law, viz.: gravitation, by which general law they are formed into large particles and come down to water the earth. Vegetable matter may exist unorganized in the soil. But as soon as it comes in contact with the seed, which has been deposited for that purpose, it leaves its inorganic state, and grows into the form of the plant, the shrub, the grass, the flower, and the great oak of the forest. All nature proceeds upon this principle. The all-wise Creator has established the universal law and has himself furnished the grand precedent, in giving form and order to the chaotic world, which, for a time, was "without form and void."

Thus, nature multiplies, manages her affairs, and accomplishes her mission in the material universe. Now, the Church, though a spiritual body, is under the influence of a similar law,—that is, tendency to form, to outward organization. And in this way only can she accomplish the whole of her mission in the moral universe. The principle of association, which is inherent in personal religion, impels to such result. For as soon as there are two individual believers in the same locality, they will associate together. And, as the number increases, they form larger associations—the prayer-meeting, the congregation, and then larger combinations. The affinity of grace draws them together. They grow into a body. Circumstances also change and multiply, so as to call for united counsel and concert of action. Difficulties arise which can only be settled by the Church in the form of a tribunal. General interests multiply and enlarge, which can only be successfully managed by the concurrent counsel and coöperation of the Church as a whole. All this has verified itself in the history of the Church. As she advanced in age, and in general development, conventions became more frequent and regular. And when it was found impracticable



to hold these œcumenical councils, sections of the Church acted in this capacity, until regularly organized synods, with officers, charters and perpetual functions, were established in various localities: all influenced the growing, operative principle of their inner life. And whether we call them conventions, councils, convocations, assemblies, conferences or synods, the principle is the same. They were ecclesiastical assemblies, for the purpose of deliberation and the transaction of business. Synods are nothing more. The synodical form, therefore, like the progressive life of the Church itself, may assume enlarged and improved phases, as conditions and circumstances render it necessary. From an informal convention, held by the apostles in Jerusalem, synods have advanced to more systematic organization and more enlarged modes of operation. Like generic Christianity, they have grown from infancy to manhood, and are now exerting their beneficial influence all over the land.

3. The Church in her synodical capacity, has a distinct sphere allotted to her. To this sphere she should confine herself. If it be asked, what is this sphere? the answer is easy. Christ says: "My kingdom is not of this world." But his kingdom is the Church, or the reign of grace in the hearts and over the interests of his people. Within the limits of this kingdom lies the sphere, in which synods are required to move. Therefore it is a moral, a spiritual sphere, distinct from the world which is under a temporal reign. We do not find that Christ ever interfered with the existing civil authority. He left the State to manage its own affairs; whilst he confined himself to his "Father's business." True, he frequently dwelt upon the moral aspect of the actions and relations of the citizen, enforcing the principles of the gospel upon every-day-life. He taught the Christian how to demean himself under all the circumstances of his political life. But, as to modes and measures of administration, he maintained a uniform silence. The Apostles, too, occupy the same ground in their writings and practice. They teach Christians how to exemplify the principles of the gospel under the institutions and regulations of civil government, without specifying what institutions or regulations were right and which were wrong. These are facts, patent to every reader of the New Testament. And surely there was reason for all this. It was not for want of capacity to appreciate civil affairs; nor for want of interest in that direction, but the sphere assigned to the Church is a spiritual one.



Nor can we be at a loss to know what the specific items embrace. They are clearly indicated by the apostolic precedent under review, and by the general teachings of the New Testament, viz: the true and real interest of the Church—doctrinal interests, ethical, liturgical, educational, and benevolent. The apostles and elders came together to consider the doctrinal question of circumcision. So have synods the right now, in their associate capacity, to dispose of all doctrinal questions, brought before them. They came together to determine the ceremonies of the Church, called the “Law of Moses.” They published rules for the regulation of the membership. They organized schools of education for the perpetuation of the ministry and for the religious intelligence of their people. All these are legitimate, Church matters. And these are the items of business with which synods now have to do. We find no warrant in the teachings of Christ and the Apostles, or in the precedents which they have established, for going beyond these limits. The individual Christian, it is true, is a citizen as well as a part of the Church. In that capacity he has the same rights and privileges which his fellow-citizens possess. Now it is simply a question of expediency, whether he shall, in that capacity, exercise his rights in a public or prominent way, or be content to rely solely on the ballot-box. But the Church, and especially the Church in her synodical capacity, is not a citizen—not a civil compact—but a strictly religious body. She has a spiritual vocation, and should therefore confine herself, when acting in that capacity, to her appropriate sphere. Both State and Church have enough to do. And each can best do its own work.

The character of the times evidently calls for a word of caution on this subject. And honor to the man who has the moral courage to meet popular prejudice and advocate the suffering interests of the Church, to which he has devoted himself. There is such a tendency to be carried away by the exciting topics and events of the day, such a tendency to radicalism, that not only individual Christians, but even whole Synods, and the Church generally may go beyond the proper limits. Ministers of the gospel and especially Pastors, have much to do with this element, and hence should carefully study their duty, before they act.

But it is said that ministers are the “Conservators of the morals of the nation.” True; but let it be remembered that the *morals of the nation* is a department not so easily defined,



and that, consequently, the man who sets sail on that sea, cannot tell where his ship will be wrecked and his benevolent mission forever destroyed. It should be remembered, too, that these same ministers are, also, and emphatically, the conservators of the *morals of the Church*. To this office they are called and ordained. And it must be evident to every calm observer, that there is scope enough here for all the conservatism we possess. Look at the factions which spring up in so many places, and demand their rights, because they occupy a certain military or political platform. Listen to the harsh reproaches and bitter invectives which pass current among Christians of the same congregations, resulting, often, in the violent rupture of the pastoral relation. Look at the diminished audience, the small communion, the languishing prayer-meeting, the crippled Sabbath School. Look at the monster, Discord, scattering through the Church fire-brands and death. Look at these painful and palpable facts, and inquire if there is not something to be done? And who is to do this work? Whose business is it? Who shall stand in the breach? Who shall assuage the storm? Who shall quench these consuming fires, that burn all over our beloved Zion? The commissioned minister of Jesus, shod with the preparation of the gospel of peace, clad in the conciliating livery of heaven, holding up the bleeding cross, and beseeching men to be reconciled to God and to one another! Is not this the time to heal, rather than wound the Church? Are not vital interests at stake—the harmony of God's people and the welfare of immortal souls? Why not, then, attend to our legitimate work, and let statesmen and politicians manage the affairs of the nation?

Let the individual Christian, let the individual journalist, let the people speak out for the government and the nation. But let the Church, as such, in all her organic divisions and subdivisions, and let the Christian minister who, by virtue of his office, is an institution of the Church, be prudent and discreet, lest great injury be done, and the very end, contemplated by the living ministry, thwarted. "Be ye wise as serpents, and harmless as doves."

4. The Church, in her synodical capacity, is not an abstract body, distinct from the Church; but is really and truly the Church itself, in a concentrated form, constituted by a fair representation of her whole population, ministerial and lay—each district synod to the extent of its geographical limits. So we argue from the precedent before us, and from



the nature of the case. There were the apostles and elders in convention. And they were regularly chosen and sent on that business. Should it be said that these elders were not laymen, we reply that such an assertion is not satisfactory. For it is well known that there were two kinds of elders in the primitive Church, *ruling* elders and *teaching* elders. And it does not appear, in this case, to which of these classes these elders belonged. But supposing them to have been teaching elders, and, therefore, not laymen, we have another fact in the case, which clearly proves our point. It is stated, in the account, that laymen were present on the occasion; and that these laymen united in sending certain messengers and letters to Antioch, setting forth the conclusion to which the convention had come. This is the account: "Then pleased it the apostles and elders, with the whole Church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely Judas, surnamed Barsabas, and Silas, chief men among the brethren: and they wrote letters by them after this manner: The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch, and Syria and Cilicia." This account speaks for itself.

We cannot see, therefore, upon what ground the laity should be excluded (as they are in some sections) from such assemblies. If it be said that the business of such assemblies is of a ministerial character, and therefore does not concern the laity, we reply, that this, also, is a gratuitous assumption. The question of circumcision which was brought before that apostolic meeting, did concern the laity, as well as the apostles. And so it is with most of the business which is brought before our Synods. Nor do we see good reason why laymen should not be present at our strictly *ministerial sessions*; or why these sessions should not, as a general rule, be held with open doors. Competent laymen would not only be no disadvantage to such meetings, but they would often be of real service. And though they could not expect to have a vote, inasmuch as the business, in such case, is strictly ministerial, they might give their advice, or by their presence, remove the suspicion that is sometimes entertained concerning our "secret sessions."

The nature of the case is this. Synods are convened for the transaction of ecclesiastical business. That business is of mixed character, referring partly to the ministry and partly to the laity. But in either view it is Church-business.



The Church is composed of ministers and laymen, each having respective rights, and bearing common responsibilities. What more natural, therefore, than that these classes, interested in the Church's common destiny, should counsel with each other, and coöperate in the work which concerns them all? Thus only can the Church be fairly represented in synod. Thus only can she be consistent with apostolic example.

5. The Church in her synodical capacity, possesses a certain authority over her individual members—an authority to frame rules of discipline, and to enforce them. The decisions of that convention are called "Decrees." And they were delivered, as such, to the congregations then existing. This indicates *authority*—legislative power vested in such bodies. Nor is this inconsistent with the mild and suasive character of the gospel. These brethren legislated upon matters pertaining to themselves. And this they certainly had the right to do.

Then again, how shall weak and erring human nature be restrained and properly directed without the enforcement of right principles? How shall such principles be enforced, unless there be authority? And where is that authority, if not vested in the Church itself, as constituted by her glorious Founder? And if the Church œcumenical possesses such authority, surely the same Church concentrated in synodical form, is not less authoritative. Reasoning correctly, we would say, that the synod is the highest and most authoritative tribunal of the Church. So thought Paul and Barnabas and the Christians generally at Antioch. So the decrees of their convention clearly indicate. Therefore, if each synod in our Church should assume legislative authority, and consider all its proceedings final, it would be right and consistent.

Contrary to this gospel principle, however, the Lutheran Church of this country does not fully recognize this authority in her synods. The General Synod, for example, which should be the highest tribunal in our Church, is only an "advisory body." And so, to a great degree, are our district synods. They depend mainly upon the sanction of the *people* at home for their authority. What then? Are we unchurchly, unapostolic? The answer is, No! We arrive at the same result in another way. Assuming a republican form of government, we, in some instances, first send down

our proceedings to the membership for ratification; in other cases, our action is final. Thus we combine the Episcopal and the Congregational forms of government in the Church. And we think that this is equivalent to the apostolic precedent; and that it has decided advantages.

6. The Church, in her synodical capacity, should be characterized by leniency and liberality. With all the authority vested in her, she has no right to "lord it over God's heritage." Look at the example before us. The message to the brethren at Antioch speaks thus: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things." "Necessary things" were enforced with becoming authority, upon all the congregations, as essential to the unity of the Church. But doubtful and unimportant matters were wisely left to the enlightened judgment and conscience of individual believers. This is, after all, the grand ideal of Church-unity, preceded by Christ and the apostles, and by the primitive Church generally. And the nearer our synods approximate this standard, the nearer to the right are they. What a beautiful model this, for the distracted portions of the Church! What right have these members of the same mystical body, to denounce and unchurch one another, because they differ only on non-fundamental points? What precedent or Scripture have they for "biting and devouring one another," and being "consumed, one of another?"

What is the remedy for this great evil? Can not the Church, the whole Church, live in harmony and peace? The answer is at hand. Go to Jerusalem! Witness the proceedings of that convention! And, like those prudent and holy founders of the Church, lay no greater burden upon others than "these necessary things." This is the only basis upon which the Church can ever be one. And this is all she needs to constitute her a unit. One in essentials, and one in spirit makes her one.

This, we are happy to say, is the real genius of our Lutheran Zion. "In essentials unity, in doubtful things, liberty, in all things, charity." What, then, do we need to make us one consistent and harmonious whole, but a return to this beautiful principle? Why not rally around the standard of our General Synod, since that standard is really this principle? Has she not always been liberal in her Constitution and practice? If there be any lack, in this respect, it must be attributed to the interference of antagonistic sections of



the Church, on account of which she has not been allowed to occupy her true position, the position which she has all along been struggling to maintain. Remove these trammels. Bury all narrow-minded bigotry and priestly intolerance. Assist her in the maintenance of her real standard, and she will soon prove herself the cement and centre of the whole Lutheran Church of America.

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#### ARTICLE IV.

*Essays on some of the Difficulties in the Writings of the Apostle Paul and in other parts of the New Testament.*  
By RICHARD WHATELY, D. D., Archbishop of Dublin.  
From the eighth London edition. Andover: Warren F. Draper. 1865.

ARCHBISHOP WHATELY, as a thinker and a theologian, is prominent among the most distinguished divines of the present century. His reputation is as great in this country as in his native land. The productions of his pen are everywhere read with deep interest, and admired for their practical, good common-sense, and for the impartiality and conscientiousness with which all questions are considered. The work before us will not attract less attention than its predecessors. It consists of a series of essays, devoted to the discussion of the the most important topics, connected with the department of apologetics, in which the author has rendered most important service to the cause of truth, all of them worthy the earnest and studious attention of the Christian scholar.

The first essay is on the Love of Truth, and in the introduction the author maintains that the Christian religion is distinguished from Paganism, and characterized by its claim to truth as established by evidence, and its demand of faith in that truth; and that Christians are liable to act inconsistently with this characteristic by not steadily following the truth. The author, in illustration of the fact, remarks:

“Let it be remembered, that as the ancient heathen are not the standard by which we are to be measured, so it is not our superiority to them that will at once acquit us. They had many excuses, of which we have none, for their disregard of truth: in particular, they knew not, as

we do, of any religion that did challenge inquiry, and appeal to evidence, and demand well-grounded and firm belief; that taught them to 'prove all things, and hold fast that which is right,' and to be 'ready to give a reason of their hope.' Do Christians, then, in this respect show themselves worthy of their peculiar advantages? Do they speak and act altogether consistently with a religion which is built on *faith* in the *truth*? The professors of such a religion ought not merely to believe it in sincerity, but to adhere scrupulously to truth in the *means* employed on every occasion, as well as in the ends proposed; and to follow fearlessly *wherever* truth may lead."

In presenting the highest motive for human action, the influence of the love of truth, in opposition to the consideration of all seeming expediency, the writer utters the following just sentiments:

"It is undoubtedly a just maxim that in the long run 'honesty is the best policy;' but he whose *practice is governed by that maxim* is not an *honest man*. And it may be added, that a *steady and uniform* adherence to honesty, never *will* result from that maxim. He who adheres to what is right, *because* it is right, will be rewarded by afterwards perceiving that he has taken the wisest course. But to those who seek, in the first instance, for the best policy, it is *not given* to perceive, in all cases, that honesty is the best policy. The maxim, therefore, though true and valuable, is never, to any one, the habitual and constant guide of conduct. He who is honest is always *before* it; and he who is not, will often be far *behind* it.

The author forcibly urges the necessity of the most rigid self-examination on this point, accompanied with the earnest desire to acquire and preserve a candid and unbiased disposition. To attain this habit, to cultivate a sincere love of truth for its own sake, and in all our inquiries to maintain a steady adherence to it, is exceedingly difficult. This can be secured only by a strong conviction of its value and a distrust of ourselves. Many entirely fail in the attainment of the object, simply for the want of humility, a renunciation of self-love, an unwillingness to make truth the main object. There is danger of men flattering themselves without sufficient grounds, that they are lovers of truth. The first question in reference to any opinion should be, *Is it true?* It is not sufficient that he believe what he maintains; he must maintain what he believes, and maintain it *because* he believes it; and that on the most careful and unprejudiced review of the evidence on both sides. It is an easy matter for any one to believe almost any thing that he is disposed to believe, and thinks it expedient to maintain. A determination to obey the truth and to follow whithersoever she may lead, indicates a genuine love of truth. But the contrary is more



common. Men in the examination of questions are so subjective; their minds are preoccupied by some feeling, or influence, which gives a bias to their judgment, and their investigations and labors are devoted to the side which they are predisposed to adopt, whatever it may be.

Various obstacles are presented to the cultivation of an habitual love of truth, such as an aversion to doubt, a dislike of having the judgment kept in suspense, which, united with indolence, induces the masses to form conclusions according to the first suggestions, or impressions; the love of originality; excessive deference for authority; views of expediency. In speaking of an excessive regard for venerated authority, the author uses the following language:

“The desire to be considered ‘orthodox’ is the more likely to mislead, from the coincidence of that term, *etymologically*, with *rectitude of faith*. But, popularly, when a man is spoken of as ‘orthodox,’ this is understood to imply conformity to what is *received and maintained* as the right faith, by the majority of the most influential theologians of the age and country in which he lives, or in which those live who so describe him. This *may*, indeed, coincide perfectly with the right sense of Scripture; but we cannot be sure that it will always be so, unless we regard those theologians as infallible. *These*, then, must be made the standard—their mode of study and their interpretations followed—by one who is bent on being ‘orthodox.’ He, again, whose great object is to be *scriptural*, must make the Scriptures his standard; to be studied with all the best helps, indeed, that he can obtain, but with a thorough devotion to his object, and a resolution to sacrifice, if needful, anything and everything to that. \* \* \* True wisdom would tell us not to receive one opinion because it is *old*, and another because it is *new*; but to receive and reject none on either ground, and to inquire sedulously, in each case, what is *true*.”

There is much truth in the following sentiments expressed in the same chapter:

“It may be added that some men are apt to aim at preserving the proper *medium* by keeping themselves at an *equal distance* from each extreme. ‘Men are apt to look to those who, on each side, hold the most extreme opinions, or practically carry some principle to the greatest excess, and then, resolving to be led by neither, think to preserve the most perfect moderation; to attain the true ‘*via media*’ by keeping themselves *equidistant* from both. If in each point they are as far removed from the extremes of one party as of another, they conclude that they are steering the right course between them.

“But such persons, instead of being led by *neither* party, are more properly described as being led by *both*. The real medium of rectitude is not to be attained by geometrical measurement. The varieties of human error have no power to fix the exact place of truth. On the contrary, it happens in respect of religion, as well as in all other subjects, that each party will maintain some things that are perfectly true and right, and others that are wholly wrong and mischievous; and that in

other points, again, the one party or the other will be much the more remote from the truth: so that any one who studies to keep himself in every point just *half way between* two contending parties, will probably be as often in the wrong as either of them.

“And this caution is the more important, because it will often happen that the truth, and the error, of any party, will be found intimately blended together in respect of each single point of doctrine; so that the one party, and their opponents also, will be, each, quite right in one respect, and utterly wrong in another.”

In our veneration for the truth, several cautionary maxims are presented by the author. We must never advance or admit any argument that is unfair, or fallacious; nor countenance any erroneous notion; we must never entertain any dread of the progress of science; we must realize that human approbation is not often bestowed on the lover of truth.

In the Second Essay the author offers some remarks on the neglect or dread, prevalent among many persons, of the apostle Paul's writings; on the causes which have produced this; and the consequences to which it leads. Paul was more exposed, than any of the apostles, to the attacks both of open friends and false friends, personally and in his writings. The author refers to the ambiguity with which the word Gospel is used, and maintains that full instruction in the Christian scheme is not to be found in the four evangelists, but in the apostolic epistles, especially Paul. He says:

“The gospel which Jesus himself preached, was not the same thing with the *gospel* which he sent forth his apostles to preach after his resurrection. This may at the first glance appear a paradox; but on a moment's consideration it will seem rather a truism, that the preaching of Jesus and that of the apostles was not, and could not be, the same; though they were, each, the gospel. I do not mean, of course, that they were two different systems,—much less, at variance with each other,—but the one was a part only, and the other a whole; or rather, I should say, a *greater* part of that stupendous whole which is not to be entirely revealed to us here on earth,—the stupendous mystery of man's redemption.”

“How, indeed, could our Lord, during his abode on earth, preach fully that scheme of salvation of which the keystone had not been laid, even his meritorious sacrifice as an atonement for sin, his resurrection from the dead, and ascension into glory, when these events had not taken place? He did indeed darkly hint at these events in his discourse to his disciples (and to them alone,) by way of prophecy; but we are told that ‘the saying was hid from them, and they comprehended it not, till after that Christ was risen from the dead.’ Of course, therefore, there was no reason, and no room for Him to enter into a full discussion of the doctrines dependent on those events. He left them to be enlightened in due time as to the true nature of His kingdom, by the gift which He kept in store for them: ‘I have yet many things to say unto you, but ye



cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he shall guide you into all [the] truth.' There would have been no need of this promise, had our Lord's own discourses contained a full account of the Christian faith."

The danger of misinterpretation should not deter us from the study of Paul's epistles. He who studies and leads others to study the whole Word of God has reason to believe, that he and they *may* through God's Spirit attain truth without error. Nor should we defer the study of these writings till a mass of theological learning has been acquired from other sources. This course would be most effectual for making Paul's epistles a sealed book, except to a small portion of the educated classes. The author adds:

"And the benefits, whatever they might be, of this preparation, would after all, be confined to those few who had gone through it. They, indeed, if they were careful not even to open these epistles till their minds were sufficiently biassed by a great mass of human commentaries and disquisitions, would doubtless be prepared to understand them very differently from what they would have done on another system,—whether better or worse is not now the question,—but they would not, after all, be qualified to expound this writer to their flocks, nor authorized to recommend the perusal of him; for these would be, by the hypothesis, unfit to enter on the study of his epistles, or to comprehend any exposition of them. And if the principle were consistently followed up, it would soon be remarked that the mass of unlearned Christians are not duly prepared for the thorough comprehension even of *the rest* of Scripture; so that we should speedily arrive at the very point so earnestly contended for against the Reformers; namely, the inexpediency of putting the Bible into the hands of the people, and the necessity of leaving them to be instructed by their pastors in whatever things these should judge most profitable for them, and level to their capacities."

The Archbishop contends that Paul's writings are, however, dreaded, chiefly from the unacceptableness of some of his doctrines, and that the vehemence with which they have been decried is a proof of their importance. The doctrines, which the Apostle teaches, are humbling to the pride of the human heart and unacceptable to the natural man. If the gospel is against a man, he will be against the gospel. And the more any work is depreciated by those who are resolved to believe only just what they please, the higher ought its value to rise in the estimation of those who are willing to "obey the truth."

In the four succeeding Essays, the author takes up certain doctrines which have given occasion to much controversy, and particular interpretations of which have contributed to a feeling of dread with regard to Paul's writings. He

shows that the doctrines, as taught by the Apostle, furnish no ground of alarm; and that the interpretation, that some have offered, has arisen from a partial and imperfect view of the subject. In the discussion the author, also, sets forth the importance of referring to the Old Testament, as an interpreter, by analogy, of the New.

The chapter, devoted to Election, is interesting and full of thought. Even when we find ourselves compelled to differ from the author on some minor points, we follow him with deep interest and meet with much that is suggestive and worthy of serious consideration. The author shows very little sympathy with rigid Calvinism. In order to appreciate the Apostle aright, we should be fully acquainted with his character and position, with that of his hearers, and should understand his continual reference to the Mosaic dispensation, which was the shadow of the gospel. The Archbishop thinks that an attentive examination of the Old Testament will furnish a clear and satisfactory answer of the great questions on which the whole discussion of Election turns; viz: Whether the divine election, as spoken of in Scripture, is there represented as arbitrary, or having respect to men's foreseen conduct? Who are to be regarded as the elect? and, In what does that election consist? The choice, under the former dispensation, was manifestly arbitrary, but the objects of it were the whole nation without exception and the election of the Jews was not to blessing absolutely, but to a privilege and advantage—to the offer and opportunity of obtaining a peculiar blessing, such as was not placed within the reach of other nations. Whether they would accept the offer, or draw down God's curse on them by their disobedience, rested with themselves. Applying the same principle by analogy to the gospel scheme, it is evident that the Christian Church stands in the place of the Jewish, that it succeeds it in the divine favor and enjoys, not the same indeed, but corresponding benefits and privileges. The Christian religion is not, however, confined to one nation, nor the Christian worship to one place. The Church of Christ is open to all, to whom the gospel has been announced, and comprehends all who acknowledge it. The invitations of that gospel are general, all members of the Church are "called and elected" by God, and are as truly his people and under his special administration as God's ancient people ever were. The author most clearly expresses his sentiments in the following extract:



"The 'calling' and selection of us and of other Christians to the knowledge, of the true God, seems as arbitrary as that of the Israelites. And as this promise belonged not to *some* only, but to every one, of that nation, whether he chose to avail himself of it or to convert it into a heavy curse by his neglect of it, so we may conclude that every Christian is called and elected to the Christian privileges, just as every Jew was to his; but that it rests with us to use or abuse the advantage. The Jews were not chosen to enjoy God's favor and to enter into the promised land *absolutely*, but to have the *offer* of that favor, and the promise of that land, on condition of their obedience; and as many, as were rebellious, perished in the wilderness. So, also, we may conclude, no Christian is elected to eternal salvation *absolutely*; but only to the knowledge of the gospel, to the privileges of the Christian Church, to the offer of God's Holy Spirit, and to the promise of final salvation, on condition of being a faithful follower of Christ."

Misinterpretations of Scripture are produced by antecedent bias. Men often enter on the study of a subject with a strong feeling in favor of the conclusion they deduce—they regard it as a truth abstractedly demonstrable by reason. Were it not for this practice, so common, we should scarcely find so many portions of Scripture so partially interpreted, and often so much perverted and wrested from their obvious sense, to make them afford confirmation of the favorite hypothesis. In illustration of the fact, the author says :

"The scriptural similitude of the potter and the clay is often triumphantly appealed to as a proof that God has from eternity decreed, and, what is more, has *revealed to us* that he has so decreed, the salvation or perdition of each individual, without any other reason assigned than that such is his will and pleasure. 'We are in his hands,' say these predestinarians, 'as clay in the potter's, who hath power, of the same lump, to make one vessel to honor and another to dishonor,'—not observing, in their hasty eagerness to seize on every apparent confirmation of their system, that this similitude, as far it goes, rather makes against them; since the potter never makes any vessel for the *express purpose* of being broken and *destroyed*. This comparison, accordingly, agrees much better with the view here taken: the potter, according to his own arbitrary choice, makes 'of the same lump one vessel to honor and another to dishonor;' that is, some to nobler and some to meaner uses; but all for *some* use,—none with design that it should be cast away and dashed to pieces. Even so the Almighty, of his own arbitrary choice, causes some to be born to wealth or rank, others to poverty and obscurity; some in a heathen, and others in a Christian country. The advantages and privileges bestowed on each are various, and, as far as *we* can see, arbitrarily dispensed; the final rewards or punishments depend, as we are plainly taught, on the use or abuse of those advantages. Wealth and power, and Christian knowledge, and all other advantages, may be made either a blessing or a curse to the possessor; since they plainly answer to the talents in our Lord's parable. Why one servant

had five talents entrusted to him, another two, and another one—in what consisted ‘their several abilities’—we are not told; though we are clearly taught that the distribution was *not* made on the ground of the *foreseen use* they would make of the talents; else he who received the one, and kept it laid up in a napkin, would not have been intrusted with *any*. But we are plainly told on what principles all these servants were *ultimately judged* by their Master,—those who had received the five, and the two talents, were rewarded, not from arbitrary choice, but because they had rightly employed the deposit; and the unprofitable servant was punished, not because he had only received one, but because he had let it lie idle.”

The author, also, satisfactorily reasons on the metaphysical difficulties resulting from ambiguities of language, the objections connected with the origin of evil, the truths revealed relative to man and practically needful, and concludes the chapter on Election with the following pertinent remarks :

“Let Christians, then, be taught to rejoice, indeed, in their high privileges, as the ‘called’ and ‘elect’ and ‘peculiar people of God;’ but let them be taught, also, while they offer up their thanks for his unmerited mercies, to consider their own diligence and care as indispensable, not only to their attainment of the offered blessings, but also to their escape from an aggravated condemnation,—for ‘provoking and grieving Him who had done so great things for them,’ ‘as in the provocation, and as in the day of temptation in the wilderness.’ Let them be told to trust, indeed, firmly in the aid and guidance of God’s Holy Spirit, which will conduct those who earnestly seek it, and walk according to it, through the perils of the wilderness of this world to the glories of their promised inheritance; but let them learn from the rebellious Israelites that he will not force them to enter into that good land, but will even exclude from it those who refuse to hearken to him. Wherefore, ‘let him that thinketh he standeth *take heed* lest he fall.’ God is indeed ‘faithful who hath promised;’ but he requires us also to be faithful to ourselves; and he has taught us, both by precepts and examples, that if we harden our hearts, and will not hear his voice, we shall not ‘enter into his rest.’ ”

We have not space, or we should be glad to follow the author in his strictures on Perseverance and Assurance, the Abolition of the Mosaic Law, and Imputed righteousness. The discussion on all these points cannot fail to interest the reader and afford food for thought. In the seventh and eighth Essays are given some other principles of interpretation, frequently disregarded, and very essential to the right understanding of the sacred writings as applicable to the doctrinal and to the moral precepts of the New Testament Scriptures. The use, to be made of the apparent discrepancies and contradictions we so frequently encounter in the study of God’s word, is carefully examined, for the purpose of showing that they ought not to be considered, as is commonly done, in the light merely of difficulties to be over-



come, but as a peculiar and most wisely-contrived mode of instruction. The author further observes :

“Without vigilant and candid self-examination, then, no system of moral instruction that could have been devised would have been practically available; and *with* this, the instructions afforded in the gospel, will, through divine help, prove sufficient. There are two objects, neither of which a man will usually fail to attain, who zealously and steadily seeks it: the one is, the knowledge of what in each case he ought to do; the other is, a plausible excuse for doing as he is inclined. The latter of these, the carnally-minded might find in any set of precepts or moral instructions that could have been framed; the former, the spiritually-minded will not fail to obtain in the gospel. Only let him not seek in it for what he will not find there,—precise and minute directions for every case that can occur; or a set of insulated maxims which admit of being taken away, as it were, from the context, and interpreted and applied without any reference to the rest of Scripture; or for a general detailed description of moral duties. But he will find there the most pure and sublime motives inculcated; the noblest principles instilled; the most bold and uncompromising, yet sober and rational tone of morality maintained; the most animating examples proposed; and above, all, the most effectual guidance and assistance and defence provided, even that of the Spirit of truth, who will enable us duly to profit by the teaching of his inspired servants, that we ‘may have our fruit unto holiness, and the end everlasting life.’”

The author, in the ninth Essay, applies the principle laid down to finding out the sense of Scripture in reference to the influence of the Holy Spirit, a doctrine not only of the highest practical importance and one, with regard to which the greatest difficulties have been offered, but also one, respecting which, more perhaps than any other, Paul’s authority has been appealed to, by some in support of the most extravagant conclusions, and for that reason depreciated, or disregarded by others. The author makes the following judicious remarks :

“It is, only through the enlightening and supporting grace of the Holy Spirit, that even the Scriptures themselves can be consulted with benefit. If we study them with a mind biassed by any of those numerous prejudices and infirmities which beset our frail nature, we shall receive the heavenly light of God’s word through a discolored medium; and its rays will thence give an unnatural tint to everything on which they are shed. Many different persons, accordingly, have arrived at different conclusions (*all* which, consequently, could not be correct,) though they have applied, apparently at least, the very test that has been recommended. They have compared their opinions or practices with the standard of God’s word, and, finding them agree, have concluded them to be the suggestions of the Spirit which dictated that word; and yet this agreement has perhaps been (*must* have been, in some instances) the result of a partial and prejudiced interpretation of Scripture; they may have suffered those opinions and practices to *bend the rule* by which they were to be measured.

"But how, after all, it may be said, is this danger to be completely avoided? Are we not involved in a vicious circle, if we are to judge whether we are under the influence of the Spirit by consulting the Scriptures, and yet cannot, without that influence, interpret aright those very Scriptures? How, in short, are we to arrive at a completely satisfactory decision as to our own sentiments and conduct?"

"The danger is one against which we never *can* be completely secured in this life,—the decisions we attain can never be wholly exempt from all ground for doubt: in other words, we must not expect, with our utmost efforts and prayers, to attain perfect *infallibility*. If we could, this life would hardly be any longer a state of trial. To contend against the difficulty in question,—to labor not only with diligence and patience, but 'with fear and trembling' also; that is, with anxious and humble self-distrust,—is the very task assigned us in this our state of preparation. But if, while the Christian puts forth all his own powers in this task, he at the same time earnestly and importunately prays for heavenly guidance, and relies with deep humility on Him who alone can crown those efforts with success, he will continually be approaching nearer and nearer to 'a right judgment in all things,' and to a corresponding perfection of life. For it is the office of the Holy Spirit to lead us into 'all *righteousness*,' as well as into all truth."

The tenth Essay is devoted to a discussion of the real character, as set forth in Scripture, of Christian self-denial; a contrast is instituted with the ascetic mortifications which find a place in false or corrupted systems of religion, and which are introduced into Christianity through an inattentive or biassed perusal of various passages in the writings of Paul and other sacred authors.

In the discussion on Infant Baptism, contained in the eleventh Essay, the author starts out with the thought, that many of the controversies that have agitated the Church have arisen out of verbal difficulties, and that the opposition in the case of many, who seem very much opposed to each other, is much greater in appearance than in reality. Difficulties and disputes are sometimes created, or aggravated, by theologians themselves, either from their seeking to explain more than God has seen fit to reveal, or from interpreting Scripture according to the technical phraseology of some theological school, or from overlooking variations in the senses in which several words are employed, and thus introducing undetected verbal controversy and consequent confusion of thought. Thus the author observes:

"The terms 'regenerate' and 'regeneration,' or new birth, are commonly employed in different senses by different persons. 'Regeneration' denotes, in the language of some, merely that *admission* to Christian privileges and advantages which is the necessary *preliminary* to a Christian life. Others employ the term to signify the



condition into which a man is brought by that *use* of those advantages and privileges which constitutes a decided Christian character. And 'regenerate,' accordingly, is applied by those persons respectively to conditions as widely different as that of a new-born infant and that of a fully-formed adult.

"Without attempting to enter on a minute discussion of all the modifications of meaning that have ever been attached to these words, we may at least recognize the employment of them in the two widely-different senses just mentioned. And not only by different persons, but sometimes even by the same, these words (as well as several others) will be found to be occasionally used with different significations. Undesignedly, and unconsciously, a person will sometimes, even at a short interval, slide from one meaning to another of some of the expressions he is employing.

"Now whatever may be the importance of adhering to the most correct use of any term, and whichever may be, in this case, the more correct, it is surely the first point—the first in order, and the first also in importance—to perceive distinctly the ambiguity that does actually exist, and to keep clear of the many injurious misapprehensions which may arise from attributing to those who use a term in one sense, conclusions which depend on its being taken in a different sense.

"For example, a person may be exposed to a groundless imputation of leading men into a vain and dangerous reliance on baptismal privileges, and of teaching them that all who have been duly baptized are in a safe state; when perhaps in fact he may have never said or implied any such thing, but may have merely been employing the word 'regenerate' according to what *he* regards as the most scriptural usage; and then has had imputed to him inferences which *would* have followed if he had employed that word in quite another sense. And perhaps it may turn out, on calm investigation, that such a person, and some who had been at first very strongly disposed to censure him, do not in reality disagree to any considerable extent as to the substance of the doctrines they maintain."

How important then is it for Christians, if they would obviate, as far as possible, all unnecessary dissension among those "who love the Lord Jesus Christ in sincerity," and maintain a spirit of Christian charity, to dwell on the most essential points of practical agreement, to promote reconciliation, or, at least, mitigate hostility between those engaged in any controversy. And yet how thankless an office this often proves! What censure the peacemaker incurs! How true the sentiments of the writer:

"Let no one, however, calculate on finding that the fulfilment of this duty will obtain for him—for the present at least—the favor or good opinion of the disputants. On the contrary, the most vehement of these will usually bestow their chief applause on the most eloquent champion on their own side, and will even be disposed to charge those who seek to mediate between the contending parties with lukewarmness, or cowardice, or dissimulation,—with ignorance of important truths, or with a readiness to make a base compromise for the sake of human favor.

"And it may be added that not only the disputants themselves, but many of the bystanders also, even those of them who take but little interest in the subject under discussion, for its own sake, will be disposed to heap abuse or derision on any one who appears to come forward as a mediator. For the vulgar-minded, of all countries and ages, and of all ranks, find an amusing excitement in the spectacle of a controversy, analogous to that which attracted the ancient Romans to their gladiatorial shows. And hence they are disposed to feel or to affect contempt for any who seek to mitigate hostility, or to cut short a contest."

The author, in speaking of the effects, produced by unchristian bitterness in controversy, says :

"These contests have been conducted by some, unhappily, of those engaged on each side, with not a little unchristian acrimony. And the tone of insolence and of bitterness displayed by some of the disputants, which has been strongly and justly censured by some of their opponents, has been imitated by those opponents. They have been guilty to at least an equal degree of the very faults they had been condemning.

"Such contests have excited the exulting scorn, not only of infidels, but of those Christians of various denomination whose zeal for their sect or church outweighs their regard for universal church of Christ, and in whom party spirit has nearly swallowed up the true spirit of the gospel."

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"Uncharitable bigotry, unscrupulous and reckless party spirit, spiritual pride, revengefulness, malice, and the like, are not dispositions which could be suddenly *created*, though they may be suddenly aroused and called into activity, and also fostered and increased, by the excitement of a contest. They must have been in existence already,—unknown, probably, to the persons themselves, as well as to the bystanders,—under an appearance of Christian meekness and candor and charity.

"Where a pool of transparent water, and which seemingly contains no impurity, becomes, on being *agitated*, suddenly turbid and foul, we are certain that the offensive impurities thus thrown up are not called into *existence* by that agitation, but must have been lying *at the bottom* during the period of tranquility and apparent purity.

"And even so we are compelled to admit the mortifying conclusion that the faults and follies which we see stirred up by an agitating contest, must have been all along latent in the breast of many a one who had been regarded by others, and probably by himself, as of a far different character."

Many valuable and extended notes accompany the Essays, in which are manifest the learning, the research, the industry and mature judgment of the author. The design of the work does not seem to be so much the refutation or the advocacy of the views, or tenets, of any particular individual or party, by means of an appeal to Scripture, as to facilitate its interpretation in the case of those who are sincere inquirers after divine truth, and the hope is cherished that it will be received by the candid, even by those who may, on some points, differ from him, with no partisan prejudice or hostile suspicion.



Whilst we have read with deep interest, this excellent and judicious production, and have been disposed to speak with so much favor of the work, we must object to the interpretation which he gives, in one of his notes, of the Lutheran view of the Lord's Supper, an interpretation which Luther himself repudiated, and which the Church has always rejected. Neither *transubstantiation*, nor *consubstantiation* is a doctrine of the Lutheran Church. It has never believed the extravagant doctrine, that the communicants received the literal, material body and blood of Christ. It declares that the bread and wine, in all respects, remain unchanged; that they are the outward visible signs of an inward spiritual grace, but connected with the word and promise of God, the vehicles through whose instrumentality the divine Saviour communicates himself to those who partake of him; that Christians enjoy the actual presence of the glorified Redeemer. But this is an error, into which so many of our English brethren fall when they speak of the Lutheran Church, which may be excused on the ground of their limited acquaintance with the German language and German theology. Perhaps, we as a Church are not entirely free from blame. We need in the English language a convenient Manual, accessible to all in our own Church as well as in other Churches, setting forth the doctrines and usages of the Evangelical Lutheran Church.

We leave our author with a feeling of profound regard. We thank him for the valuable service he has performed for the whole Church, and most cordially commend his work to all sincere, earnest lovers of the truth.

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## ARTICLE V.

### THE DUTY OF THE HOUR.

By Rev. E. F. WILLIAMS, A. M., Uxbridge, Mass.

THERE is a wide difference between those who are Christians in name, and those who are Christians in reality. The world is full of nominal professors of religion, and yet, it may be doubted whether, the cause of Christ is greatly benefited by the efforts which they put forth to further it.

Possibly they are a hindrance to the cause which they claim to love, rather than a help, for they stand in the eyes of the world, as representatives of the transforming *power* of Christian belief, and though they are not its *real* representatives, it is none the less true that they are judged as such.

It is a source of great sorrow, to true believers, that the character of Christianity must suffer so much from its unworthy professors—that men of the world will so generally persist in looking to the *false* instead of the real, to judge of the validity of the claims which the gospel makes upon them. Nothing is gained, however, in overlooking this well-authenticated fact, on the contrary, much is lost—for it is the part of wisdom to take things as they are, and try to improve them—rather than to waste time in useless repinings over a state of things which cannot, or will not be different, till the foundations of society and the established laws of thinking, are entirely broken up.

How then *can* the claims of the Christian religion, be brought effectually to bear upon those who reject them? How can true believers make up for the inefficiency of mere *nominal* Christians, and so exemplify the *character* and *power* of religion in their lives, as to shut the mouths of its opponents? The question is a difficult one to answer, and yet the answer is possible.

In a region where farming is unpopular, and large tracts of land have been allowed to go to waste, and public opinion against agriculture has run so high, that none but the most necessitous will engage in it, it is yet possible to restore the cultivation of the soil to its true dignity among the professions and to make the life of a farmer one to be envied rather than despised. How? By the most respectable men in the community giving it their patronage. By men of wealth, culture and position, devoting themselves to the improvement of the soil, turning its fertility to the greatest account, bringing out the natural beauty of the region, cultivating rich grains, the most profitable grasses, the choicest fruits, rare flowers, and not hesitating to bring in the aid of architecture and taste to make the homes of those who till the soil agreeable and attractive, by publishing a statement of expense and income, showing that, with a very slight risk, there is a margin for a comfortable, and even a handsome profit. Were a father desirous of settling a son as an agriculturist, he would hardly take him to barren fields, enclosed by dilapidated fences, or tumbling walls, surrounded by evergreen



hedges—where the barns, if any exist, are far too small, and yet large enough for the crops, where the cattle are poor and thin, resembling the gaunt, haggard and shriveled population of abodes of poverty in great cities, where the dwelling of the farmer is *low*, rude and unsightly, perhaps with not more than a single room upon the lower floor, and this rarely swept, or cleansed—where the loft above is unfinished, and not high enough to allow one to stand erect, where the children of the household, like their parents, are squalid, and apparently ill-formed, because ill-dressed, whose faces are disfigured by scratches received while at play, or quarreling, among the briars and nettles which grow in profusion at their very doors, and whose dispositions seem as unfortunate as the outward circumstances of their life. Surely no kind father would wish a son to look upon such a picture, as a prophecy or type of *his* future life.

He would rather take him to a thrifty and prosperous farm, where every thing is in good repair; where the cattle are fat and sleek, where the orchards are well trimmed and loaded with fruit, where fences are standing, where the barns are neat and capacious, where the house is attractive, its rooms high and large, and where its inmates are people of culture and refinement; who, though they labor and are not ashamed of their toil, can yet sympathize with you in the love of the beautiful and sublime—whose reading is wide and varied, and whose every movement, every word and every look, bespeaks the highest degree of good breeding and sturdy thought.

There may be hope that the view of such a scene will influence a young man to give himself to the cultivation of the soil. But, if he have any of the feelings of a man, a single glance at the former picture, will be sufficient to disgust him with the thought of a farmer's life.

And yet it is to just such pictures of Christian life that the world inclines to look for its ideas of gospel influence and gospel piety. It turns away from the rare examples of true Christian devotion; which shine with such conspicuous beauty and lustre in the annals of the Church—fair samples of the *legitimate* influence of *real* faith—to the bramble-like, stunted, deformed lives of mere worldly believers, who would not be known as even *nominal* Christians, did they not from time to time, rashly and unthinkingly appear at the communion table! It is almost to the credit of sinful human na-

ture that it does not care to make its sin more heinous by imitating the lives of those professors whose daily conduct shows that they have no hearty sympathy with any thing but the world.

The labor, therefore, and the responsibility which rest upon those who *really* seek their Master's honor, are very great, for they are to lead such lives of Christian consecration and usefulness as will challenge the unwilling admiration of the Saviour's foes. True Christians have the privilege, as well as the duty, of witnessing such fervor, sincerity and devotion to the Saviour's service, as will attract the favorable notice of the world, and not only draw away its attention from the false representations of the power of Christianity, made by the lives of the majority of believers, but will so act upon these nominal Christians, as to bring them up to a higher and more real standard of Christian life.

How shall this be done? Evidently, it is not a work of easy accomplishment. Its difficulty should be acknowledged, and effort then made to overcome it. It is an encouraging sign—a sign of health and vigor in the Church—that its leaders have so generally awaked to a sense of the requirements now made of Christian believers. There was ground for fear that the close of the recent war would witness a sinking, or lowering of that standard of Christian duty, which the exigencies of the times had so greatly raised, but the prospect now is, that the standard of individual faithfulness is to be raised still higher, since the approach of peace has brought with it such new, unexpected and inviting fields for Christian effort. Nearly every representative Christian body which has met, since the cessation of hostilities, has unanimously recognized the responsibilities of the day, and not only set apart, during its session, an unusual amount of time to devotional exercises, at the expense of what are generally considered very important business discussions, but has recommended, in a way that leaves no doubt of its impression of duty and its entire sincerity in the matter, greater faith, greater earnestness in life, more systematic effort, and more frequent and tender communion with Christ in prayer, on the part of every individual Christian in the country.

There is so much to be done in our land; there are so many fields to be cultivated, so many enterprises to be at once undertaken, so many foundations to be laid, that we do well, ere we engage in the work at all, to strengthen our



faith and encourage our hearts by meditating upon the promises, and by communing with God. And this cannot be done by churches, by groups of Christians, or by proxy. Each individual Christian must do it for himself, else he will grow faint and weary by the way, long before the high noon of his effort be reached.

What are some of the subjects suggested by the demands of the times? Three may be specially mentioned. The greatness of the work, the fewness of the laborers engaged in it, and the rich reward it promises.

I. What is the *work*? It is individual. We have lived so fast during these years of strife; our interest has so naturally centered in the progress we were making against our foes; so much of our time has been occupied with the reading of the daily reports of battles and sieges; so much of our thought has been expended in forming plans of our own by which to put down the rebellion, or to push the war more vigorously; we have been so anxious to mitigate the sufferings of the wounded and the imprisoned; and now we are in so imminent danger of becoming even more eagerly and painfully interested in the questions of reconstruction and governmental policy, that it is well for us to make violent effort to drop, for a time, all thought of every thing about us, and calmly look in upon our own hearts. Are they pure? Are they under the control of sound, healthy principles? Do they reflect the image of Christ? Or are they embittered by passion, prejudice and excitement against our country's enemies? Do our words reveal the existence of a bitterly hostile feeling against the inhabitants of that part of the land lately in arms? Have we faith in the attempt which professedly pious Southern men are making, to elevate, purify and benefit the masses of society in which they live? In a word, have we lost all confidence in others? and so gained a great degree of confidence in ourselves? Then surely, before we enter upon a field so important and extensive, as the one, calling for our effort now, we should honestly discharge the duty of self-examination, and see that the principles by which we are animated are such as calm thought, the diligent perusal of Scripture, and frequent communing with the Saviour, will generate. Beginning with our own hearts, we should eradicate therefrom every unholy feeling, every bitter thought, every prejudice, every unhallowed passion, all trace of jealousy, or sinful ambition, and then, when the work of preparation is further completed by such meditation upon

truth, and such sympathy with Christ, as earnest and continued persistence in prayer will beget, the individual believer may venture to gird on his armor and enter upon the strife. His life will then be a bright example of pure and holy Christian devotion; a standing and undeniable proof of the mighty power and transforming character of Christian belief. This is one way in which the efficiency of *real* Christians may be made to counterbalance the inefficiency of nominal Christians.

The work upon which the individual Christian should then engage, is two-fold in its nature, and two-fold in its object. First, it is a work which requires *personal* effort. Home evangelization begins at our very doors, within our own families. Is there a single person around us ignorant of the way of life? Is there one who refuses to trust in Christ for salvation? Are there special reasons why he thus refuses? Does he disbelieve in the Saviour as a historical personage, or as a divine Redeemer? Are the grounds of his unbelief well understood? There is here something for the individual Christian to do, arguments to be sought for, framed, and applied, prayer to be offered for the success of the efforts, made to induce those who do not believe, to trust in the Saviour. Cases of suffering require alleviation, some who are hungry, need food; ragged children are roaming the streets, who ought to be in the daily and Sabbath school; great numbers do not attend Church, because they have no seat, they cannot afford to hire one, they are not welcomed in the house of God, and so they habitually absent themselves from public religious worship, simply because Christians do not individually sympathize with them. Neighborhood meetings are to be established and conducted, the sick to be visited, words of consolation spoken to the afflicted, the really unfortunate aided, and those who are *idle*, shiftless, aimless in their lives, reasoned with, warned and advised, till they do better, or relieve the community where they dwell of their worthless presence. The amount of labor, *at our own doors*, when we look at it, is seen to be large enough to engage all the personal effort which we can expend.

Then, having attended, or even while attending, to this destitute field at home, regard is to be had to the claims of the entire town, or county, or state, or nation. While reason dictates that a man should begin with, and do himself, the work at his own doors, it equally dictates his memory of his obligations as a Christian citizen, and his duty to acquaint



himself with the wants of his country as a whole, and to honestly ask and answer the question, What can I do that shall best promote the well-being of my fellow-citizens?

It is this work of home evangelization, in its two-fold aspect, of work in one's immediate neighborhood, and work in one's country, performed, in the first instance, by personal effort, by personal contact with the needy, and in the second instance, by representative effort, procured and set forward by contributions of money and by prayer—it is this work which is now making such demands upon us.

Different parts of this work are prominent at different periods. Now the cause of temperance requires labor,—a healthy public sentiment against the use of strong drink, in however small quantities, is to be created; that death-bringing, poisonous feeling, which prevails so alarmingly in some quarters, that small sins are only trifles, not worth minding, must be met and resisted, and society, through all its classes, taught to feel that sin is sin—that though it may differ in degree, it does not differ in kind. Morals are to be elevated, the kind of instruction given to the young, in common schools to be examined—in a word, everything relating to the well-being and organization of society is to be looked after. The condition of prisons, of poor-houses, of reform schools, of asylums, of colleges, the doings of public men, of deliberative assemblies, of legislatures, the kind of literature circulated, the character of public houses, the government of great cities, these, and a thousand other related matters, are proper subjects for Christian thought and action.

Why our churches are, in general, so poorly attended? Why public sentiment is so largely and alarmingly in favor of violating the Sabbath? Why religion is regarded as something for the old, the ignorant, or the feeble-minded? How a right policy in public affairs may be secured and followed; how the desolate parts of our land may have the Gospel; how the recently emancipated may be trained up into *freemen*; how feelings of bitterness, between different sections of the country, may be made to pass away; how all the available talent of the Church may be employed for Christ. These, and similar questions, must be answered, intelligently answered by the Christian Church.

And here returns again the subject of *individual* responsibility. What is *my part* in this great work? Shall I go and labor, *personally*, among the freedmen, or the poor whites at the South, or preach the Gospel, or be an educator,

or enter upon the arena of political strife, or look after the interests of the insane, or the blind, or the feeble-minded, or the imprisoned, or the sick in hospitals, or do my relations in life keep me at home, and require me to confine my personal labors to a very small circle, and do, by sympathy, and through prayer and contrition, what I may, for those more needy and far away? These are questions which every Christian must answer for himself, just as he must determine the amount of time he will spend in prayer each day, for the spread of Christ's kingdom, and the proportion of his gains which he will contribute to benevolent objects.

II. A word only is necessary upon the *fewness* of the laborers in the field of work to which we have alluded. A glance at the state of things at home will satisfy any one that nothing like the necessary amount of Christian effort is put forth. Whole families of professing Christians make no exertions whatever, to benefit their neighbors. So that there is hardly a school district, or parish, however small, in the country, upon which anything like an adequate amount of philanthropic, Christian labor is expended, and yet, Christians are the light of the world!

If there be a want of laborers at home, where the majority of Church members are found, what shall be said of those fields which are almost entirely supplied with laborers whom God has made self-sacrificing enough to leave home and friends, and work in a region which, in itself, possesses no attractions whatever?

Among the Freedmen, there are *needed* not less than fifty thousand teachers, at once. Possibly two or three thousand are willing to go. Where are the rest? Where is the money to send them, could the required number be found? Hundreds of waste places in the South, need visiting immediately. Many of the poor whites are starving, are naked, all are far more degraded than the negroes. Southern men are doing nothing at all for these cases of want. Who will seek them out, and labor for the elevation of this despised class of humanity?

Churches at the West are to be built. They may be made very rude at first. No matter if they are of logs, but the rudest edifices cost something, and preachers are demanded to gather congregations and instruct them in the way of life. Who will go? Who will contribute?

Our seamen, who do business upon the great waters, our miners, who almost live under ground, the motley crowd that



people the gold and silver-bearing districts of the Rocky mountains and Pacific coast, the remnant of our army, the degraded population of our metropolitan towns, are all to be reached. Here is work for Seamen's Societies, Soldiers' Societies, Five Points' Missions, Ragged Schools, Tract and Bible Societies, City Missions, Homes for the outcast, Reform Schools, *etc.*, *ad infinitum*.

Who will support, who conduct, these agencies? Not mere philanthropy; nothing but true Christian principle. Humanitarianism is unwilling to soil its fingers with the disagreeable work which the Christian philanthropist finds confronting him, upon almost every street and lane of such a city as New York, or Chicago.

III. But do the *results* warrant the effort and the outlay of funds necessary to carry on this work in our land? Can the Church *afford* to give her *best* men and women, and to consecrate so much of her treasure to objects like these? She cannot afford to refuse the sacrifice. She cannot afford to be without the stimulus to effort, which the daily lives of these Christian heroes are exerting upon every member of the Christian body. She cannot afford to have these objects, which appeal to her benevolence, taken away. She cannot afford to have these channels of sympathy and union, opened up between the rich and the poor, the fortunate and the unfortunate, the enlightened and the ignorant, the virtuous and the vicious, closed. The stream of sympathetic effort and charity, which courses along these channels, is a kind of spiritual thermometer, which indicates the character of the piety of the Church.

The efforts of the Home Missionary Societies undoubtedly secured, at the outbreak of the Rebellion, the entire Northwest to loyalty and freedom; for no Christian community there, ever hesitated a moment upon which side to range itself. Efforts in the Army and Navy have been followed by thousands of conversions, and no one can tell how great an influence this stream of piety, flowing in upon the North, with the return of the soldiers, is destined to have. Ragged schools have proved centres of life and light, in the midst of the darkness of sin,—oases, green and blooming with beautiful flowers, in the desert of human crime and woe. Houses of Refuge have received many a wanderer back to virtue and truth, while our prisons, asylums, schools for the unfortunate of every class, have been the means of reclaiming thousands to society, making virtuous and useful citizens of those who,

but for these institutions, would have revelled in crime till the day of their death.

There is, therefore, every encouragement to undertake the work at home, which is to be done. Let every member of the Church faithfully examine himself, and strengthen his purpose of holy living and holy acting, by communings with Christ, and the *world* will be compelled to yield to the claims of Christianity. Nominal professors will diminish in number, and the foes of Christian belief will diminish with them, for no powers of sin and Satan can resist the silent, unanswerable arguments for the truth drawn from the contemplation of a pure, consistent and devoted Christian life.

The machinery which is needed to perform this home-work, is already provided. But workmen are wanted to direct it; workmen not easily discouraged, and with skill enough to adjust difficulties and repair breakages. The field is large enough, and fertile enough, though in a great measure uncultivated. Where are the men and women to go forth to labor and reap? Who will volunteer as soldiers of Christ, defenders of an aggressive Christianity, which will not content itself with merely maintaining its position, but will press on, and fight on, while an enemy to the cause of truth remains! When this work, in our own land, has been done—or, rather, while we are pushing this work forward—we should turn our eyes to other lands, and to other people, who instinctively look to us for aid in the Gospel.

By and by, we trust that our whole nation will be converted to God—then the world will all be speedily reclaimed for Christ—but, till that time comes, individual effort and prayer must not cease. The success which has attended past efforts, may be taken as a guarantee of future success, and the conversions already recorded, as indications of God's pleasure in the work of his servants. The results of missionary effort abroad, during the present century, are remarkably encouraging. "At the beginning of the year eighteen hundred, there were no missionary societies in the United States; now there are one hundred, which have raised the past year four and a half million dollars for mission purposes. Then there were no missionaries among the heathen; now there are three thousand, and seven thousand native assistants. Then there were no churches on heathen soil; now there are four thousand Christian churches where heathenism once prevailed. Then there were no heathen converts; now there are three hundred and eighty thousand church-mem-



bers of converted heathen, and as many nominal Christians. Then there were no Christian schools; now there are three thousand, with five hundred and fifty thousand children under Christian instruction. Then the Bible did not exist in a single heathen language; now it is translated into one hundred and twenty of the most important heathen tongues. And this has been the work of the Church in our day!"\*

There are two positions which the Church is occupying in the world, positions of great strategic value, from which war for Christ, may be directly and easily carried into the camp of the enemy. We need prayer that each one of us, as Christians, may become more faithful, more sincere, more Christ-like—less worldly, less careful of our individual honor, more willing to imitate the self-sacrificing spirit of our Lord and Master. We need prayer that we may each become a centre of influence and light, from which streams, for the edification of Zion, shall flow, that we may be *real* and not *nominal* Christians—Christians whose character and conduct shall so manifestly be formed and controlled by the principles of the New Testament, that men shall admit, when they note our work, the genuineness of our piety. We need prayer that we may have wisdom and discretion—as well as the desire and the will to undertake the work of evangelization, in our own neighborhoods, that we may have *sympathy* with all the efforts which may be made for the benefit of society at large, for improvement in legislation, in education, in morals, in the conduct of elections, and in the mode of reaching the masses with the Gospel. We need prayer that we may feel a *personal* responsibility, not only for the execution of the Christian work to be done at home, but for that which already begun, and greatly successful, is to be carried on and completed abroad. "Bring ye *all* the tithes into the storehouse." Talent, personal influence, power to labor—whether in this sphere or that—property, so much of it as God would have us give, let us bring all, a willing offering, and lay it at the Saviour's feet. Then, and not till then, will the mouths of Christ's enemies be stopped. Then, and not till then, will the lives of Christian believers be uniformly a correct representation of the power of faith in the principles of the Gospel to so transform the character, purify the motives and exalt the aims and purposes of sinful men, as to

\* Religious Telescope.

render their conversation and conduct unexceptionable, even in the eyes of the world's most heartless devotees. Then, and not till then, will all the world be converted, and *nominal* Christianity give place, forever, to *real* Christianity.

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## ARTICLE VI.

### THE THEOLOGY AND THE ANTHROPOLOGY OF THE LORD'S PRAYER.

By F. W. CONRAD, D. D., Chambersburg, Pa.

"GOD, who at sundry times, and in divers manners, spake to the fathers by the prophets, hath in these last days, spoken to us by his Son." One of the names by which the inspiration of prophecy designated him, was Emmanuel. That name expresses the peculiarity of his being. It signifies God with us—God with man. As such, divinity and humanity meet in him, and constitute one person. Hence he comprehends within himself the infinite and the finite, the teacher and the example; the hearer and the offerer of prayer. As man, he was subject to wants. In this lies the significance of prayer, offered by him. As God, he was able to supply all wants. In this lies the significance of prayer addressed to him. As God, he was Truth itself. In this lies his perfection as a teacher. As man, he was its exemplar. In this lies the authority of his example. Truth emanated from his mind in perfect ideals; it fell from his lips in the perfection of expression; it appeared in his life, in the beauty of holiness. Hence it could truly be said "He spake as never man spake." To hear him, was the end of all controversy, on any disputed point—to enjoy his instructions, the highest of all privileges—to obey his mandates, the first of all duties. And as prayer constitutes the medium of communication between heaven and earth, the channel of intercourse between God and man, and one of the means by which humanity can be raised from its degradation in sin, and fitted for the enjoyment of the bliss of heaven, the questions, What is prayer? Must I pray? How shall I pray? assume a momentous importance, without an answer to



which, no rational and accountable being can ever be satisfied. Thanks to God, Jesus Christ has answered them. That answer is contained in these words: "After this manner, therefore, pray ye: Our Father which art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen!"

In these words the Saviour teaches the nature of prayer, imposes the obligation to pray, and illustrates the manner in which it may be performed. It constitutes the only form of prayer given by the Redeemer, and recorded in the canon of inspiration. As such its value can scarcely be over-estimated. Every idea entering into its composition, is consonant with truth; every word employed in its expression, is pregnant with meaning; and every aspect in which it may be contemplated, is fraught with interest. Impressed with this high estimate of its value, we invite the candid attention of the reader to a consideration of *The Theology and the Anthropology of the Lord's Prayer*.

Prayer is the expression of want. It rises in the profound depths of the human heart, and, borne on the wings of reason and revelation, rises till it meets the ear of God. Hence, two constituent elements enter into its composition, the human and the divine. It has its theology and its anthropology. Its theology reveals the knowledge of God; its anthropology reveals the knowledge of man. Without the knowledge of God, prayer could have no object. Without the knowledge of man, it could have no subject. These indispensable conditions to the constitution of prayer, are met in that delivered by our Lord. Its knowledge of man, is accurate and comprehensive. Its knowledge of God, is profound and inexhaustible. It begins with God's being and man's origin. It embraces God's excellence and man's capacity; God's government and man's subjection; God's providence and man's sustenance; God's redemption and man's pardon; God's grace and man's recovery; God's prerogatives and man's acknowledgement; God's power and man's dependence; and concludes with God's glory and man's end. Let us proceed.

*Our Father which art in heaven.* This constitutes the address. Its theology reveals the being of God: its anthropology, the origin of man. That God is, and that man

derives his existence from him, has been apprehended intuitively by the reason, in all ages. This Paul attests when he declares, that the God-head, though invisible to the body's eye, is capable of being seen by the Reason's eye, and that thus the Greek poets learned that man was the offspring of God. The same truths are announced authoritatively by revelation, which informs us, that "the Lord God formed man out of the dust of the ground, and blew into his nostrils the breath of life, and man became a living soul." Hence the appropriateness with which man can call God, Father. It expresses the relation existing between the creature and the Creator. As the creature of God, man was made in his own image, and endowed with an animal, rational, and spiritual nature. But man has lost that image, and by such loss suffered a deterioration in his animal and rational natures, and a depravation in his spiritual nature. While, therefore, all human beings can properly call God, Father, because, through natural generation, they have derived their being from him, nevertheless, none can do so, in the fullest and deepest sense; but those whose spiritual natures have been transformed from their natural state, consequent upon their depravation, into the moral state, resulting from their regeneration. In the lips of the Christian alone, therefore, who has been born, not only of the flesh, through the will of man, but who, in addition to this, has been born of the Spirit, through the will of God, does this term find its full significance. And as man finds the unity of his origin in God, so too does he find, in that unity, the relations he bears, and the obligations he owes to all who participate in it. Inasmuch, therefore, as God has made of one blood all the nations that dwell on the face of the earth, the petitioner must not appear before him in isolation, and say, *my* Father, but he must appear in fraternal communion with all men, and say: "*Our* Father who art in heaven." As such God is distinguished from, and infinitely exalted above, all earthly parents and benefactors, in the tenderness of his affection and the richness of his gifts, occupying the high habitation of his holiness, the dwelling place of angels, and the home of eternal blessedness, for all his ransomed sons and daughters.

"*Hallowed be thy name.*" This constitutes the first petition. Its theology reveals the excellency of God; its anthropology, the capacity of man. The name of God is the expression of his being and character. He is not only the source of all existence, but he is also the fountain of all ex-



cellency. Every thing emanating from him must, therefore, partake of his nature. This fact is verified in the works of creation, in which God has manifested his excellency in different degrees. Man is endowed with the capacity of appreciating this excellency, whenever and wherever it is exhibited, in any degree of perfection. He can admire the excellency of God's artistic skill, displayed in the mechanism of the heavens and the earth; he may overflow with gratitude in contemplating the excellency of his goodness, manifested in the abundant provision made for the sensuous happiness of all animal creation; and he may be filled with complacency and delight, in view of the excellency of his holiness, exhibited in the creation of rational spirits, who have either maintained their allegiance, or who have been re-established in their loyalty to the throne of God; but in all this, the depth of man's capacity for the appreciation of excellency, has not yet been fathomed, and the necessary occasion for calling it forth, in its highest degree, has not yet been presented. Man, as rational spirit, is susceptible to the feeling of reverence. It demands for its exercise a higher degree of excellency than any exhibited in the work of creation. Were man to adore, in the temple Nature, the objects of his adoration would be dumb idols, however exquisite their workmanship might be; were he to bow down at the shrines of pleasure, he would be an idolater, however ravishing the delights which might thus be afforded him; and were he to reverence finite rational spirit, his service would be no more than hero-worship, however high the degree of their angelic excellency might rise. What then is it, which can alone awaken and attract the feeling of reverence in the heart of man? We answer, God, the self-existent in being, the absolute in attributes, the eternal in duration, and the all-perfect in holiness. In the clear apprehension of the incomprehensible majesty of Jehovah, reverence finds its true object, and in his gladsome worship, its full expression. In rendering this homage, man hallows the name of God, and assimilates, according to the law of spiritual development, to the excellency of his character. The petitioner acknowledges the claim of God to his worship, obligates himself, voluntarily, to render it, and asks, that the same acknowledgment may be made, and the same obligation met, by all rational spirits.

*"Thy Kingdom come. Thy will be done in earth as it is in heaven."* These words constitute the second and third petitions. Their theology reveals God's government; their

anthropology man's subjection. God is not only the source of all being and the fountain of all excellency, but he is also the founder and head of moral government. As such, sovereignty itself finds its central seat in him. That sovereignty is thus rightfully placed in his hands, is determined by the relation he bears to moral government itself, as its Founder, and to all its subjects as their Creator, as well as by the perfection of his qualifications for it, natural, intellectual and moral. And as from the nature of the source, we can determine the character of the fountain, so too, from the perfection of God we can determine the characteristics of his government. Guided by this unerring criterion we conclude that God's government must be spiritual. It emanates from the Infinite Spirit, it throws its imperatives on all finite spirits, and secures its end in securing and recovering the excellency of spirit. It must be moral, as distinct from natural. Natural government secures its ends by physical forces and animal instinct, which operate necessarily, and to which no responsibility attaches, but moral government secures its end, by the force of motives, addressed to rational spirits, endowed with a will in liberty, hence capable of choosing an alternative, and therefore responsible for all their conduct. It must be unchangeable. Established by him who knows no variableness or shadow of turning, it has received the impress of his immutability. Constituted by the combination of all the elements of universal right, it can know no change, and based upon the nature of things, it remains forever the same. It must be universal. As Absolute Sovereign, he has the right to sway the sceptre of dominion over all the departments of the moral universe, heaven, earth and hell. For the exercise of that right, a government as comprehensive as the moral universe itself, becomes indispensable and God has met this requisite in the founding of a government characterized by universality, through which, he extends his authority over angels, devils and men. *It must be eternal.* Its author is unchangeable and lives forever, he must therefore always be a sovereign. Its elements are indestructible, they will therefore always constitute a government. Its subjects are rational and immortal, they can therefore never be released from the obligations of loyalty. Its sanctions are based upon immutable justice and therefore cannot be reversed, and hence it must forever remain, to reward the obedient and to punish the disobedient.



To this government man owes subjection. This follows from his capacities as rational spirit, and from the relations he bears as a derived creature, as well as, from its necessity to his well-being, and to the attainment of the end of his existence. This subjection must be regulated by the rule of right, which constitutes the law of God's moral government. As the law of God is the expression of his will, and the transcript of his character, it partakes of his nature and becomes perfect. The obedience demanded from all that are placed under it, must therefore be complete. This is exemplified by the angels of God. They do his will cheerfully without constraint, universally without exception, constantly without interruption, and perfectly without deficiency. The petitioner appears in the presence of his sovereign, acknowledges himself a subject of his government, obligates himself to render obedience to his law, and asks that all other human beings may do the same, until the sovereignty of God shall be universally acknowledged, and the will of God shall be done as perfectly on earth, as it is now done in heaven.

*"Give us this day our daily bread."* This constitutes the fourth petition. Its theology reveals God's providence; its anthropology, man's sustenance. As God is the Author of the moral universe and its sovereign, so, too, is he the Creator of the natural universe and its Governor. In the beginning, he spake—and it was done; he commanded—and it stood forth. And what he thus called into being by the fiat of his will, he has constantly sustained in existence by the word of his power. His providence is, therefore, so general, that the innumerable worlds which fill the immensity of space, move in their orbits according to his direction; and yet, at the same time, so particular, that not an atom belonging to earth, can change its place without his permission. Accordingly, all the forces of Nature, in all their multiplicity and variety, whether acting in isolation or in combination, and whose operation is indispensable to the sustenance of man, must be under his special and constant control. He may so regulate them, that health and plenty may be the portion of man, prolonging his life and rendering him prosperous and happy, or he may so disarrange them, that famine and pestilence may waste away his life, after rendering it wretched and miserable. The petitioner realizes that he lives and moves and has his being in God; he acknowledges that for every good and perfect gift which he needs, he is dependent upon his providence, and asks, that it may be so disposed to-

wards himself, and all others having similar wants, that they may be daily, richly and constantly supplied.

*"And forgive us our debts, as we forgive our debtors."* This constitutes the fifth petition. Its theology reveals God's redemption; its anthropology man's pardon. We have seen that a moral government, originating from the Absolute, was necessarily perfect. As such, pardon is rendered impossible in its administration under justice. Its bestowment would involve either the imperfection of its law, the unrighteousness of its sanctions, or the injustice of its sovereign. If the obligation to loyalty may be violated with impunity in one instance, it may be in every other; and if one rational spirit may be released therefrom, so may all others, and hence the exercise of mercy in granting pardon to a single transgressor for a single sin, would be the release of all moral beings from the force of obligation, the centripetal power which holds the elements of moral government in union, and binds its subjects to their respective orbits of obedience. And as the destruction of this force in the natural universe would result in "the wreck of matter and the crush of worlds," so too, would its destruction in the moral universe, be followed by the overthrow of moral government, and the ruin of all beings.

Our petition, however, presupposes the violation of moral obligation in the government of God. How could this be possible? Absolute perfection cannot directly originate imperfection, neither can it deteriorate. Sin is a moral imperfection, and involves a deterioration. It could not, therefore, proceed directly from the Infinite, and its origin must be sought for in the finite. Rational spirits may be created relatively perfect, and endowed with a will in liberty; this may so exercise their capacity of choosing an alternative, as to violate law, and thus deteriorate. Angels did so in heaven, and under the administration of God's government in justice, the penalty of its violated law was executed upon them immediately. Man has done the same on earth, and yet the punishment which he merited has not been inflicted. How can this be accounted for? Has God left his throne? Have the foundations of his government been removed? Has the distinction between right and wrong ceased? By no means. Reason infers the adoption of an expedient in moral government, in view of which, pardon may go forth, consistently with the perfection and stability of that government, in harmony with the attributes and prerogatives of



God, and productive of the highest honor and the best interests of man. And what is thus seen by the insight of reason as necessary to be done, revelation positively declares has been done. God did conceive an expedient in moral government, through which an administration of it under justice might remain in full force, and yet there be added to it another department, for an administration of it under mercy, whereby the claims of justice might be fully met, by substitution through a Redeemer, the transgressor delivered from all exposure to punishment, restored to the favor of God, as though he had never sinned, and rewarded by him, as though he had always obeyed. And this result, filling heaven with wonder, and earth with hope, has been secured on terms honorable to God, and worthy the acceptance of man. This was announced by Paul when he declared to the Romans, that though all had sinned and come short of the glory of God, yet "through the redemption which is in Christ Jesus, whom God has set forth to be a propitiation for the remission of sins through faith in his blood, he can be just, and the justifier of him that believeth on Jesus." The petitioner acknowledges his just exposure to condemnation, in consequence of the numerous debts of violated obligation which he has incurred, and humbly asks that the moral payment of them may not be exacted from him, by the execution of the penalty of the law upon him; but that God would, of his free grace, cancel them all and restore him to his favor, for the sake of Jesus Christ. And as he beholds, in the gift of God's Son, the highest manifestation of his love, and in the reception of pardon, the greatest exhibition of his mercy, he obligates himself to regard with the same affection, and to treat with similar forbearance his erring brother, who may have trespassed against him.

*"And lead us not into temptation, but deliver us from evil."* These constitute the sixth and seventh petitions. Their theology reveals God's grace; their anthropology, man's recovery. The introduction of evil into the moral universe, presents the most difficult problem for solution, to which the attention of man, or angel has ever been directed, and involves the most ruinous and wide-spread calamity that has ever occurred in it. The conception and introduction of the provisions of grace, necessary for counteracting its devastating course, for over-ruling its destructive consequences,

for triumphing over its constant enticements, and for obtaining ultimately complete deliverance from its polluting impress, constitute the greatest achievement, the *chef-d'œuvre* of the wonder-working God. We have seen adequate provision made for the pardon of sinful man. Were this all that had been done for him, it would not avail to meet his necessities. In his fall he has undergone a moral deterioration, and become depraved. Hence he needs not only pardon, to save him from deserved punishment, but also moral recovery to holiness, to fit him for enjoyment of a gracious reward. In the provisions of God's grace, special reference must, therefore, be had to the attainment of this end. And as man's pardon could only be secured by the introduction of the expedient of redemption into moral government, so, too, can his recovery to holiness alone be secured by God's introducing into it a higher moral force, than that exerted by the sanctions of his law. For as that force was inadequate to prevent his apostasy, in a state of perfection, much more would it prove ineffectual, to recover him to holiness after falling from his steadfastness. That force is centered in the cross of Christ. It is the force of love, revealing the greatness of God's grace. Through it, he appeals, not merely to the hopes and fears of man, by pointing him with the sceptre of his justice, to the sanctions of his law, but he appeals rather to his gratitude and affection, by exhibiting to him his own heart, moved with sympathy and filled with love, in the dying agonies of his own Son. This reveals the philosophy of divine grace in the recovery of sinful man. Paul states it thus: "For what the law could not do, in that it was weak through the flesh, God, sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Thus it appears, that, as in the natural world, light and heat radiate from the same centre, so do pardoning mercy and recovering grace, in the moral world, from Christ crucified. And as in the same ray both forces are combined, and in their activity produce their appropriate results, so, too, does faith, in the Son of God, combine the forces of salvation, which secure the justification of sinful, and the regeneration of depraved, man.

To the exercise of this faith, it becomes necessary that he should realize the depth of his depravity and the greatness of his guilt, as well as the adequacy and adaptation of



the provisions of God's grace, through Jesus Christ, to blot out his sins and transform his depraved nature. And as the degree of the insight of the natural reason, has been greatly diminished by the fall, no such apprehension, either of self, or of Christ, is ever attained by its unaided power, as results in saving faith on the Son of God. Grace has made provision for this deficiency, through the revelation of the truth, and the gift of the Holy Ghost. These powers, acting as agent and instrument, are adapted to awaken the necessary apprehensions in man, and thus to induce, or work, faith in him.

Thus is the condemning power of evil counteracted in man's justification, and its polluting power in his regeneration; but this does not eradicate it from the sphere of his probation, nor deliver him from its injurious and enticing influences. He is destined still to meet and contend with it on every side. It exposes him to bodily pain and death, entices him to follow error, and tempts him to swerve from moral rectitude. Physically, it threatens to overwhelm him by storm and flood, fire and sword, pestilence and famine; intellectually it endeavors to delude him by ignorance and prejudice, vanity and pride, self-reliance and presumption; and, morally, it plots his ruin, by inducing him to yield again to the lusts of the flesh, the allurements of the world and the snares of the Devil.

All this the petitioner feels. He has learned from his experience that his religious life is one of temptation, involving constant enticement to sin, and the daily trial of his perseverance in holiness. And as he knows, that he was dependent for justification upon God's free mercy, and for regeneration, upon God's sovereign grace, so, too, does he realize that he is dependent upon the power of the same grace, for his progressive sanctification, which will find its completion in his final triumph over all temptation. He does not ask that God would not entice him to sin, for he knows that in that sense, "God tempteth no man;" nor does he ask that he would not subject him to trial, for he knows, that trial is incident to a state of probation; but he asks that, as all objects and persons, which can exert the power of enticing to sin, or of testing fidelity, are under God's absolute control, he would so modify and dispose of them, that they might not be permitted to exert a greater degree of tempting power upon him, than he was able to bear; and, further, as all the forces of God's recovering grace, the power of the cross, of



the Holy Spirit, and of revealed truth, are at his sovereign disposal, he would impart them to him in such measure, that he might be able not only to bear all trial, and resist all temptation, but become more than a conqueror over them.

And, further, as he realizes, that he is constantly exposed, while in the sphere of probation, to the evils originating in the fall, and that as God has all persons and things, from which they proceed, in his hand, he asks that he would so control them, and so over-rule their evil effects, that they might become to him a disciplinary chastisement; that he would so restrain them that his life might not be rendered wretched by them; and that he would grant him, eventually, complete and perpetual delivery from them. And having been supported under trial, sustained in temptation, and delivered from evil, by the riches of God's superabounding grace, he asks that he, and all associated with him, may, at last, be accounted worthy to pass triumphantly from the sphere of their influence, and be admitted into the very heaven of heavens, and there advance, according to their capacity and the law of infinite and eternal progression, towards the moral perfection of their Father and God:

*"For thine is the kingdom, and the power, and the glory, forever. Amen!"* This constitutes the doxology. Its theology and its anthropology reveal God's prerogative and man's acknowledgement; God's power and man's dependence; God's glory and man's end.

*"Thine is the kingdom."* Because thy mind formed the conception of it; thy character is the foundation of it; thy will is the law of it; thy creatures are the subjects of it; thy justice and grace are the moral forces of it; thy revelation is the expression of it; heaven and earth are the sphere of it; time and eternity are the duration of it; thine excellency is the end of it, and thy Son is the redemption-heir of it. And as it is thine, and thine only, to thee, and to thee alone, belongs the prerogative of its administration; as Father, to dispense its justice; as Son, to bestow its mercy; as Holy Spirit, to impart its grace. And as it comes from thee, it is like thee in thy perfection. And as it is governed by thee, its administration of justice, mercy, and grace, operate, like thine own attributes, harmoniously, without interference; unitedly, without displacement, and consistently, without injury. All this the petitioner acknowledges, and because of this, he prays that thy kingdom may come and spread, until under its assimilating power, the kingdom of this world shall



become the kingdom of the Lord and of his Christ, and finally incorporated, as the achievement of redemption, into the kingdom of eternal glory, over which the Lord God Omnipotent shall reign.

*"Thine is the power."* Yes, thine is the power, by which all that is included in this prayer, was brought into being, and thine the power, by which all that is asked for in it, can alone be fulfilled. Thine is the power through which man, the petitioner, derived his existence, and in view of which, he is permitted to call thee, Father. Thine the power by which he has been endowed with the capacity to worship, and through which alone he can hallow thy name—thine the power, by which thy kingdom has been set up over him, and through which it will come to the ends of the earth—thine the power, through which thy will is done of him, and shall be done on earth as it is in heaven—thine the power, by which he has received his daily bread, and upon which he may rely for continued sustenance—thine the power, through which he has obtained the remission of sins, and upon which he is dependent for the constant manifestation of pardoning mercy—thine the power, through which he endured the fiery trial, and overcame in the hour of temptation, and through which alone he can become finally victorious—and thine the power, by which he has been supported in suffering patiently the evils of this world, and through which he expects to be delivered from them eternally, in the world to come. Thy power, as exerted in Creation, Providence and Redemption, is infinite and universal, and man's dependence upon it, for life and breath, and salvation, is absolute and eternal.

*"And thine is the glory."* Thy glory is the perfection of thy being, the excellency of thy character, the *summum bonum*, the chief good, of the universe. Thy glory is displayed in all thy manifestations. In creation, the glory of thy wisdom and power; in Providence, the glory of thy goodness and faithfulness; in Redemption, the glory of thy mercy and grace; in Revelation the glory of thy truth and righteousness; and in Jesus Christ, the glory of thy holiness and love. And as all things which thou hast made and done, manifest, so, too, were all things made for, thy glory. This the heavens declare from above, in the music of its myriad spheres, and earth echoes it back with her ten thousand glad-some voices. In this man finds the true end of his being, and its promotion, his highest excellency and his purest bliss. And as the end of creation and of redemption concentrates



in the glory of God, so shall angels, as the highest intelligences of the one, and the spirits of just men made perfect, as the ransomed trophies of the other, unite in heaven, in ascribing "blessing and honor and glory, unto him that sitteth on the throne and unto the Lamb."

"*For ever.*" Other kingdoms have arisen and passed away, but thine is everlasting. Other kingdoms have been established and changed, but thine remains forever the same. Other kingdoms have been founded and have passed from the hands of their sovereigns, but thine remains eternally thine own. Other sovereigns have exercised authority, but it was circumscribed in extent, and limited in duration, while thine knows no circumference and shall never come to an end. Thou art power itself. All objects and beings receive their capacities from thee. Thou hast determined the degree of their energies, the extent of their influence, the manner of their operation, and the time of their duration, according to thine own pleasure. All their powers are, consequently, finite and dependent, but thy power is infinite and independent, unchangeable in its nature, unlimited in its extent, and eternal in its duration.

Thou art the sum of all glory. Man has labored for, and secured, glory on earth, but it was often secured by crime and stained with guilt, and hence transient in its existence, but thy glory is unchangeable in its excellency, and continues forever undimmed in its lustre. Ransomed spirits and holy angels have been clothed in the glory of moral excellence, but as that of the moon and stars, is but the reflected glory of the sun, so is theirs but thine imparted glory. The natural universe now exhibits thy declarative glory, and when the heavens shall pass away with a great noise, and the earth and all things that are therein, shall be burnt up, it will cease to appear; but in the creation of the new heavens and the new earth, it will re-appear and shine in full splendor, while thine essential glory, consisting in the perfection of this character, shall then be displayed in its highest effulgence, in the presence of all unfallen and recovered rational spirits; and finding in it the end of their being and the source of their bliss, they will gather around thee, as the Excellent Glory, and veiling their faces in thy presence, will unite in the ascription "Holy? Holy! Holy, Lord God of hosts, heaven and earth are full of thy glory!"

"*Amen.*" Appropriate conclusion! Significant word! It furnishes a reason, it expresses a desire, it utters a re-



sponse, and it gives an assurance. It means faithful and true. As such it affixes the seal of verity, to all that has been uttered in the prayer, and lays the foundation of the hope that it shall eventually be accomplished. It means, in the lips of the offerer, *So be it*. As such, it compresses all the desires of his heart, and concentrates the full expression of them into one word, thus constituting an emphatic repetition of the whole prayer. And as it is spoken by the leader, it becomes the expression of the united desires of all the suppliants associated with him, who by its utterance, give their solemn response, in one voice, to all that has been asked. And as it sounds forth from the lips of God's children on earth, it falls upon the ear of their Father in heaven, who, as the God of Amen, echoes it back as an assurance that *So it shall be*, for the sake of him who is the Amen, even his Son, Jesus Christ. And thus shall the Amen of earth, *So be it*, continue to be uttered, until it shall express the desire of all its inhabitants, and the Amen of heaven, *So it shall be*, prophetically respond to it, when both shall cease, inasmuch as the Amen of earth will then have received its full answer from the Amen of heaven; and as heaven and earth will then be united, the Amen of longing *So be it*, and the Amen of promise, *So it shall be*, will be changed into the Amen of realization, *So it is*. Allelujah! Heaven and earth now call thee Father. They hallow thy name. Thy kingdom has come. Thy will is now done. Thy creatures have received their daily bread. Their sins are all pardoned. They have triumphed over temptation. They have been delivered from evil. The kingdom of heaven has been established, and it is thine. The power of justice and grace have been blended in its administration—and it is thine. The glory of redemption, its end, has been attained—and it is thine now, and shall continue thine forever. "Now unto him that is able to do exceeding, abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Churches through Jesus Christ, throughout all ages, world without end." Amen and Amen!

The important inquiries now arise: What is this prayer. And what was the design of the Saviour in composing it? Is it a form, which he intended should be used, just as he uttered it, or is it a model, designed to teach merely of what the substance of prayer should consist? We reply, unhesitatingly, that it was given as a form of prayer, and intended for use as such. To sustain this opinion, we refer to the ex-



plicit language of Jesus, by which he introduced it into the Sermon on the Mount: "After this manner therefore pray ye;" further to the still more emphatic manner, in which he stated his design to the disciple, who approached him and said, "Lord teach us to pray as John also taught his disciples:" When ye pray, *say* "Our Father who art in heaven." Now, if we are willing, to permit the Saviour himself to tell us, what it is that he is delivering to his disciples, and what use he designs that they shall make of it, the question is settled. We might easily show, from parallel passages of Scripture, where similar phraseology is used, that the precise words referred to, are either quoted or intended to be used. Thus it is frequently said, by the apostles: "God spake on this wise," and then they quote the precise language of the prophet. And "Thus shall ye bless," and then the precise words which were to be used are repeated; but while we might thus corroborate, we could not render the intention of Jesus more apparent. Any attempt to explain away the literal sense of his words, must prove utterly abortive. And the circumstances under which he uttered the prayer, as recorded by both Matthew and Luke, fully sustain the literal import of his words. What were they? In the Sermon on the Mount, he was correcting various erroneous sentiments entertained by the heathen and the Pharisees, and among others, touched upon their errors of opinion concerning prayer. He points out the error of the heathen in the use of "vain repetitions," and that of the hypocrites in making long prayers at the corners of the streets. Then to give them a form of true prayer, in contrast with these defective ones, he utters, "Our Father." Now if this be not a form, it is difficult to see how it can stand in contrast with the vain repetitions and long prayers, mentioned; for if this be denied, and it merely contains the substance of prayer, which he expected them to draw out at length in detail, all the contrast will be removed, and the point in Christ's reference, weakened, if not entirely destroyed. This is still more evident, if we examine the circumstances under which he delivered it, as recorded by Luke. The disciples seem not fully to have apprehended the meaning of Jesus, when he taught them how to pray, at the time of the delivery of the Sermon on the Mount. And as they witnessed him withdrawing from them again and again, to engage in prayer, they were deeply impressed by his example. On one of these occasions a disciple approached him and asked him to teach him



and his associates how to pray, alleging that John had thus favored his disciples. To this he replies, "When ye pray say, Our Father," &c. Now, if this be not a form of prayer, then Jesus did not reply to the question of the disciple, nor did he grant his request. He did not ask the Saviour to tell them what the substance of prayer was, nor how they might then draw out of it the specific matter of their prayers, but he asked Jesus to teach them how to pray, *i. e.*, in what manner to press their desires to God; and as Jesus understood him, and gave him an answer, and intended to grant his request, the conclusion is inevitable, that he composed it as a form, and intended that it should be used as such. Let a child approach a parent with the same request, presented by the disciple to Jesus, and let him respond, as the Saviour did, and no one would ever question, either the import of the inquiry, or the design of the reply. And that this was the true intent of the Master, is further evident from the testimony and practice of the Church. While it is admitted, that no account is found, either in the New Testament, or in the records of the history of the Church, for the first few centuries, of its formal use, either in public or private worship, we do not regard this fact as, in the least, proving that the primitive Christians did not regard it as a form, and use it, on appropriate occasions, as such. It simply shows, that the history of these times does not contain an explicit and detailed account of every thing done by them. If our interpretation of the intent of Christ be correct, it will follow that they understood it, and practiced accordingly. But we do find early allusion to its use. While Justin Martyr distinctly states, that the ministers prayed according to their ability in conducting public worship, he alludes also to the use of the Lord's Prayer; Irenæus quotes it, Alexandrinus frequently refers to it, and Tertullian and Cyprian unite in testifying to its use in public worship, in the second and third centuries. The former declares it to be a form prescribed by Christ, and the latter calls it "Our public and common prayer." From this time forth, its use was extended until it became universal, indicating but one sentiment in Christendom respecting it. The Protestant Churches of the Reformation regarded it in the same light, and adopted it as a standing form in public worship, and the number of those who now reject it, as a form, is so small, in comparison with



those who use it, that we claim the Christian world, as standing on our side of the question.

But while we insist that this was the primary design of the Saviour, it does not conflict with our view to acknowledge, that it contains the substance of all prayer, and that it may likewise be regarded as furnishing a model, to which all prayer may be conformed. We respond, therefore, to the declaration of Chrysostom, that it constitutes the measure of Christian prayer, in which all its treasures may be found, a perennial fountain, from which all the thoughts, of which they are composed may, be drawn.

The extreme view, said to be entertained by the ancient Bogomiles, that Christ intended to furnish a form, to the use of which his disciples were to be restricted, at all times and under all circumstances, is so improbable, that it hardly deserves a refutation. Such a refutation, however, would be found in the fact that Jesus varied its phraseology himself, according to the account of Luke; that neither he nor his apostles confined themselves to it; that all the directions given to the Church to offer specific prayers, contradict it; and that the aid of the Holy Spirit in prayer, would be entirely superseded by it. In this case, as in most others, the truth lies mid-way between the extremes. The Lord's Prayer is a form, which ought to be repeated in the precise words in which it was uttered, on all appropriate occasions, but this by no means involves a slavish and formal restriction to its use, nor does it, on this account, cease to be a perfect model of all prayer.

The question has also been agitated, whether this prayer was original with Jesus, or whether he obtained it from other sources. Herder, and others in our own times, have maintained that he compiled it from the Zendavesta of Zoroaster, asserting that for each petition several parallel passages are found in it, almost identically the same. But upon examination, it appears, that this boasted similarity dwindles down into a single point, involving an analogy to the fifth petition, and is scouted as unworthy of respect, by the masterly refutation of Gebser.

With more plausibility, but not much more reason, some have asserted that the Saviour obtained it from the liturgies of the Jews, used in his time. But when the similarity between the petitions of the Lord's Prayer and those of the Jewish liturgies, is carefully scrutinized, it is found to be insufficient to sustain the assertion. And when it is further



ascertained, that they are raked together from writings of the most heterogeneous character, Talmuds, the Sohar Narratives, Moral works and Prayers, and that most of them are taken from the liturgies of the Portuguese Jews, which were written in the fifteenth century, the whole pretence falls to the ground. Hence Tholuck declares that, among the learned, this opinion is nearly antiquated. All that can be inferred from any similarity, found in the prayers of the heathen, or of the Jews, and that of our Lord, is, that under the light of reason, man had some knowledge of himself and God, and that under the light of revelation, this knowledge became much more accurate and extensive, and hence it is not at all strange that, among both some correct petitions should be framed, expressive of the wants, and addressed to God, the true source of their supply. But, as a whole, there is nothing in all the writings of heathen or Jew, to be compared with it, in its unity, comprehensiveness, systematic arrangement, and inimitable beauty, and this at once fixes its authorship upon him, who being allied to divinity and humanity, knew what was both in God and man.

Who can question the exalted character of its Author? He appears as the genius of Truth, who has clothed his ideal in the living form of the real, and thus constructed for us a perfect prayer. In its anthropology it fathoms all the wants of man, and in its theology it reveals all the supplies of God. In its profundity it stretches beyond the knowledge of the wise, and in its simplicity it does not overtax the capacity of the simple. It is appropriate whether offered by the reverend lips of age, or lisped by the prattling tongue of childhood. It is adapted to all classes and sexes, under all circumstances, and in all conditions. It suits the convicted sinner, and the rejoicing convert, as well as the declining backslider and the advancing professor. It will express the feelings of those treading the vale of affliction, and the exultations of those standing on the mount of God. It furnishes all needed supplies to those bearing the weighty responsibilities of life, as well as to those, experiencing the solemn realities of death. It may be used becomingly, by the minister in the sanctuary, by the Christian in the prayer meeting, by the mother in the nursery, by the father at the family altar, and by the saint in his closet. The individual amid the daily changes of life, from morn to eve, from spring to winter, and from birth to death, will find it adequate to



meet his wants, at all times and in all seasons. And the Church, whether engaged in laying the foundations, or in rearing the superstructure, or in completing the superincumbent dome of the temple of salvation; whether contending with adversity in the desert, or threatened with destruction in the furnace, whether grappling in deadly conflict with the powers of darkness, or exulting in the achievement of triumph—in all her sufferings and trials; in all her reverses and victories; in all her declensions and revivals; during the past, in the present, and for the future, has needed, does need, and will need nothing more, than what she has offered and promised her in the Lord's Prayer.

"As a whole," says Olshausen, "it comprehends but one thought, the longing for the kingdom of God, from which, all the prayers of the children of God take their rise. And yet that thought divides itself as from a trunk into two branches, upon one of which hang the address and first three petitions, embracing the relation of God to man, while on the other hang the last four petitions, embracing the relation of man to God, thus comprehending all things." How strikingly is the declaration of Leighton, that prayer, like the heavens, has a circular motion, beginning with God and returning to God, illustrated in that of our Lord. It begins with God, as Father of all being, it descends to earth, and scatters his blessings upon it, and then returns to him again freighted with glory. Well may Tertullian declare it to be an epitome of the Gospel, and Augustine affirms, that it contains an ocean of matter in a drop of words.

If our representation of the character and worth of the Lord's Prayer, even approximates the truth, it follows that every effort designed to disseminate a more extensive knowledge of it, to cause a more just appreciation of the value of it, and to induce a more universal and appropriate use of it, must be regarded as important. Nor have such efforts been wanting. No sooner did it fall from the lips of Jesus, than it was written by the finger of God's Spirit on the minds of the Apostles, and soon after recorded by them, with the pen of inspiration on the tablet of revelation. And from this, as by a daguerreotype of Truth, impressions of it have been made upon the memory of man, and repeated without number, in all ages.

The scribe has been employed for centuries in multiplying copies of it. The printer has issued repeated editions



of it. The poet has clothed it in the beauty of thought. The musician has sung and played it in the enchanting strains of melody. The orator has proclaimed it with the trumpet sound of eloquence. The sculptor has given it a tongue, and made even the lips of the cold marble move and speak it. The painter has touched the sleeping canvass till it awoke and prayed it. The engraver has inscribed it upon wood and stone, steel and brass, silver and gold, the nut and the gem. The catechist has explained it in his catechism. The churchman has incorporated it into his liturgy. The divine has given it a place in his system of theology. The expositor has expounded it in his commentary. The author has elaborated it in his work. The pastor has preached it in his sermons from the pulpit. And the writer has chosen it as the subject of his article.

It has sealed the bow of bethrothal at the hymenial altar ; it has administered the consolations of the Gospel to the bereaved around the open grave ; it has ratified the covenant of consecration at the baptismal font ; and it has consecrated the elements at the sacred feast of the communion ; it has constituted an ornament in the nursery ; it has graced the walls of the parlor ; it has been welcomed as a monitor in the school-room, and inscribed upon the walls of the sanctuary, it has invited its worshippers to prayer.

And now, in view of its extensive and long continued use as a form, in public and private, and its controlling influence as a model, upon all prayer, who can over-estimate the worth of the power which has been exerted by it, upon the character and destiny of the individual and the family, the Church and the world ? We prefer to give expression to its great value, in the striking language of Dr. Williams. "It is impossible," says he, "in reviewing the past, to over-value and exaggerate the amount of healing and restraining energy, which this single prayer has already shed forth, on the heart, the home, the sanctuary, the school, the nation and the race. How many a snare has it broken, how many a sorrow has it soothed, how many a gathering cloud of evil has it averted or scattered ! Could we write the history of mankind, as it will be read by the Judge of all at the last day, how much of earth's freedom, and order, and peace, would be found to have distilled, through quiet and secret channels, from the fountain, full and exhaustless, of this single prayer ! It has hampered the wickedness which it did not altogether curb, and it has nourished individual goodness and greatness, in



the eminence of which whole nations and ages have rejoiced."

Its restraining power is illustrated in the confession of John Randolph, who declared that the impressions, made by it upon his young heart, as he knelt at his mother's knee, and learned it from her lips by repeating it after her, saved him from becoming a French atheist, when representing our country as ambassador at the Court of France. Its moulding power is seen in the part it bore in the formation of the character of him whom America acknowledges as the Father of his country—"the first in war, the first in peace and the first in the hearts of his countrymen." Paulding mentions the fact in his *Life of Washington*, that it was the constant practice of his mother to read daily to her family the *Contemplations of Sir Matthew Hale*, which contain a long and minute series of meditations on the Lord's Prayer. And its strengthening power is seen in its effect upon the character of Luther who purified the stagnant atmosphere of Europe with a thunder shower of Truth—who defied the anathemas of the Vatican itself by crucifying its errors on the door of the Castle Church of Wittenberg—who was ready to march to Worms through fire, to confront the emperors, cardinals, princes and the theologians of the Pope, though reinforced by as many devils as there were tiles on the roofs of the city—and who when called upon to recant, raised his noble form, and gave the heroic response, No! Then clasping his hands, and raising his eyes to heaven, he added: "Here I stand, I cannot do otherwise. God help me!" He was in the habit of repeating it daily, he wrote extensively upon it, and said that as all the desires of the Christian's heart have reference to the kingdom of God, he prays an everlasting "*Our Father*,"

And finally, the writer indulges the hope that the devout reader may be led to value the Lord's Prayer more highly, to breathe his aspirations to heaven through it, more reverently, and to receive the truth taught in it, more heartily; so that he may be assimilated in character unto that of Him who uttered it, and holding daily spiritual communion with the Father of his spirit, be fitted to engage in the worship of the heavenly temple, in the beauty of holiness, forever and ever! Amen!



## ARTICLE VII.

### EXPOSITION OF MATT. 7 : 6.

*Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.*

The interpretation of this passage of Scripture is attended with some difficulty, particularly on account of its context. The most common exposition given to it is, that there are some persons, so wicked and corrupt, so profane and debased, that the doctrines and precepts of the gospel, if offered to them and pressed upon their attention, would only awaken their contempt and provoke their enmity; therefore, influenced by the preciousness of divine truth and the personal safety of its disciples, the Saviour enjoins that from contact with such the gospel is to be carefully withheld. Neither time nor energy must be expended upon men who have become depraved and hardened in sin, and are abusive under the administration of reproof, those brutal and refractory persons whom our Lord compares to ferocious *dogs*. Nor are the pearls of religious truth to be presented to the sensual and abandoned, who may, with equal propriety, be designated *swine*. The gospel must not be offered to fierce and violent men, who, in return, would only growl and curse the message, or to the peculiarly gross and profligate who cannot perceive its value, and would only reject it with savage hatred and, perhaps, inflict injury upon the messenger.

We reject this interpretation and regard the exposition as erroneous, for several reasons :

1. It is contrary to the whole spirit and tenor of the gospel, to all the directions and precepts of our Divine Master. He has said : "Go ye into the highways, and, as many as ye shall find, bid to the marriage." "I come not to call the righteous, but sinners to repentance." "Go ye into all the world and preach the gospel to every creature." "For the Son of Man is come to seek and to save that which is lost." "This is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners, of whom I

am chief." "The blood of Jesus Christ, his Son, cleanseth us from all sin." "Behold I stand at the door and knock ; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." "And the Spirit and the bride say Come. And let him that heareth say, Come. And let him that is athirst, come. And *whosoever* will, let him come, and take of the the water of life freely." The gospel is glad tidings, good news, and no matter how far men may have wandered into forbidden paths, how debased their condition, we have no right to withhold from them the offer of the gospel ; if they only comply with the required conditions, repent and believe, they will be cleansed from their guilt and saved. All are to be entreated to accept of reconciliation with God. The gospel is to be faithfully presented to the impenitent and the profligate, its claims and blessings are to be pressed upon all our fellowmen, although it may prove to many a testimony against them, a savor of death unto death. This fact does not, however, preclude its proclamation. The words of the Saviour have nothing to do with the offering of the gospel.

2. Ever since the gospel has been preached, thousands of the most abandoned and reckless have, as the result of the use of the means, been hopefully converted, and, with their robes washed in the blood of the Lamb, are now justified freely, among the redeemed in heaven. We are not authorized to place any limit to God's power. Saul of Tarsus, the cruel, vindictive persecutor, the dying thief, the prodigal son, had all treated the message with contempt and, seemed indurated in their opposition to the gospel. Some, in recent times, who were even open blasphemers, the outcasts of society, have been reached by the offers of the gospel and are a refutation of the position assumed. John Newton wandered far from home, mingled in the midnight revelry, among the most disgraceful scenes in Africa, and became more degraded than the savages upon that dreary coast, yet after a season of folly and guilt had passed away, the overtures of mercy through the influence of the Spirit brought him back to God. He devoted himself to the Christian ministry, became a bright and shining light in the Church, and the guide of many to glory. Among the very worst and the most hopeless classes, in this and in heathen lands, brands have



been plucked from the eternal burning, as trophies of redeeming grace. The things that are impossible with men, are possible with God.

3. The promise is no where given, that we shall be able to discern who will, and who will not, be benefited by the presentation of the gospel. To profess to do so would require the assumption of a very heavy responsibility. We are commanded not to be too hasty in the formation of an unfavorable judgment in regard to the conduct of others. We have our prejudices and passions, and are very often deceived in reference to the character of men. How can we decide that any man is beyond the reach of repentance and mercy? Men are not, at the present day, gifted with inspiration. The most unpromising cases often bring forth the most satisfactory fruit. Paul felt, that as God had had mercy upon him, his grace was sufficient to save the most abandoned, dangerous sinner.

4. This interpretation, if adopted, in its practical operations, is likely to produce the results which we desire to prevent. We must not regard bad men as desperate, designate them as dogs and swine, or we will precipitate them into that very course of action which we would have them avoid. The worst men can be touched by kindness, by the manifestations of a tender regard for their best interests. Love exercises a power which is irresistible, an influence which, when united with the proper agencies, the truth and the Spirit, has often reached the most obdurate heart and effected the most surprising transformations.

5. The principle laid down by this interpretation may be used as a pretext for not putting forth adequate efforts for the salvation of the soul. It may furnish shelter for a timid forbearance to speak the truth, when there is the least apprehension of opposition or persecution, an apology for an indolent or cowardly suppression of the truth. It may be the occasion of a shrinking from the bold and fearless discharge of duty.

6. We object to the common interpretation, because in other parts of the Scripture we do not find that the Saviour has evinced so deep a solicitude to preserve the gospel from the contempt of its enemies. The prophets were commanded to deliver the message to the people whether they will hear, or whether they will forbear." Christ preached in the midst of those who reviled and scoffed at the truth. At Athens

Paul preached Jesus and the resurrection, although some mocked when they heard of these things. "We preach Christ crucified," said the Apostle, "to the Jews a stumbling-block, and to the Greeks foolishness, but to them that are saved, Christ, the wisdom of God and the power of God."

7. No where else do we find that the followers of Christ are commanded to be so concerned in reference to their personal safety. "Lest they turn again and rend you." When the disciples were commissioned to preach the gospel, they were directed to publish it as extensively as possible. The dangers, to which they were exposed, were predicted, but they were told to "fear not them which kill the body, but are not able to kill the soul, but rather fear him who is able to destroy both soul and body in hell." The correct principle is expressed in the precepts, and illustrated in the lives, of the apostles; in Paul at Lystra, and before the enraged Jews, when so fearlessly and eloquently he presented the truth to Agrippa and to Felix; in Stephen when he preached to the infuriated Sanhedrim; in the early martyrs whose blood was the seed of the Church; and in the missionaries of the cross, when exposing and sacrificing their lives for the gospel's sake. If the exposition suggested were correct, then there would be no justification for the course pursued by these men. The exposure of our life to peril, or even to violence, would not be a sufficient warrant for withholding the divine message, or for relieving us from the fearful responsibility of preaching the gospel to every creature.

8. This interpretation seems to do violence to the words *give* (δῶτε) and *cast* (βάλητε,) employed in the text. The import of the precept turns upon the meaning which we assign to these terms. There is nothing in the passage that indicates the idea of *making known*, of *offering*. The Saviour speaks of *giving* them that which is holy, of *casting* your pearls, those sacred and precious things, of throwing them down to them as they are, and in such a manner that they are in their power, absolutely theirs, and may be treated by them, violent and savage foes, as they choose, and as dogs and swine are sure to do. The common exposition makes the giving to be only an offering. Giving is an absolute term, and presupposes the bestowal of the gift to the individuals in question, just as they are, in all their wickedness, with all their unholy and vicious propensities, their deliberate preferences and obstinate purposes.



If the ordinary exposition be not the correct one, what truth then does the passage convey, what is the general principle to be deduced from the text? We think that the Saviour means essentially to teach, that the Church is not to receive into its membership the openly wicked, those who have surrendered themselves to the indulgence of their carnal propensities, in whose heart and life the world, the flesh and the devil, have undisputed, supreme dominion. The Church is not to confer upon unholy and vicious men that which is holy and precious, to make the profane and the impure, participators with it in the privileges and blessings of the gospel. The Church is no place for the impenitent and the ungodly, and every organization which does not interpose a barrier to the admission of such persons into the membership of the Church violates a practical precept, the rule laid down in the text. The Church must not be brought into unholy alliance with the world, with the enemies of the cross. Satisfactory evidence of piety should, in every instance, be required as the standard of admission into the visible Church. The line of demarcation between the world and the Church must be carefully drawn. The ordinances must not be prostituted, or given to those who are openly vicious and depraved. "It is not meet to take the children's bread and to cast it to dogs." This precept, also, applies to the introduction of men into the Christian ministry who are morally disqualified for the office, of men who are living in the flagrant, continued and defiant violation of God's laws, experimentally ignorant of the truths which they profess to make known to others. What a fearful responsibility rests upon those whose office it is to receive members into the Church, or decide upon the qualification of candidates for the gospel ministry! They are to take care lest they be guilty of profanation, and render holy things contemptible, lest the most sacred doctrines and precepts of our holy religion, be rudely cast before the most impure and grovelling men, and they trample our pearls under feet, and turn again and rend us. The term *rend* (*ρήξασιν*) means to break. Æschylus uses the word in connection with the tearing of a veil, or robe, and Pindar applies it to the wounding of the human body. The idea here presented, is that the Saviour will be wounded in the house of his friends, that this ferocious enmity will result in the injury and the destruction of the Church, its precious doctrines and privileges will be dishonored and the blessed cause disgraced.

The visible Church is typical of the invisible. It represents the invisible Church, from which will be excluded every thing that is impure and unholy, every thing that is refractory and ferocious. "There shall, in no wise, enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they who are written in the Lamb's book of life."

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## ARTICLE VIII.

### HUMAN DEPRAVITY.\*

By S. S. SCHMUCKER, D. D., Emeritus Professor of Theology, in Theological Seminary, Gettysburg, Pa.

ARE we sinners or are we not? Are we obedient children of the great Jehovah, delighting by nature to walk in the ways of his commandments; or are we rebels against his righteous government, "gone far out of the way" of his commandments, and trampling under our unhallowed feet his holy, righteous and benevolent laws?

Are we his obedient children? Then can we look around us at the universe of creatures, and feel that we are at peace with them all; we can look abroad over the earth, and above at the spangled heavens, and around us throughout all the universe of worlds, and exultingly exclaim: "Our Father made them all!" Then can we rejoice in the consciousness of his divine protection and favor on earth, and look forward to an eternity of unalloyed blessedness at his right hand.

But if the reverse be true, if we have in our natural state gone out of the way, if we have proved ourselves rebels against his divine government; then have we reason to fear and tremble, then does the curse of the omnipotent Jehovah rest on us in this life, and in the unnumbered ages of eternity we can expect nothing but the blackness of darkness forever, nothing but the fearful looking for of judgment, that will devour the adversaries of God.

\*The substance of a Discourse on Rom. 3 : 12. "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one."



When we contemplate the character of God, enlightened reason tells us, that all his attributes are infinite perfections; hence his design in creating the universe must have been benevolent and righteous, and all the precepts of his government just, holy and salutary; in short, in his administration, infinite power is incessantly employed in executing the purposes of infinite wisdom and benevolence.

When such a Being creates a world, we may naturally expect that its structure will shadow forth the attributes of his character and all his loyal creatures will faithfully execute his laws. Accordingly the physical universe, embracing in it thousands of worlds, presents astonishing evidences of the power, wisdom and benevolence of its great and unseen Architect. The moral principles and laws inscribed upon it, are in unison with the infinite perfections of his nature, and point to a perfect moral government, exercised by him over its rational inhabitants.

When we examine the constitutional structure and character of man, the only being on earth endowed with reason, with ability to contemplate the wonderful, the benevolent and holy structure of the universe at large, in its relations to the great author of all—man, the being whom God placed at the head of all the rest, giving him dominion over them all; what are the indications of his character? We find him possessed of a body, wonderfully and fearfully made, evincing numerous instances of intelligent and benevolent structure and design, all tending to promote his happiness. We observe powers of intellect little less than angelic, capable of discriminating between right and wrong, capable of knowing God and promoting his glory and the happiness of mankind. But here, for the first time, we are met by *signs of rebellion* in the empire of Jehovah. Here we meet with an intellect, naturally darkened by sin, and filled with *prejudices against God*; with affections alienated from the chief good of the universe, the Being of infinite perfection, and delighting in sinful and forbidden objects; here we meet with a being knowing the truth, and feeling its obligations, and yet having a law in his members warring against the law of his mind; a being with propensities inclining him to do, what his conscience and judgment denounced as wrong, a being at war with himself, and at war with his Maker.

Let us inquire whether he has resisted, or yielded to these propensities, whether he is in the habit of obeying the law in his members, or the law of his mind. It is evident that

a being thus alienated from God, can never be happy in his presence. Let us therefore inquire,

I. *Into the truth of the general fact, that "all men have gone out the way," that is, are depraved?* Let us summon before us the very first family born upon earth, and inquire what was their character? Did they practice the law of love, and exercise benevolence toward each other, in imitation of their Father in heaven? Alas! the very first of woman born was a *murderer*: "And it came to pass when Cain and Abel were in the field,\* that Cain rose up against his brother Abel and slew him." How deeply depraved must have been his heart, to allow him to proceed to a crime of so black a die! How fallacious the idea of those, who deny that fallen man was at once radically depraved, and suppose that his nature was gradually corrupted! How melancholy this first item in the history of our fallen race! Yet how like their history in all after ages!

But perhaps the crime of Cain would put his successors on their guard, and urge them to resist those sinful propensities to transgress the holy and benevolent laws of their Creator. Thus they would exhibit a generation which, though tempted to sin, resisted temptation, and proved faithful to the monitions of that conscience implanted by God, into every human breast. Alas! when they had increased in numbers, and formed themselves into a community, they exhibited the same alienation from God, their Creator, the same forgetfulness of his constant benefactions, the same reckless disregard of his holy and righteous laws. So generally was this the case, that the inspired penman gives us the following record, v. 5: "And God saw that the wickedness of men was great upon the earth, and that every imagination of the thoughts of his heart was only evil continually."

The particular crimes, of which the antedeluvians were guilty, the deeds of violence and bloodshed, the scenes of rioting and debauchery, by which they offended the God of heaven, are not specified; but we have the declaration of the inspired volume itself, that the wickedness of men was *great* upon the earth. They carried their schemes of rioting and

\* It may not be uninteresting to the reader to know, that the Syriac version, the Samaritan Pentateuch, the Septuagint and the Vulgate, read thus: v. 8. And Cain said to his brother Abel, "let us go down into the plain," or "let us go out of doors," (*egrediamur foras*) instead of "Cain talked with Abel, his brother." Thus it would appear that he invited him out, for the purpose of murdering him.



bloodshed and oppression to the highest pitch, and dared high heaven by their iniquities. Nor did such scenes form only occasional subjects of their attention. On the contrary, "Every imagination of the thoughts of their hearts, was only evil continually." Their whole life was an uninterrupted scene of rebellion against the God who made and sustained them, against him who granted them the very breath, which they spent in rebellion against him. Accordingly, we are told in the language of men, "God repented that he had made man," that is, he was so displeased with the degeneracy and apostacy of the antedelvians, that he resolved to sweep them from the earth with the besom of destruction. He communicated his righteous purpose to Noah and his family, who alone were found faithful. He commissioned that righteous man to preach repentance to his degenerate fellow-mortals, and to announce that one hundred and twenty years of grace and probation would be granted to them, after which the flood should destroy them all, unless they returned to their forsaken God. Thus, whilst the longsuffering of God waited, Noah preached repentance to the antedelvians, who, rejecting the proffered mercy, were destroyed by the flood, and their disobedient souls were consigned to that prison-house, in the world of spirits, where the Redeemer found them when, after his completion of the glorious work of redemption upon the cross, he went, as Peter\* informs us, to make proclamation, probably, of his victory over death and hell. This fearful judgment, inflicted by the righteous and omniscient God, after a hundred and twenty years of special warning, is an unmistakable and impressive evidence of the deep depravity of the antedelvian world, and proves beyond all doubt, the truth of our text, that they had "gone out of the way, had become altogether unprofitable."

But was not the character of *Noah's descendants* different? Did they not remain faithful to the instructions of God, through their pious ancestor, so solemnly impressed upon them by the judgments of the flood?

Among the earliest events recorded of the descendants of Noah, is their daring attempt, under the guidance of the mighty hunter, Nimrod, to build a city and erect a tower in it, whose top (in their vain and boasting language,) was to reach unto heaven, and make them a great name. The unholy ambition of this scheme is evident demonstration of its

\* 1 Pet. 3 : 19.

iniquity, and the fact that God deemed it necessary to confound their language and defeat their purposes, proves that all the tendencies of the enterprise, were hostile to the cause of holiness and of God.

The descendants of Noah, when gradually spreading themselves over different portions of the earth, soon sunk into idolatry and corruption. They constitute all the heathen nations, which had lamentably degenerated, when they first appear before us on the pages of profane history. In the inhabitants of Sodom, Gomorrah, and the other cities of the plain, we have specimens of depravity, at an early day, such as brought down the speedy vengeance of God upon them, in fire and brimstone from heaven.

What is the history of *ancient Pagan* nations, of the Assyrians, Babylonians, Medes and Persians, Greeks and Romans, but a history of wars and bloodshed, of murder and rapine and oppression? How often does the history of God's chosen people, present similar scenes of national corruption and violence? And can it be a question, whether these scenes are evidence of human depravity? Whether they are accordant with that benevolence and justice to our fellow-men, which the blessed Saviour exemplified and enjoined? Yea, what is the history of modern, and of nominally Christian nations, but a repetition of the same high-handed rebellion against God, the same reckless violations of the law of love to our fellow-men?

Even the *penal codes*, which have been found necessary in Christian, as well as heathen nations, to repress crime, to deter men from violating the rights of their fellow-men, to protect the persons of individuals from violence and oppression, afford evidence of human depravity, and show the universal judgment of mankind in proof of this fact. Yea, they prove that without presupposing this innate, depraved character and tendency in man, and providing against it, human society could not exist, the bonds of social and national organization would be dissolved and mankind sink into universal anarchy.

But the strongest evidence of the depravity of nations termed Christian, is, the continued prevalence of that concentration of all evils, war, that most flagrant and wholesale violation of the law of Christian love, that absurd and wicked appeal to brute force for the decision of a question of right, that deliberate and persevering effort of one set of men, called an army, to shoot, stab with the bayonet, or cut down



With the sword, their fellow-men, who have done them no personal injury, perhaps have never before seen them! It is a mournful proof of human depravity, that though the Redeemer was heralded to earth, by seraphic legions, as the Prince of Peace, though his word has predicted that the prevalence of Christianity shall put an end to wars, so that nation shall no more rise up against nation, that the sword shall be converted into a plowshare and the spear into a pruning hook; yet have wars continued to occur in Christian countries, almost without perceptible diminution of frequency, to the present time. Contemplate the nominally Christian nations at war with one another, employing all the improvements of science, and exhausting all the resources of their countries in mutual efforts of destruction! The heart sickens at the detail of horrors endured, whilst thousands are hurried into an awful eternity every day or week. Is it possible that any one, who believes that God is love, any one who believes that the Saviour has commanded all men to love their neighbors as themselves, can fail to see, that aggressive wars are gross, heaven-daring violations of the religion of the New Testament, and that those who delight in and approve them, are depraved, deeply depraved beings, "having gone out of the way," and living in habitual violation of the laws of God?

The general fact of human depravity, the fact that the character of mankind at large, is at variance with the character and commands of the infinitely holy, just and benevolent Creator and Preserver of the universe, is too clear to be denied. It lies on the surface of all human history, it stands out prominently in all human agency, and in all human experience.

II. But let us *examine the nature and circumstances of this mournful fact*. As this depravity is manifested more or less, in every individual, it constitutes a *universal* effect, which calls for a universal cause. This cause can be found no where else than in the *natural depravity*, the innate disposition of every human being to sin. But as it seems inconsistent to suppose that a holy God would create a being, and himself implant into it a disposition to sin, so that sin should be the normal, the natural and proper state of the creature, we must look elsewhere for the cause of this sinful disposition. The word of God alone solves the mysterious problem, informing us that God created our first parents

holy, and placed them, in a state of probation, in the garden of Eden. Here, with everything at their disposal which could conduce to their happiness, they, at the suggestion of the fallen spirit, Satan, basely violated the law of their benefactor, God, by eating of that forbidden fruit, which was entirely unnecessary to their comfort, and was the only restriction imposed upon them, in the enjoyment of the fruits of the garden, to test their obedience. The threatened penalty was inflicted. The curse of Jehovah overtook them. They had become sinners, and their children inherited their fallen nature, and were born, as all their posterity are, destitute of primitive holiness, and with predispositions to sin. Thus are we all conceived in sin and shapen in iniquity.

Solicited, though not irresistibly controlled by this innate sinful disposition, and often tempted by surrounding objects, calculated to gratify our depraved nature, all men are frequently guilty of *actual*, voluntary transgression of the known laws of God, and their affections are habitually depraved from their earliest years. Thus they are personally guilty and justly liable to the divine displeasure. In early life the habits of sinning are not yet so firmly fixed upon us; but unless we remember our Creator in the days of our youth, and are led to form the resolution at an early period, by the grace of God, to resist the temptations of the world, and the sinful inclinations of our hearts, the chains of sin become more and more firmly riveted upon us. The powers of our souls become more and more debased and alienated from God, our understanding more and more darkened, and our will perverted; so that it may, with truth, be said, "*All flesh has corrupted his way upon the earth.*"\* "*They are all gone aside, they are altogether become filthy, there is none that doeth good no not one.*"† "*They are all gone out of the way, they are together become unprofitable; there is none that doeth good no not one.*"

Let us examine these solemn delineations of human depravity, as seen in our own hearts, and in all around us, that we may understand their exact nature.

1. In our natural state we have *erroneous views* of the *divine character* and law, as well as of our moral relations in general. That Being, whom the Christian regards as a God near at hand, as the God in whom he lives and moves and has his being; the natural man considers as afar off,

\* Gen. 6 : 12.

† Psal. 14 : 3.



practically, as inhabiting the far distant heavens, as a Being with whom he has little to do. Instead of viewing him as a kind, heavenly parent, who daily supplies his wants, sustains his being and crowns his life with comforts and blessings; the sinner considers God a hard Master, from whose control he would gladly escape, because the very thought of him, when indulged, disturbs his sinful pleasures, and interrupts the enjoyment of his criminal pursuits. He, therefore, prefers not to think of God, and often for a season succeeds in shutting out the idea of a divine being from his mind, and in his heart says, "No God."

Although God is a being of infinite perfections, entitled to our highest adoration and most ardent love, we have naturally no adequate views of his character. Although he is our constant preserver, and we owe to him every breath we draw, and the continued existence of every power of mind or body we possess; we employ these powers in acts of disregard and rebellion against him, who made and sustains us, disposing of our time and talents and possessions, as though they were our own. We forget, that we are mere stewards of God's possessions, and must render an account to him. We find, indeed, the law of God written on our hearts. We know the general requisitions of his word. We have heard the invitations of the gospel. But as long as we are not enlightened by the Holy Spirit, we deliberately disregard the claims of religion upon us. If we even adopt the outward form of godliness, we still deny its power, and yield our hearts to the pursuits of the world, to the kingdom of Satan instead of the kingdom of God:

Whilst the Christian sees the spirituality, the extent and comprehensiveness of *the divine law*, and feels that every thought and feeling of his soul, as well as every word and action of his life, is embraced in it; the natural man, regards it as a mere external prescription, requiring morality of life, and the observance of the external duties of religion. Perhaps when he has performed these outward duties, he congratulates himself on the supposition, that all the claims of the law are fulfilled, and that God regards him with approbation.

The *world to come* the natural man also regards as a distant unknown state of being, almost entirely disconnected from the present; instead of considering it as the continuation of God's moral government, as the complement and counterpart of the present life; as the state in which the

irregularities of the present administration will be equalized, and men will be rewarded according to the deeds done in the body, whether they be good, or whether they be bad. Thus is "their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." "And this," said the Saviour, "is their condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds were evil." Thus, also, is verified the declaration of the great apostle of the Gentiles: "Because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations and their foolish heart was darkened. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient."

2. But it is not only the religious views of the natural man that are affected by his depravity,—his *feelings are also alienated from God* and divine things. God is not such a being as natural men can love. They love their earthly friends, who gratify their wishes, and connive at their infirmities, and have no higher standard of excellence than they themselves. They can even love those personal and social excellences of character in them, which may be regarded as faint and imperfect reflections of the moral excellence of God; but his infinite and *absolute holiness*, which cannot look upon sin with the least allowance, his infinite justice which requires him to punish all transgression, they cannot love. The dazzling, blazing splendor of his supreme moral excellence, before which seraphs veil their faces, they cannot contemplate. It pains their eyes and fills them with self-reproach and self-condemnation. Moreover, even the intellectual and physical attributes of God, they regard with dread, when they reflect on them. They dislike his *omnipotence*, because it forbids all idea of their escape from the hands of divine retribution. They dread his *omniscience*, for it will draw forth their secret sins from their hiding-places, and expose them to judgment. They hate his *immortality*, for this assures them he will be forever holy, forever just; and hence they can expect no indulgence in sin forever: In short the natural man can see no "beauty or comeliness in the character of God, wherefore he should de-

\*John 3 : 19.

†Rom. 1 : 21, 25.



sire him." And whilst the language of the Christian's heart is, "Whom have I in heaven but thee, and there is none upon earth I desire beside thee;" the affections of the unconverted are transferred from the Creator to the creature, to the transitory objects of time and sense.

Nor does the natural man delight in the *ordinances* which God has appointed as channels of his richest blessings to man, as means of his spiritual improvement and of communion with his God and Saviour. He does not, like the Christian, look forward to the Sabbath as the

"Day of all week the best,  
Emblem of eternal rest;"

but views it as a day of relaxation and social amusement, or perhaps even desecrates its sacred hours by wordly business. He does not delight in the ministrations of God's house; but attends them, if at all, from habit or secular motives. Whilst the Christian exclaims with the Psalmist: "A day in thy courts is better than a thousand; I had rather be a doorkeeper (stand outside at the door) of the house of my God, than dwell in (within) the tents of wickedness;" the natural man takes no delight in the exercises of God's house, unless as a means of intellectual gratification or improvement. In short his affections are depraved. The carnal mind is at enmity against God. So depraved are we, that we have the seeds of *hatred* against God in our hearts, which require only suitable opportunity to bring forth their proper fruits. This hatred, when driven to extremes, would if possible, strike God from the throne of heaven. The heart of the ungodly upon earth, has all the sinful propensities and appetites, which will belong to them in hell, and torment them there. On earth they are restrained, but in hell they are let loose, to act out their true nature and produce their full results. The malice of the damned, is but the full growth of that envy and jealousy and hatred, which often rankle in the breasts of wicked men on earth, and sometimes break forth in deeds of robbery and murder and war.

3. The *habitual purposes and the life* of the unconverted are estranged from God and hostile to his cause. If we were not depraved beings alienated from God, our Creator and Benefactor, we would make it the great purpose of our life to obey his commandments. We would make his will or law, as far as made known in nature and revelation, the constant and acknowledged rule of all our actions. The

great purposes of benevolence and grace which God is carrying out on the earth, and for which life is given us, would constitute the objects not only of our highest regard, but of our daily efforts. We would be found arrayed among those, who profess obedience to his will to be the grand purpose and business of their life. But what is the fact, in regard to all who do not profess to have experienced a change of heart? Is it not true, that from their earliest years, they exhibit proofs of alienation from God in their actions? And as they advance in years, do not their actions prove that they hate God, and are opposed to his law? That they make their own will, the gratification of their natural desires, the rule of their action, and not the will of God? Instead of living to his glory, instead of conducting their temporal affairs on Christian principles, they adopt the business maxims of an ungodly world; instead of subordinating their secular pursuits to the interest of their souls, and reserving time for their religious duties; they suffer themselves to be wholly engrossed in the pursuit of wealth, of honor, or of power. Their duties to God, to themselves and to their fellow-men, are lost sight of in the all-absorbing pursuit of those temporal objects, concerning which the Saviour has said: "What will it profit a man, if he should gain the whole world, and lose his own soul!" The great enterprises of Christian benevolence, which God has commanded for the benefit of man, the efforts to suppress vice and immorality in all their reigning forms, of drunkenness, licentiousness, sabbath-breaking profanity, dishonesty and oppression of every kind, engage little, either of their attention or efforts. They neglect the public ordinances of God's appointment, or attend to them from mere habit, or to see and be seen, or to advance their secular interests. And their families around them, are reared without religious instruction, or the acknowledgement of God.

Thus we see that the whole intellectual agency and character of man, his views, his feelings and his purposes of action, as well as his actual habits of life, are naturally all estranged from God, are opposed to the holiness of the divine character and law, and hence it is undeniably true, that all men are sinners, both by nature and practice: or, "*They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one.*"

1. From this subject we learn *the deep malignity and fearful consequences of sin.* Sin is the prolific fountain of



all the misery in our world. It banished our race from paradise and entailed the curse of God upon us. It polluted the annals of human history with crimes of every kind, with corruption, violence, oppression and bloodshed. It has spread misery and woe over the whole human race, which God had created for happiness, and had furnished with every necessary means for its enjoyment. It has brought this world into the attitude of a rebel province of Jehovah, renouncing allegiance to its rightful sovereign, and treading under foot his just, holy and salutary laws! It will exclude millions of immortal beings from heaven, whom God endowed with towering faculties, capable of indefinite development and incalculable happiness! So great is the malignity of sin, that if admitted into heaven itself, it would soon convert those blissful abodes into a scene of desolation and misery; so great, that if a saint were admitted to heaven with a single sinful propensity left, it would mar the enjoyments of that blissful abode. In short, in the language of the gifted Cowper, every Christian may say:

“Had I a throne above the rest,  
Where angels and archangels dwell;  
One sin unslain within my breast,  
Would make that heav’n as dark as hell.”

Sin is, in its intrinsic nature, wherever found, a disorganizer and destroyer of every thing good and holy. It destroys the happiness of individuals, the peace of the family, the purity of the Church, and the permanence of the State. Yea, such is its intense malignity, that if God himself could commit a single sin, he would cease to be God, he would no longer be entitled to the adoration of his rational creatures, nor be authorized to sit on the throne of the universe! The very structure of the intellect which he himself gave us, would unhesitatingly pronounce him unworthy of that post.

2. Again, we see *how deeply we are all involved in this guilt*, and especially those, who have not yet repented of their sins and become reconciled to God through Christ. We are all by nature depraved, and have often “gone out of the way” of duty; but whilst many trust that they have obtained pardon through a crucified Redeemer, and are daily laboring to glorify God in their bodies and spirits; there are others, who have persisted in rejecting the calls of mercy, and are this day found living without even the purpose of serving God. How fearful is your condition! Your actions prove you an ene-

my of God, a rebel against that august Being, whose government extends over all worlds. You cherish and practice that sin, which is the cause of all suffering, of all misery in the universe! This you persist in doing, regardless of the admonitions of conscience, in opposition to the dictates of your better reason. You do so, regardless of the numberless mercies and blessings bestowed on you by this same God, regardless of the fact that the Saviour died to ransom you from the dominion of sin, and from the flames of hell. How fearful, how heaven-daring, is your guilt!

3. *How melancholy, how hopeless is your condition!* A frail worm of the dust, unable to protect yourself against the numberless agents in nature, any one of which may bring death to you whenever God speaks the word; and unable to drive off the worms that shall feast on your decaying body in the grave; you live, and unless you repent, you will die, in rebellion against that almighty Being on whom you depend for every breath you draw, for every beating pulse you tell; against that God, who can employ all the powers and enginery of physical nature to torment you; who can cause his lightning to transfix your heart, and the unquenchable fires of hell to burn your vitals; who can make every one of the hundreds of nerves in your system, dart pangs through your soul, such as you now cannot conceive! O sinner! Who can dwell with the devouring fire? Who can dwell with everlasting burnings? Every day that you continue impenitent, you are riveting more tightly on your soul, the fetters of sin, that hold you in bondage! Every day you add more fuel to the flame, that will forever envelop your body, when you awake with the rich man in hell and in torment! And there, poor sinner, you will forever be excluded, by an impassable gulph, from the regions of hope and mercy, and shut up amid weeping and gnashing of teeth, amongst the damned, without the consolation of even a drop of water to cool your parched tongue! Then you will feel, how dreadful it is to fall into the hands of the living God! Then you will call to the mountains and rocks, "Fall on us and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" But rocks and mountains cannot hide you from the piercing glance of his all-seeing eye, nor shield you from the grasp of that almighty arm, that upholds all worlds. Then, at last, baffled in all your subterfuges, and disappoint-



ed in all your hopes, you will be compelled to acknowledge, "I have fearfully deceived myself, but God I could not mock." Alas it is but too true, I am a lost, a doomed, a damned spirit! My soul is lost, my all is lost, and lost forever!

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## ARTICLE IX.

### JESUS CHRIST, THE MODEL PREACHER.

By Rev. WILLIAM HULL, Ancram, N. Y.

WE are so constituted by nature, that what we hear makes a powerful impression upon our minds. The intellectual bias, and the moral development of every individual depends, in a great measure, upon what he hears. God has appointed the proclamation of his truth as the chief means, by which man is to be rescued from his moral degradation, by which his heart and affections are to be changed, and by which a world, lying in darkness, is to be illuminated. He has chosen his heralds to traverse the earth and preach the everlasting gospel to every creature, and he has given the promise, that his word shall not return to him void, but that it shall accomplish the great purpose for which it has been sent, and secure the universal triumph of divine principles, and the complete overthrow of the kingdom of Satan. The apostle Paul, in his epistle to the Romans, says, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him, in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." The preaching of the gospel is, therefore, the most important speaking which the world witnesses, and the hearing of the divine word is the most important hearing.

*What to preach, and how to preach,* are two very important inquiries to the ambassador of Christ. The gospel

may be preached, so that very little good will follow its proclamation; and again it may be preached with powerful results. There have been times in the history of the Christian Church when preaching has been of so trivial a character, its great aims so far overlooked, the chief and cardinal doctrines of the Scriptures so thrown into the background, that true Christianity had almost perished from the earth. The shepherds of the flocks, instead of feeding those committed to their care, with the sincere milk of the word, with the true bread, have offered that which did not nourish, and hence leanness and spiritual poverty abounded. The prosperity of the kingdom of God will depend, in a great measure, upon *what* is preached, and *how* it is preached. Books on Homiletics have been written to teach how the gospel should be proclaimed, and yet much of the preaching in this, and every other age, has been of a very ineffective kind. Had the ministers of the gospel studied more carefully the characteristics of the preaching of the *Great Preacher*, they would have been more successful in their work. "The disciple is not above his Master, nor the servant above his lord. It is enough for the disciple that he be *as* his Master, and the servant *as* his lord." Let no one flatter himself that he can improve upon the *Great Model Preacher, Jesus Christ*. What, then, were some of the characteristics of the Great Preacher and his preaching?

One chief *personal* characteristic, was his Holiness. The Great Preacher was holy, harmless, undefiled and separate from sinners. He could confidently appeal to his opposers, and say, "Which of you convinceth me of sin?" On the trial at which he was condemned, his judge said, "I am innocent of the blood of this just person." A holy life is indispensable in the preacher, if he is to be successful in his work. He must be an ensample to the flock. Although he cannot be holy in his life, as his Master was holy, yet he is to strive, earnestly, after holiness; he is to use all the means of grace to further his sanctification. He is to be guilty of no violations of morality and of Christian deportment. If they whom he addresses, know that he is not diligently endeavoring to live according to the precepts he proclaims, his words will have little effect. Unless a community have full confidence in the personal piety of a preacher, that gospel which he proclaims is shorn of its power. Some ministers lack in character. They labor in a congregation, but being deficient in candor, honesty, and rigid adherence to the truth,



they soon become as Samson, deprived of his locks. However great their talents and pulpit abilities, they soon become as sounding brass and a tinkling cymbal. Many of their brethren of less gifts and attainment—some of whom they regard with contempt—surpass them in effectiveness and appreciation, and the only reason is, that those of the better qualifications lack in character, spirituality, holiness. How important, therefore, that every herald of the cross make the Great Master his model in this respect—that he seek to be holy, harmless, and undefiled; that his character be not questionable, or his piety a matter of doubt.

There have been periods in the history of the Church when those who sat in Moses seat, were avaricious, licentious, dishonest and worldly to a vast extent. Then true religion was almost extinct; then the word of God fell powerless from their lips; universal corruption and depravity prevailed. Covet earnestly, says the apostle, the best gifts, and holy life stands first among them. Let the disciple, in this respect endeavor to be as his Master.

The preaching of the *Great Preacher* was *Scriptural*. He said, "Think not that I am come to destroy the law or the prophets: "I am not come to destroy but to fulfil." All his teachings were in accordance with the law and the prophets. He frequently referred to them and quoted them. When Satan tempted him in the wilderness, he repelled him each time, in his three-fold assault, with, "It is written." He took the sword of the Spirit, which is the word of God, for his defence. He enlarged and amplified the Scriptures, and explained what was before obscure. How unlike his preaching were the sermons of the preachers of the Middle Ages, who ignored the Scriptures and their fundamental principles, and mocked the people with metaphysics and the saying of tradition. The minister must never forget his representative character. He does not come to proclaim his own words and to disseminate his own ideas; he comes as the agent of another, to preach the word of his Master. A "Thus saith the Lord," carries with it a tremendous power and authority which his most labored sentences cannot equal. He comes as the herald of God, to proclaim God's truth—he should but be the echo of his Master. All that he asserts must be based upon the divine word. This must be the great foundation stone upon which he stands, and he must keep prominently before his hearers the fact, that he does not come in his own name, but in the name, and by the authority, of



Christ. The pulpit is the place where Christ, and him crucified, is to be proclaimed; where the Scriptures of eternal truth are to be explained, and their authority and power pressed home upon the hearts and consciences of men. Other things being equal, he whose sermons are the most Scriptural will be the most successful preacher of the cross. He who frequently quotes from the words of Him who spake as never man spake, shows the best taste, and comes with the greatest authority.

Another characteristic of his preaching was *Plainness*. There is nothing grandiloquent or far-fetched in all his discourses. What sublime simplicity in the Sermon on the Mount. It is so plain that a way-faring man, though a fool, need not err in understanding it. He that runs may read and comprehend. What an absence of all attempt at display. He had truth to impart to his hearers and he told that truth with such plainness and simplicity that a child could understand him. "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink: nor yet for your body what ye shall put on. Is not the life more than meat, and the body body more than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; and yet your Heavenly Father feedeth them. Are ye not much better than they? And why take ye thought for raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin: and yet I say unto you that Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, shall he not much more clothe you? O ye of little faith!"

As the object of preaching is to convey truth to the mind, that object is best secured when it is done in the most effective manner. While there may be a few learned persons in a congregation, the masses have not enjoyed much literary culture. If a sermon, therefore, be prepared for the former, in learned terms, many of the latter may not understand it, and then the preacher is as one who speaks in an unknown tongue; but if he speak with plainness, then all will understand, both the learned and the unlearned.

Bucer, once, at the invitation of several learned men, preached a sermon in the parish church at Wittenberg. Luther invited him to supper, and while at the table he said, "I was very much pleased with your sermon, but I am a much better preacher than you." "Yes," said Bucer, "all those who



have heard you preach, give this testimony, and everybody must praise your sermons." "Not so ;" said Luther, "you must not understand this as vain glory. I know my weakness and cannot preach such learned and ingenious sermons as you. But when I ascend the pulpit I see what kind of hearers I have : to those I preach what they can understand. Most of them are poor laymen and plain people. But you make your sermons too high and they float in the air : thus your sermons are only for the learned and my countrymen here cannot understand them."

St. Paul did not observe the rhetorical displays of the Grecian schools when he went out to preach the precious gospel. He says to the Corinthians, "And I brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." The Redeemer did not labor for the applause of men and for his own glory, but for the good of the people and the glory of the Father. He came not to do his own will but the will of Him that sent Him. He said to the disciples of John that they should tell their Master as one of the marks of His ministry, "*The poor have the gospel preached to them.*" The same divine person said, "The poor ye have always with you." The poor will always form a large part of every congregation—those who have had limited educational advantages—and that preacher who departs from that plainness adapted to their capacity, disregards the *model preacher* who has set an example in this as in other respects for the imitation of his messengers. How the simplicity of the Saviour's discourses rebukes those preachers who aim at great oratorical display—who abound in high sounding sentences ; who seem anxious in every discourse to show their learning. He who comes, preaching the gospel in its simplicity, follows the example of his Master, who spake as never man spake, and the impression he leaves is that he is preaching Christ and him crucified—that this is the object he would have prominent ; that he would hide behind the cross and be nothing, if need be for Christ's sake. On the contrary he who comes with high sounding phrases, with a great show of learning, who apparently labors to produce a great impression in regard to himself ; who carries about him an air of superiority, and ignores the simplicity of the gospel, discards the example of his Great Master and



produces the impression that he is laboring for *self*, rather than to win souls to Christ. Can one throw himself in the foreground, and the cross in the background and yet be regarded as a faithful ambassador, of his Lord?

We need to be constantly watchful and prayerful against the temptation to labor for the applause of man. The sparks of pride are in our hearts and it requires very little to enkindle them into a flame. Let us pray God that we may never forget the capacity in which we act and the great end for which we preach. Above all let us pray that we may be saved from the conceit of thinking, that we have devised a better way of preaching the gospel than that which the Lord Jesus Christ adopted. Instead of having our attention constantly on the alert to garnish our sermons and please the fancy of the thoughtless, let us search for *great truths* to reach the conscience, convince of sin and lead to Christ. Thus shall we be following a divine example and be pleasing him who has sent us out to labor in the great harvest-field of life.

Another characteristic of the preaching of the Great Model Preacher, was *Faithfulness*. He understood the import of the mission on which he came. It was not to flatter men, but to faithfully inform them of their lost condition; to call them to repentance, and to provide a remedy for their redemption. To the hypocritical and malignant Pharisees and Sadducees, he applied the most withering invective. He came to reprove the world of sin, and upon those men who sat in Moses seat, pretending great piety, and yet were selfish and corrupt, he visited the most pointed rebuke. He said: "Woe unto you Scribes and Pharisees, hypocrites, for ye devour widows' houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation." He called them, "Fools and blind;" he said: "Ye are of your father, the devil, and the works of your father ye will do: he was a murderer from the beginning and abode not in the truth, because there is no truth in him." On account of the Redeemer's faithfulness in rebuking these respectable yet notorious sinners he gained their ill-will to that degree that they at length procured his death. All this he foresaw, but yet he did his duty fearlessly. Our Lord did not daub with untempered mortar. He plainly taught, that unless a man be born again, he cannot inherit the kingdom of heaven. He exhorted his hearers to strive to enter in at the strait gate, as many would endeavor to enter in, but would not be



able. He told them that many would be disappointed in the great day, and would say, Lord, Lord, open unto us, but that he would say, "Depart from me, I never knew you, ye workers of iniquity." He assured his hearers that if any man would be his disciple, he must take up his cross and follow him; that any one loving father or mother, or son or daughter, more than him, was not worthy of him. He taught that the desire to commit a crime was as sinful, in the sight of God, as its perpetration. He spoke of "hell-fire," "outer darkness," "weeping and gnashing of teeth," "everlasting punishment," and kindred terms, which some modern preachers have erased from their vocabulary, for fear they might shock the feelings of their auditors.

Men are prone to rest in carnal security. The Pharisees took the flattering unction to their souls, that they were Abraham's children, and that, on this account, they would certainly be saved. But our Lord contended earnestly against this delusion. He told them that God had power to raise up of the stones, children unto Abraham, and that nothing but repentance and a holy life could save them from the damnation of hell. Instead of representing the road to heaven as a flowery pathway, he assured his hearers that it was a strait, a difficult, an up-hill way, and that very few found it, while, on the contrary, wide was the gate and broad was the way that led to destruction, and many were traveling its easy grade.

The Pharisees were also building their hopes for eternity, upon an external observance of the law. Our Lord saw this and he attacked the very citadel of their false hopes, in language, not to be misunderstood. He said: "Woe unto you Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: *these* ought ye to have done, and not to have left the other undone. Woe, unto you Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness." He saw the delusion under which they were laboring, and he sought to blast their false hopes. Were one to stand up in this evil and perverse generation and rebuke its sins as the Master did, what a cruel preacher he would be called. Yet men build on false hopes as much now, as when the Redeemer tabernacled in the flesh. The devil is as great a deceiver as he was then, and



just as successful with the mass of mankind. Men are expecting to get to heaven on account of their amiability, their honesty, their morality, their observance of the externals of religion, just as much as the Pharisees were expecting to reach Paradise because they were Abraham's children, and observed the outward requirements of the law of Moses. He who would follow his Great Master in faithfulness, as a preacher, must have the boldness to declare the whole counsel of God. He must have no false delicacy in proclaiming the truth. He must be as wise as a serpent in detecting the breastworks of error, behind which men intrench themselves. He must be ready to storm every refuge of lies with the artillery of the gospel. He must undermine every false foundation, upon which they build; he must dispel every delusive hope, and show men that their darling and besetting sins must be abandoned, though the operation be like the losing of a right hand, or a right eye. Woe to him who, unlike his Master, only prophesies smooth things: who does not unmask the deceits of the heart. Peter, following the example of his Master in faithfulness, on the day of Pentecost, charged upon the Jews their sin in slaying the Lord of glory, so that they were cut to the heart; they were convinced of their iniquity and cried for mercy.

The epistles of St. Paul, show his faithfulness in dealing with the churches he had founded. He boldly showed them their failings, whether they would hear or forbear. It is more pleasant to prophesy smooth things—men are better pleased if we do not attack their strongholds of false security; they do not feel flattered at the true portrayal of the condition of the natural heart; they are grieved to see the pleasant hopes they have entertained, dissipated; the carnal heart rises in opposition to him who would undermine the foundations upon which it has rested: but as the interests of the immortal soul are valued, it must be done. Repentance, faith, and a heart purified by the blood of Jesus, must be insisted upon, to the disparagement of every other foundation. This is the example the Great Model Preacher has left us, and as human nature is the same now as it was then, we cannot improve upon the method he adopted. Were we merely preaching for the applause of men, for their mere intellectual gratification and development, then we might give them only themes that would please them, discourses that would not run counter to their self-complaisance. But our business is, as instruments in the hands of God, to bring



men from darkness to light and from the power of Satan unto God; and to do this we must use the most appropriate means, regardless of consequences. According to our fidelity to the Great Head of the Church and his interests, will be our reward. If we follow the example of our Lord, we cannot go astray. Let us cherish and cultivate a disposition to deal faithfully with those, over whom the Lord has made us shepherds. We may preach ever so many beautiful and interesting sermons, and yet if we do not, by means of our preaching, arouse men from their sleep of death by the powerful warnings and denunciations of the gospel, we will have accomplished but little in our labors, and God will hold us responsible for a want of faithfulness. He says in Ezekiel: "When I bring a sword upon the land, if the people of the land take a man of their coasts and set him for a watchman: if when he seeth the sword come upon the land he blow the trumpet and warn the people: then whosoever heareth the sound of the trumpet and taketh not warning, if the sword come and take him away, his blood shall be upon his own head. But if the watchman see the sword come, and blow not the trumpet, if the sword come and take any person from among them, he is taken away in his iniquity: but his blood will I require at the watchman's hand. So thou, O! son of man, I have set thee a watchman unto the house of Israel: therefore thou shalt hear the word at my mouth and warn them from me. When I say unto the wicked, O! wicked man thou shalt surely die: if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity: but his blood will I require at thine hand. Nevertheless if thou warn the wicked of his way to turn from it: if he do not turn from his way, he shall die in his iniquity: but thou hast delivered thy soul." How fully and faithfully our Lord, as a preacher, came up to this Old Testament standard of duty! Are *we* justified, or condemned by it?

Another characteristic of the Great Preacher, was his *Earnestness*. With what energy our Lord entered upon the work his Father had given him to do, and with what earnestness he pursued it, until he exclaimed in agony, "It is finished!" The crowds that followed him to hear his discourses, were impressed with the fact that he was a teacher deeply in earnest, that he felt the weight of responsibility resting upon him. They knew that he was no trifler, that life was to him no pastime, and they could not but feel the weight and solemnity that

attended the delivery of his sermons. They felt that he taught "as one having authority and not as the Scribes." With untiring zeal he advanced, step by step, in his great work, saying: "I must work the works of him that sent me while it is day: the night cometh in which no man can work." He made many weary journeys; he spent many lonely watches; he labored with untiring devotion, all of which attested the great earnestness of his life. An earnest life is an impressive life. How important, in this respect, that the disciple be as his Master. The apostles caught his spirit, and with the most emphatic earnestness, carried on the work for which they had been prepared, and to which they had been commissioned. He who would be an effective minister of Jesus Christ, must be an earnest man, and he must impress his spirit upon the community in which he lives. The world must feel that the preacher is in earnest in his labors; that he feels the importance of the great work of redemption, and that, in his estimation, all things else are lighter than vanity in the comparison. If the impression prevails, from the life of a minister, that he is only pursuing his profession for a livelihood, his labors will be largely shorn of their power. The herald of the cross stands between the living and the dead; he is transacting the most important business that is done on this globe, and if he is not deeply in earnest, he but feebly comprehends his mission. He is to watch for souls, as one that must give account. How far the ministry falls short of that earnest spirit which the Master exhibited! Were they as deeply engaged and absorbed in their work, as he was in his, what a powerful impression such earnestness would make upon the world, and what mighty results would follow!

Another characteristic of our Lord's preaching, was its *Affectionate Spirit*. His auditors could not but be impressed with the conviction that he loved their souls. He went about doing good. He healed their infirmities and preached his glorious gospel to the poor. Never did man show such a loving spirit as he who spake as never man spake. At the conclusion of one of his most denunciatory discourses, in which he pronounced woes upon the Scribes and Pharisees, in which he said: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" shortly after he wept and said, in the deepest sorrow and pathos: "O! Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee: "How often would I have gathered



thy children together, even as a hen gathereth her chickens under her wing but ye would not." The deep undertone of love and affection—a love which proved stronger than life—gave a charm to his preaching that entranced each unprejudiced heart, so that the testimony came: "Never man spake as this man," even from unbelieving officers who were sent to take him. Love induced him to lay aside the glory he had with the Father—affection prompted him who was rich, for our sakes to become poor, that we through his poverty might be made rich, and this characteristic shone in all his life, and had its mighty influence in his sermons. The more the world is impressed with the conviction, that the ministers of Jesus are prompted by an all-absorbing love for their souls, the more effective will be their preaching, and the greater will be the fruits of their labor. A pastor must so live and so work, that the impression will be forced, irresistibly, upon the minds of men, that he is indeed a true pastor—a shepherd who loves the sheep, and that he is not a hireling, who cares not for the flock.

Let every ambassador of the cross study closely the *Model Preacher*. Let him be animated by his spirit, and strive to preach the gospel according to the outline he has given us; then will his ministry be effective, and he will be greeted, at the end of his labors, with the cheering words, "Well done, good and *faithful servant*; enter thou into the joy of thy Lord!"

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## ARTICLE X.

### GOD IN NATURE.

By ALFRED M. MAYER, Ockershausen Professor of Physical Science,  
Pennsylvania College.

The desire which tends to know  
The works of God, thereby to glorify  
The great Work-master, leads to no excess  
That reaches blame, but rather merits praise  
The more it seems excess;

For wonderful indeed are all His works,  
Pleasant to know, and worthiest to be all  
Had in remembrance alway with delight.

*Milton.*

THERE is a Unity in the design of the Physical Universe that testifies to the creation of one Supreme Intelligence; so that certain dominant ideas or rules of action are everywhere repeated with such modifications as to bring about the complexity yet perfect harmony of the material universe. Indeed recent research has tended to develop the above idea which is the result of the widest induction; and when clearly seen in all its completeness cannot fail to afford the best objective proof of the existence of that Creator who, endowed us with minds to read his thoughts in this beautiful creation, which, to us should be "one vast temple so that life itself may become one continued act of adoration."

This pre-conceived order of nature is being gradually developed by the labors of scientists, and it is nothing but fit that we who believe in a Creator, wise, powerful and good, should present the results of science in their generality and ask, whither do these ideas tend and what do they teach us Christians?

There are two volumes in the Divine Library: the book of Nature and the book of Revelation. Both originate from the same Being and therefore if God be all-wise and good, these two classes of facts will not contradict each other, and and thus contradict the character given by us to our Maker.

Man, in the office of "high-priest and interpreter of Nature," evolves the laws of the phenomena of matter and presents the order of nature as the result of the induction of facts which he receives as absolute; and for which he can give no other reason or proof than that it is the result of a true induction; which he knows by its power to predict what will happen when the circumstances are known, and thus show that these laws agree with the observed order of the universe.

On the other hand the priest of the Church receives likewise, as absolute, ultimate truths the facts of Holy Writ; and of these facts he can give no other reason than that they are the direct revelation of the Maker to his creatures; and on these facts he builds up inductively the Body of Christian Doctrine.

Both are laboring in the same great work of setting forth



the Divine Will; and it is high time that they should be friends and cease to be arrayed in antagonism.

We now propose merely to introduce this subject of the proof of a Supreme Creating Intelligence as seen in the general order and special adaptations of physical nature; and we postpone to a future period the development of this idea in its completeness.

We will divide our subject into three divisions: in the first, we will give a sketch of the constitution of the physical universe: in the second, we will set forth the general plans of the Divine Mind therein contained; and in the third, the modifications of these general ideas and plans to bring about special ends for the well-being of the living creation.

The truth we read in the book of Nature is, that God in the beginning had a certain plan in creation, and that this plan has been followed closely wherever we have been able to explore the vast domain of matter, force, form and life. But this plan has received certain modifications, so as to bring about special adaptations and ends, and that, for no other reason than to provide for the well-being of the living creation and to add to the perfection of the whole mechanism of the universe. Not that our Creator, in the process of creation, made a false step, and the plan was found to be deficient and then modified to adjust it to a harmonious action, but it will be shown that these modifications were predetermined, and were co-existent with the creation, and, also, that they afford, more than any other class of facts in nature, the most clear and lovely proof of the existence of a good God, who made the worlds and all they hold, and formed our minds in unison with this beautiful creation, giving us power to read his love even in the works of his hands, so that we, with the heavenly hosts, may praise him and magnify him as did "the morning stars, when they sang together, and when all the sons of God shouted for joy."

The evidence here mentioned, is of the kind called *cumulative*; and the subject can only be discussed with much deliberation; and it evidently requires time and patient thought to grasp the whole range of nature, and thence to evolve the plans of the Heavenly Mind, and to show their particular adaptations for our well-being, for our happiness, and for our gratitude.

We cannot do better than give now an example which will set forth clearly the plan proposed, and at the same time

furnish a class of facts which will, at some future time, be used in the evidence of the truths above mentioned.

It is shown by the most conclusive experimental proof that all matter is formed of extremely minute parts, separated by distances which are great when compared with the size of these minute parts, called atoms. Now as the atoms do not touch each other, it follows that a body does not fill the space it occupies, for between the atoms of all kinds of matter there exist empty spaces. In other words, matter does not form a plenum and is porous. This is one of the most fundamental facts in the constitution of the universe. Since the atoms do not touch, they must, in order that a body may have a determinate volume and figure, be ruled by two forces, one of attraction, tending to bring them in contact, the other of repulsion, tending still farther to separate them. While these two forces are in equilibrio the body has a constant form and volume, but if one or the other varies, then the body changes in its volume and form. Now this change in the intensity of the two forces, is the more often brought about by a change of temperature. If a body receives an accession of heat, then the repulsive force is increased; the atoms are driven farther apart, and the body dilates. If a body has heat abstracted from it, the repulsive force is diminished, and the attractive force thereby gains the ascendancy; the atoms approach, and the body shrinks in volume. If this abstraction of heat be carried on continuously, the atoms approach to such positions that, if a vapor, it is reduced to a liquid form, and if a liquid, to a solid body. We should here be careful to remark, that, as the body changes from the vaporous condition to the liquid and to the solid, heat is abstracted from, or given out, by the body; and as the body changes from the solid to the liquid and to the gaseous state, heat is given to, or absorbed by, the body; so that the existence of a given body, in the condition of solid, liquid or gas, depends on the temperature of the body.

The above facts are general and apply to all known matter. Therefore this is a general truth, and as such we receive it. In using it for the purpose of illustrating the proposed discussion, it shows, first, one of the plans in the constitution of the material universe, and, secondly, the general plan of the Creator, in forming all matter with the above properties.

It remains now to show the special modifications of this general plan set forth in the action of heat on matter; and to prove that these special adaptations were made for the



well-being of the living creation. These adaptations occur in the most marked degree, in the effects of heat on water; which is pre-eminently that form of matter which serves the functions of life in entering into the composition of all plants and animals, and in being the medium of transporting the atoms of *all* matter through the metamorphoses of nature. It also serves to carry, in the form of vapor, the excessive heat from the tropics to mitigate the rigors of higher latitudes. Its presence in the atmosphere, is absolutely essential to the existence of life on the globe; not only in distributing heat over its surface, but, as has recently been discovered,\* in preventing the sun's rays, which are absorbed by the earth, from passing immediately out of the atmosphere into space. Indeed the aqueous vapor in the air, acts precisely like the glass cover of a green-house. The rays of heat, emanating from a luminous body, can penetrate the glass as well as they can the aqueous vapor, but on being absorbed by the earth and plants, and converted into heat, radiating from a *non-luminous* body, they have not the power either to go out through the glass cover or to penetrate the aqueous vapor in the air. It should be well marked, that this retention of heat on the earth's surface, is due solely to the aqueous vapor, for the air itself permits the heat rays from a non-luminous body to traverse it almost as readily as does a vacuum; and were it not for this property of aqueous vapors, we would be subjected to such extremes of temperature, between the days and nights, that would render the earth uninhabitable. In fact, no grander theme could be discussed than the varied offices performed in Nature by this wonderful agent.

It remains, we said, to show the special modification of the general plan in the action of heat, as shown in the case of water. And these modification consist in this, viz.: First, that water, of all known substances, requires the greatest amount of heat to change it from a solid to a liquid, and to change the liquid into vapor; and the converse necessarily follows, viz.: that it, of all known bodies, *gives out* the greatest amount of heat in passing from the gaseous condition into the liquid, and from the liquid into the solid: and, secondly, a special adaptation occurs in the freezing of water, for as it changes from the liquid to the solid, it departs from the ordinary rule of contracting as it cools, and suddenly, on nearing the freezing point, expands, so that the ice form-

\* By Prof. Lyndall of London.

ed is considerably lighter than water of a temperature far above the freezing point.

We will now proceed to exemplify the above statement, and to show that these two special adaptations are made for the preservation and welfare of the living creation.

If heat be added continuously to ice it changes to water and then to aqueous vapor. If the aqueous vapor be continuously cooled, it condenses into water and then, on still greater abstraction of heat, into ice; and in these two changes from the solid to the liquid, to the gaseous condition, and back again from the gaseous to the liquid, to the solid, occur the special modifications and adaptations spoken of. Let us now trace the ice in its passage to vapor and back again to the solid ice, and we will have presented us as positive an evidence of special provision for our well-being, as in the case of a parent who provides for the wants of a child.

In two vessels exactly similar in material, form and dimension, we place in one, a pound of ice, having a temperature of  $32^{\circ}$  Fahr. (the freezing point of water), and, in the other, one pound of water, also at  $32^{\circ}$  Fahr. We now apply to the two vessels, two exactly similar and equal heats, after having placed in each vessel a thermometer. The ice commences to melt in one, and the temperature of the water to rise in the other; and it will be noticed that as long as any ice remains unmelted, the thermometer in that vessel will continue to stand at  $32^{\circ}$ ; so that, at the instant the ice is entirely melted, the water, although it has received heat continuously all during the melting process, now indicates the same temperature as when it was ice; and all this heat has been absorbed in converting the ice into water, and, as it does not effect the thermometer, it has been termed *latent* heat; though, correctly speaking, it is not latent, for it has produced the *visible* effect of reducing the ice to a liquid. If we wish to see *how much* heat has been absorbed by the melted ice, we look at the thermometer in the vessel which contained the water which was at  $32^{\circ}$  at the beginning of the experiment, and we find it stands at  $142^{\circ}$  higher than  $32^{\circ}$ ; or, at  $174^{\circ}$  Fahr. Therefore by this simple experiment, we find that in the conversion of one pound of ice into one pound of water, of  $32^{\circ}$ , as much heat has been absorbed by the melted ice, as would raise one pound of water through  $142^{\circ}$ ; or, what is the same, as would raise 142 pounds of water  $1^{\circ}$  in temperature. Some idea of the great amount of heat thus abstracted, in the melting of ice, from the air and from sur-



rounding bodies, may be formed, when it is stated, that from accurate experiments, the simple conversion of a cube of ice, three feet in the side, into water, also at  $32^{\circ}$ , would absorb the whole heat emitted during the combustion of one bushel of coal.\* Now the amount of heat required by ice, to be reduced to water, so far exceeds that required to change any other known solid substance into the liquid state, that it is a marked and peculiar property of ice; and let us well observe the beautiful adaptation to our safety and comfort which this special property produces in nature.

If the ice and snow accumulated on the mountains and highlands, during the long winters, did not require this great absorption of heat to melt them, the first breeze from the South would instantly convert them into water, and before its sweeping torrents would be carried, not only the habitations and products of man, but the trees and the arable soil. Such catastrophes do occur when such a volcano as Etna pours forth a stream of lava over its snow-clad sides: the flood that then descends is even more destructive than the fiery river itself.

And not only does this great absorption of heat, accrue to our good, in the melting of ice, but in the reverse process of freezing, this quantity of heat absorbed is, to our comfort, given out as the water is being converted into ice; so, paradoxical as it may at first appear, you see that melting is a cooling process as heat is absorbed; and freezing is a heating process, as absorbed heat is given out. And thus is mitigated the cold of winter, as heat goes into the atmosphere from every cubic yard of water frozen equal to the burning of one bushel of coal.

To give a still clearer physical conception of the principle here enunciated, we will quote a passage from an Essay on Meteorology, by our illustrious countryman, Prof. Joseph Henry: "Water, therefore, at  $32^{\circ}$ , contains  $140^{\circ}$  of heat more than ice of the same temperature. In the freezing of water, a reverse process takes place, and  $140^{\circ}$  of heat have to be abstracted before the liquid is converted into a solid. Freezing, therefore, independent of the previous cooling down of the mass in the reservoir to  $39^{\circ}$ , and the upper film to  $32^{\circ}$ , is comparatively a slow process. For example, if we expose a stratum of water at a temperature of  $20^{\circ}$  above freezing to the air below  $32^{\circ}$ , and it requires twenty minutes to reduce it to the point of congelation, one hundred and forty

\* Prof. Faraday.



minutes will be required to solidify it, or seven times as long. In melting the ice, the same amount of heat has to be absorbed, so that a large extent of deep water becomes a regulator of temperature, preserving the air immediately over it at near  $32^{\circ}$ , though the atmosphere in the vicinity, during the winter, may be far below zero; conversely in the spring, though the temperature of the same latitude may be  $60^{\circ}$ , or even  $80^{\circ}$ , that of the air, immediately over the water, will be near  $32^{\circ}$ . It is evident from these facts, that the deeper the reservoir the longer will the continuance of low temperature be required to freeze the surface, and the longer the time necessary for melting it again. These principles are illustrated in our great lakes. The greatest known depth of Lake Superior, is 792 feet, and soundings of 300, 400, and even 600 feet, are not uncommon. In the coldest weather, the water over these deeper places is above  $32^{\circ}$ , and does not freeze, while over the shallow parts a coating of ice is formed, which, gradually cooled by the slow diffusion of the water underneath, retains its solidity until the last of June. Indeed, ice is sometimes found at the surface in the middle of July. At this period of the year, or a little later, the smaller ponds in the vicinity, have a temperature of  $72^{\circ}$  to  $74^{\circ}$ . Lake Erie, being much shallower, sometimes freezes entirely across, and becomes in summer heated throughout its extent, to nearly the temperature of the supernatant air. At the beginning of September, 1857, the temperature of Lake Huron was  $56^{\circ}$ , while that of the water from Lake Erie, which passed over the Falls of Niagara, was  $72^{\circ}$ , precisely that of the air."

Let us still follow the action of heat on the liquified ice, and we observe, in the first place that it takes *more heat* to elevate the temperature of water than to raise to a corresponding degree of temperature an equal weight of any other liquid; for example, a quantity of heat which would raise water  $1^{\circ}$ , would elevate the temperature, of the same weight of mercury,  $30^{\circ}$ . Indeed, the special adaptation shown in the case of water is its power, whether as liquid or as aqueous vapor, of containing more heat than any other known substance. It is the great reservoir for, and distributor of heat in Nature. Here we are led to admire a beautiful provision in the heat given out when water simply falls a degree or so in temperature, for it is found that one pound of water, in falling  $1^{\circ}$ , will give out a quantity of heat which will warm four pounds of air  $1^{\circ}$ . But water is 770 times heavier than air; hence,



comparing *equal volumes*, a cubic foot of water in losing  $1^{\circ}$  of temperature, would raise 770 multiplied by 4, that is 3,080 cubic feet of air  $1^{\circ}$ . So when a cubic foot of water, in any river or lake, falls  $1^{\circ}$  in temperature, heat has been evolved equal to heat 3,080 cubic feet of air  $1^{\circ}$ ; and these are the results of the most carefully conducted experiments.

Our minds here naturally recur to the influence which the ocean must exert as a moderator of climate. "The heat of summer is stored up in the ocean, and slowly given out during the winter. Hence one cause of the absence of extremes in an island climate. The summers of the island can never attain the fervid heat of the continental summers, nor can the winter of the island be so severe as the continental winter. In various parts of the continent (of Europe) fruits grow which our summers cannot ripen; but in these same parts our ever-greens are unknown; for they cannot live through the winters. The winter of Iceland is, as a general rule, milder than that of Lombardy."\*

On applying heat continuously to the melted ice, the water rises in temperature until it reaches  $212^{\circ}$  Fahr., when bubbles of vapor burst up through the liquid, and the water boils; but now, no matter how we urge the heat, the water only boils the faster, but the thermometer stands fixed at  $212^{\circ}$ , and we cannot heat either the water or the steam, in an open vessel, higher than  $212^{\circ}$ . Here again we have absorption of heat, and so great, indeed, is the quantity required to hold water in the gaseous condition, that experiments show that to convert one pound of water, at the temperature  $212^{\circ}$ , (the boiling point) into steam, of  $212^{\circ}$ , requires an amount of heat which would raise 967 pounds of water  $1^{\circ}$ , or, if it were possible to heat water so high, would raise one pound  $967^{\circ}$ . In other terms, the heat absorbed by one pound of water, in evaporating, would, if applied to a metallic ball weighing one pound, raise it to a *white heat*. This fact can be made still more forcible and clear by the following statement, founded upon experiment; which is, "that the heat evolved from the combustion of twenty pounds of dry pine wood, is absorbed by a cubic foot of water, at the ordinary temperature of the air, in its conversion into vapor, and it is evident that the vapor cannot be converted into water without giving out, to the surrounding bodies an amount of heat equal to the combustion of twenty pounds of dry wood."†

\* Prof. Tyndall.

† Prof. J. Henry.



It follows from this, that when one pound of aqueous vapor in the air is condensed, and falls as one pound of rain-water, the heat given out by the vapor, in passing to a liquid state, raises one pound of air  $3,880^{\circ}$  Fahr., or ten pounds  $388^{\circ}$ , or one hundred pounds  $38.8^{\circ}$ ; or, what is the same, it heats 1,075 cubic feet of air  $39^{\circ}$  Fahr.

These facts in reference to the great quantity of heat absorbed when water passes into vapor and given out when the vapor passes back again into water, being well understood, we are in a condition to appreciate the exquisite adaptation of this marked and peculiar property of aqueous vapor to the office of carrier of the heat and moisture of the tropics to the temperate zones; and thus is abstracted the heat from tropical regions, which otherwise would be uninhabitable, and is given out when it falls as rain in the temperate latitudes. To understand this we must know that the sun's rays, falling more vertically on the lower latitudes cause a rapid evaporation from the ocean and give a high temperature to the soil of those regions. Aqueous vapor, being lighter than air, rises, and with it ascends the air which has been heated both by contact with the hot soil and also from the absorption of heat by the aqueous vapor contained in the air, for Prof. Tyndall has recently shown that air itself, acts like a vacuum on the thermal rays, not absorbing them in the least appreciable degree. The air and vapor thus heated, rise in the hotter regions and flow to the North and South of the equator, and thus travel to cooler latitudes, there to give up the heat and moisture of the hotter latitudes; mitigating an otherwise rigorous climate and vivifying the face of the earth with the rains of heaven.

We have above stated the amount of heat given out by the vapor which condensed to form a cubic foot of water; and from this *datum* we can readily calculate the quantity of heat given to the air by the condensed vapor which falls on an acre of land. We will suppose the rain to have fallen in such a quantity, that, if it had not soaked into the ground, or evaporated, it would have covered the level surface with the depth of one inch. Let us make the calculation; and very curious it is, and right worthy to be understood and pondered upon.

An acre contains 4,014,489,600 square inches, and therefore a rain-fall of one inch depth will equal 4,014,489,600 cubic inches, or 2,259,542 cubic feet, and since the vapor condensing into one cubic foot of rain, gave out a quantity



of heat equal to the burning of 20 pounds of dry pine wood, there will, in the above rain-fall, be given to the air a quantity of heat equal to the burning of 2,259,542 times 20 pounds of dry wood, which equals 45,190,840 pounds of wood; or, in cord measures it will equal the burning of 11,297 cords of pine wood!

We have thus traced the action of heat on water, from the solid, through the liquid, to the gaseous state; and then, considering the abstraction of heat from vapor, we have seen the phenomena evolved when aqueous vapor condenses into rain. We will now examine into the effect produced when we continuously abstract heat from water, and we will observe, as the water passes into ice, a special adaptation clearly indicated in the *degree* of departure from the general effect of lowering the temperature of liquids. To make our remarks well understood, we will follow the effect on the water of a lake, as the temperature of the water is gradually lowered by contact with the cool supernatant air. On account of the mobility of the particles of water, a reduction of temperature of the surface will cause a descent of the upper layer of cool water, from its density being thereby increased. Layer after layer of cooled surface-water will sink, and its place will be taken by a hotter and lighter layer, until the whole lake is reduced to a temperature of about  $39^{\circ}$  Fahr. The surface-layer is now soon cooled below  $39^{\circ}$ , but, to our surprise, this layer no longer sinks, for the water below  $39^{\circ}$  instead of contracting and becoming heavier, rapidly expands and becomes lighter. So this coolest layer remains floating on the surface, and when the temperature is reduced by the air to  $32^{\circ}$  it changes to a solid condition, and we have *the ice floating on the surface of the water*. Indeed, ice at  $32^{\circ}$  is as light as water which has the temperature of  $48^{\circ}$ ; so that the difference in density, between the ice and the layer of water on which it floats, is considerable. If water at  $39.2^{\circ}$  (its temperature of greatest density) be taken as 1, at  $32^{\circ}$  it has a density of 0.99988.

Let us imagine water not subject to this special modification and we will have layer after layer falling to the bottom of the lake until the temperature of the whole is reduced to  $32^{\circ}$ ; and then a lake of solid ice would result and death would be inevitable to all its living creatures; while a summer's sun would be insufficient to melt any body of ice of considerable depth. The consequences are so evident and the special adaption is so apparent that it is needless to



dwell upon them. But by the degree of departure from a general law the body of the water is prevented from freezing by the lightness the layer directly under the ice, and by the non-conducting property of water and ice in reference to heat.

Thus have we considered the relations of ice, of water and of aqueous vapor to heat; and have studied the effects not only in *mode* but also in *measure*. We present these facts and the conclusions drawn from them not as a complete discussion of the wonderfully beautiful adaptations set forth in the example we have adopted; for it would require many pages to discuss a subject of such grandeur and exquisite beauty. We have omitted even to touch upon the important part which the evolution of heat, from the condensation of aqueous vapor, has in bringing about meteorological phenomena; and which has been so ably discussed by our countryman Prof. Espy, and so lucidly set forth by Prof. Henry in his Essays on Meteorology, published in the Reports of the Patent Office. Neither have we spoken of the formation of dew, nor of the relation which aqueous vapor has to the phenomena of solar radiation; each in itself worthy of a well elaborated essay. And then we should recall the effects produced by ice during the glacial epoch of the world's history, when, from its two properties of *fragility* and subsequent *regelation* it flowed down the mountains' sides as a slowly moving mass; wrenching the rocks from their stony beds and grinding down the earth's crust; thus preparing the arable soil on which we now subsist.

We have laid before you a simple statement and have endeavored to give a clear conception of a general plan of the Divine Mind in the action of heat on matter; and of special adaptations of that plan as shown in the action of heat on water in the three states of ice, of water, and of aqueous vapor.

Can it be possible to view such harmonious adjustments, such special adaptations of means to evolve this calm steady action of Nature, and not believe and have confidence in a Creator, whose love is shown in every atom of the Universe; and whose wisdom, omnipotence and beauty are alike visible in the worlds as they circle to the music of the spheres and in the humblest plant as He moulds and weaves its beautiful form.

We are familiar with the writings of Paley of Brougham and of McCosh and if similar ideas are found in those au-



thors and no mention here is made of them, it is not that we would rob them to plume ourselves; but it has been long since we read their writings, and no doubt the teachings of others have been incorporated into our own by the gradual process of mental assimilation. And especially will the reader detect here the impress of the master-mind of McCosh who, more than any other, has in his work of "Typical Forms," developed the "general order and special ends" of Creation.

Science and Religion are loving brothers, though they often enter the lists, visors down, and fight unknown, one to the other. But may the day soon come when the Cross will shine from the breast of each and when both will go forth to fight for the cause of Truth and Charity.

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## ARTICLE XI.

### OUR PERIODICAL LITERATURE: THE CRITICAL REVIEW 1756—1817.

By S. AUSTIN ALLIBONE, LL. D., Philadelphia.

"THE Monthly Review is not written by physicians without practice, authors without learning, men without decency, and writers without judgment." Such was the aimable and courteous introduction to the public, with which Griffiths, proprietor of the Monthly Review, favored his literary rival, "The Critical Review." Dr. Smollet, the "physician without patients," thus unfeelingly twitted, lost all his remaining *patience* at the savage attack; in his retort, he thus carries the war into Africa: "The Critical" is certainly not written by a parcel of obscure hirelings, under the restraint of a bookseller and his wife; who presume to revise, alter, and amend, the articles. The principal writers in the "Critical," are unconnected with booksellers, unawed by old women, and independent of each other. Poor Griffiths thus found, to his cost, that if Dr. Smollet had no "practice," he had not lost the art of compounding most bitter "pills," and the one above, was more than the proprietor of the "Dunciad" [the sign of his shop] could well digest.

But what an ungallant fellow was the doctor, thus to turn the public laugh on our *blue* lady of the "Monthly!" Not content with this, he "did up" Mrs. Griffiths, in his "antiquated female critic." But how must the other "physician without practice," the unfortunate Goldsmith, have been mortified by such an exposure of the petticoat government, to which it was, indeed, too true he was a vassal! His life was truly a pitiable one! Hectored by the bookseller, subject to the criticisms of his wife, and kept at short commons at that, no wonder that he at last rebelled against these accumulated grievances; and, having "the world before him where to choose," selected an humble apartment in "Green-Arbour Court."

In 1759 was published a work of the success and profit of which Goldsmith had cherished the brightest anticipations. Indeed, he had intended, at one period, to appropriate the money to be gained by his "Inquiry into the Present State of Polite Learning in Europe," to the expenses of his outfit to India. What was his horror and indignation at reading in the "Monthly Review," a most vituperative criticism upon his work, and a fierce attack upon the personal character of the author! Griffiths was ashamed of its violence, and endeavored to apologize, by stating that the article was written by one of his employees. It is not likely that such an excuse as this had much weight with Goldsmith, who was but too well acquainted with the intimate editorial relations to the "Monthly," of both the publisher and his wife.

This Ishmaelite of a Reviewer, was a certain Doctor (LL. D.!) Kenrick, whom Johnson despatched, in his usual off hand style of execution on literary culprits, by this *sentence*: "Sir, he is one of the many who have made themselves *public*, without making themselves *known*." To suppose that authors are disposed to tamely bear all the "slings and arrows," and other offensive missiles, so recklessly discharged at their unlucky heads, by unfeeling Reviewers, is too much to expect of human nature. But certain it is, that the author had far better "stand fire" bravely in uncomplaining fortitude, than attempt to retaliate upon the stupidity (as he, of course, deems it) which cannot appreciate, or the malignity which will not commend. If he rehearse his grievances to the public, he will find plenty to laugh, but few to sympathize. A rejected suitor might as well hope for the sincere condolence of his bachelor friends, as a castigated author for the compassion of the literary public. Even his



brother authors will laugh at his groans. Let him read Rochefoucauld, and keep his griefs to his own bosom. But the indignant author may tell us that 'Byron punished his "Reviewer:"' so he did; and when you can write a second "English Bards and Scotch Reviewers," you may punish yours. Many a poor author suffered under the unsparing *guillotine* of the "Monthly Reviewers." They bore their sufferings, of course, in divers manners. Some quietly succumbed; some kicked gently; some "died hard." Dr. Free was of the latter class. The Doctor had a weight on his mind, and he was determined to disburthen it. He bore his testimony, and how was it received, or rather how was he rewarded for his patriotism, by those wicked "Reviewers?" The "Gentleman's Magazine" tells the story in so quaint a style, that we must give it to our readers.

"The Monthly Reviewers reviewed. By an *Antigallican*. 6d. *Sandby*. This pamphlet, supposed to be written by Dr. Free, charges the authors of the Review with being a set of ministerial writers, yet enemies to their king and country; with censuring books they never read, giving favorable accounts of deistical and blasphemous writings, particularly those of the late Lord *Bolingbroke*, and in general being illiterate and hackney mercenaries to a bookseller. To this heavy charge he was provoked by the following account of a book lately published with his name, called, *Seasonable reflections on the importance of the name of Great Britain*. *Dr. Free considers the substitution of the name of Great Britain in the room of old England as of the utmost prejudice to our national interest. Were we not so much in debt to our readers for accounts of more important publications, it is possible we might have entertained them with an extract from this extraordinary rhapsody.*"

This was too much for the Doctor's equanimity: so forthwith he prepares a potion for the "Reviewers," and "commends the [poisoned] chalice to their lips." We by no means assert that the Doctor had no foundation for his strictures; but had we been at his elbow, we should have suggested the propriety of a postponement of the castigation; for the world is not always charitable; and the assaulted "Reviewers" might have pretended, and found believers too, that it was not the formidable review of *Bolingbroke*, but the contemptuous notice of Dr. Free, which had stirred the lat-



ter up to such "a sudden flood" of pious zeal. We need not enter into an examination of the justice of this "heavy charge," as it is properly entitled above. But we do feel it a duty to enter a protest, whenever an opportunity occur, against the motley infidel crew, of whom Bolingbroke was one of the least excusable, because one of the most enlightened. By the way, it is a fact which deserves to be noted, that the brilliant, but superficial, St. John, has had the honor (perhaps unique) of being the object of the attacks of four of the most illustrious English writers; Burke, Johnson, Warburton, and Leland. He fell by no ignoble hands. Johnson's assault was in his usual epigrammatic style: (if we may apply the phrase to prose.) "Sir, he was a scoundrel, and a coward: a scoundrel for charging a blunderbuss against religion and morality; a coward, because he had not resolution to fire it off himself, but left a half-a-crown to a beggarly Scotchman, to draw the trigger after his death." David Mallet is the "beggarly Scotchman," thus unceremoniously alluded to. The other "David"—not the sweet singer of Israel, but the hoarse croaker against all spiritual Israelites—David Hume—was much annoyed by the inconveniences to which his reputation as an unbeliever, sometimes subjected him. Not only did Hertford refuse to continue him as his private secretary, when he was appointed Lord Lieutenant of Ireland—David would do for Paris, but not for Dublin—but in society he never knew who would *cut* him as an infidel, or, perhaps still worse, embrace him for the same reason. This same Mallet's wife obtruded herself upon his notice one evening, at an assembly, with this self-introduction: "*We deists, Mr. Hume, should know one another.*" Poor Hume was sorely "put out." It might argue *wisdom* to be a "deist," but it was *still respectable* to be a Christian. "Madame," replied he, "I am no deist; I do not so style myself, neither do I desire to be known by that appellation."

But we are losing sight of the "Reviewers." The history of Reviewing, is a matter of no little importance. The annals of that country would surely be imperfect, which omitted proper notice of the courts of judicature. The Reviewer unites the functions of the judge, with those of the contemporary historian. His decisions are not infallible; not always wise; often unjust; sometimes base: for favoritism may blind, ignorance disqualify, or malice pervert; but is not this equally true of all other earthly tribunals? But



upon this subject, we may have more to say hereafter. The value of such works to the bibliographer, or to the general student of literature, cannot be estimated. How interesting must it be to read the contemporary *Reviews* of such authors as Pope, Johnson, Warburton, Thomson, Cowper, and others of like *calibre*. Publishers have not always been noted for a proper appreciation of the merits, or demerits, of works offered for their purchase, and "Reviewers" have as greatly erred.

How amusing it is to find authors demolished at a blow, (by some sanguinary reviewer) whose works are now "household words" with the critic's great-grand-children! How instructive to "young authordom," to read glowing predictions of the literary immortality of writers, whose names are now only known, because embalmed in the neglected pages of the "Review," which promised a fame which it was not in its power to bestow. But we commenced this paper, with the intention of giving some history of the birth and growth of the "*Critical Review*;" and, like all rambling lecturers, we have forgotten our text.

The "Monthly Review," an advocate of Whig principles, had been in existence about eight years, when a formidable Tory rival sprang up in the "Critical Review," 1756. Archibald Hamilton, the publisher of the "Critical," was a native of North Britain, and bred to the business of a printer at Edinburgh. He was one of that maddened crowd of midnight rioters, who witnessed the last agonies of the unhappy Porteous, the victim of popular vengeance. He probably gazed upon the wild despair of that horror-stricken face, and heard that cry, almost drowned by hoarse execration: "If they will murder me without time, let my sins, as well as my blood, lie at their door." Whether Hamilton was "consenting to their deed," or a disapproving spectator of what he could not prevent, his presence at this illegal execution, so implicated him as to cause his removal from Edinburgh. Any victim would have been gladly offered, in the first blush of indignation, to appease the wrath of Queen Caroline. It is known that, so highly was her Majesty displeased at this insult to her authority, that she made that threat to the Duke of Argyle, which provoked his celebrated retort.

She declared that, sooner than submit to such an insult, she would "make Scotland a hunting field." "In that case, Madam," answered the high-spirited nobleman, with a pro-



found bow, "I will take leave of your Majesty, and go down to my own country, to get my hounds ready."\*

Hamilton was so fortunate as to secure the post of principal manager in Mr. Strahan's printing office ; which after retaining for a season, he resigned, in order to commence on his own account. His business career was an eminently prosperous one ; his own energy being ably seconded by the intelligent zeal of Christopher Pidgeon, Thomas Wright, and Jonas Davis, three invaluable assistants ; nor would it be fair for us to omit mention of Farquhar his corrector of the press, who, we are sorry to say, does not seem to have been so successful as a *corrector* in his own family.

Miss Mary Anne Farquhar, even at the early age of fourteen, was very fond of attracting attention by the display of that beauty with which nature had so highly favored her. At this time she resided with her parents, in a court leading out of Fetter-lane into Cursitor Street. She made a deep impression upon the susceptible heart of Joseph Clarke, the son of a builder on Snowhill. Mary Anne was easily prevailed upon to elope with her admirer : after living together for three years, they were married. This humble individual, the printer's daughter, and the mechanic's wife, will long live in scandalous history, as the celebrated Mrs. Mary Anne Clarke, the lady to whom the Duke of ——— gave sufficient evidence of his affection, by the degradation which he suffered by her alleged misconduct. She received £200 from Dr. Thynne for using her influence with his Royal Highness, to effect an "exchange" between two officers of the army. This was considered so serious a matter, that it led to the temporary retirement of the Duke from the command of the army. Those who are curious to investigate the matter further, will find the particulars in the Parliamentary proceedings, in 1809. After the investigation, Mrs. Clarke announced her intention of giving to the world, a narrative of the particulars of her acquaintance with his Royal Highness. Indeed, the book was printed. But even the press succumbs to the power of gold. £10,000 in cash, and annuity of £600, say in all \$4,500 per annum, sufficed to put the whole edition of 10,000 copies into the fire, with the exception of one copy which was deposited in Drummond's banking house. This was a rapid and profitable sale of a whole edition, "at

\*See a graphic account of the execution of Porteous, in "The Heart of Mid-Lothian," Vol. 1.



one fell swoop." [This is not a very presentable word; therefore it is, perhaps, that Shakespeare uses it only once. We may be permitted the same liberty. But if our reader rebel we beg to refer him to L'Estrange, to Drayton's "Poly-Olbion," and to Dryden's "Conquest of Granada." If the doubter still shake his head, after this respectful behavior on our part, we at once lose all our respect for him; and dub him a snarling, hyper-critical, word-catching, critic; who ought to have lived in an attic on Grub Street, and who has "missed his only chance of immortality," as Johnson said of Boswell, "by not being in existence when the *Dunciad* was written." So now, we trust, we shall have no more of these narrow-minded objections.]

Mrs. Clarke was not without literary pretensions. She was the author of "The Rival Prince," or a faithful narrative of facts relative to the acquaintance of the author with Col. Wardle, Major Dodd, &c. 2 Vols. 1810. "A letter to the Right Hon. Wm. Fitzgerald, Chancellor of the Irish Exchequer, &c.," 1812.

Of Thomas Wright, we have something interesting to record. Mr. Nichols tells us (and we beg to make a general acknowledgement to that valuable work, "Nichols' Literary Anecdotes," for much information which we shall here and elsewhere make use of,) that, Thomas Wright was "a well educated, sensible man; printed several works of consequence; and was much respected by many literary men of the first eminence. He planned some works for others, and meditated some for himself; particularly one on the same plan with these "Anecdotes," which his own personal knowledge would have enabled him to have performed with credit. He printed the "Westminster Magazine," in which he marked the writer of every article, in a copy which probably still exists. He had in like manner, when at Mr. Hamilton's *prefixed the names of the writers* in the "*Critical Review*." [Italics ours.] Think of this, oh Review-loving reader! What would'st thou not give for a peep into that copy? Well it is that the names of the Reviewers did not transpire in the life-time of the authors. What frays, what "Moore and Jeffreys," and "Peter Pindar," battles had been enacted. Not the "Battle of the Books," but the "Battles of the Authors and Reviewers of Books." Nichols goes on with his quaint pleasant gossip. "In a preface to the 'Second Volume of Essays and Criticisms by Dr. Goldsmith, 1798,' Mr. Seward says: 'The late Mr. Thomas Wright, Printer, a man



of literary observation and experience, had during his connexion with those periodical publications in which the early works of Dr. Goldsmith were originally contained, carefully marked the several compositions of the different writers, as they were delivered to him to print. Being therefore, it was supposed, the only person able to separate the genuine performances of Dr. Goldsmith from those of other writers, in these miscellaneous collections, it became the wish of several admirers of the Author of the Traveller and Deserted Village, that his authentic writings should no longer be blended with other, doubtful or spurious, pieces. Mr. Wright was therefore recommended and prevailed upon, to print the present selection, which he had just completed at the time of his death."

Let us here pause a moment, to express the wish that, every author had his Thomas Wright, and that every Thomas Wright had his William Seward! How much invaluable literary minutiae is irrecoverably lost, from neglect upon the part of the cotemporaries of literary men! Boswell was well satisfied to "run half over London for a date," and who does not regret that Shakespeare had no Boswell? Then had the "Wit-Combates" [Fuller] at the "Mermaid" been as familiar to us as the repartees which illuminated the "Literary," and the "Essex Head!" Then had Beaumont, Fletcher, Selden, Cotton, Carew, Martin and Donne been as well known to us, as are the brilliant Beauclerk, the classic Laughton, the prosy Hawkins, the gentlemanly Windham, the inflated Garrick, the fidgetty Goldsmith, and—greatest of all, and equal to all put together, including Johnson himself,—the Leviathan Burke! A giant whose shadow will lengthen with the descending sun of the world's brief day! Brief, indeed, compared with that measureless ocean of eternity, which shall follow the declaration of the "great angel," that "time shall be no longer." Does Fuller mean cruelly to tantalize us, that he tells us, "Many were the wit combates between Shakespeare and Ben Johnson. I behold them like a Spanish great galleon, and an English man of war. Master Johnson, like the former, was built far higher in learning, solid but slow in his performances: Shakespeare, like the latter, lesser in bulk, but lighter in sailing, could turn with all tides, tack about, and take advantage of all minds by the quickness of his wit and invention." Oh provoking Fuller! We honor thee for thy "Worthies of England;" but hadst thou been less ambitious in thy scope,



and have confined thy pains-taking lucubrations to the "Worthies of the Mermaid"—recording what was remembered by Shakespeare's boon-fellows—what obsequies should be decreed, what statues had we raised, to thy perennial memory!

A word to our "chiels:"—whilst you can, "take notes;" and afterwards, ye shall "prent them" to your own great profit and your nation's glory. Whilst we have the recent memories of our Irving, our Prescott, our—but here Horace arrests our freedom

*"Incedens per ignes  
Suppositos cineri doloso."*

Our rambling mood has made us bolder than he who "walked upon ashes, under which the fire was not extinguished." We will pause then: but let us have many "Homes of American Authors," and "jottings down" and "anas," without number, ye Yankee Boswells! [And here we imagine that we again hear that same snarling critic, (whom we so effectually silenced, a page or two back,) muttering: "This is all very well; but pray what has it to do with Archibald Hamilton, and the "Critical Review? Question! Question!" To this very absurd remonstrance, we beg to reply that, we are in the habit of telling our stories in our own way. As such unreasonable fault-finding as that of the objector's whom we have boxed up safely in square brackets, may be supposed to have put us into a rather sanguinary humor, we shall forthwith despatch Mr. Archibald Hamilton. He died at his town residence, in Bedford Row, in March 1793, in his 74th year. Let him not be confounded with Archibald his son, or Archibald his grandson, for "I think there be three Richmonds in the field!" All of the Archibalds were printers. The first two we know made a good *impression* upon the public mind, and we know nothing to the contrary of Archibald the third. The second among other works, printed the "Town and Country Magazine," which had a most extensive sale. The Gentleman's Magazine thus speaks of Archibald the first: "He will long be remembered as a valuable contributor to the literary interests of his time; and as a man whose social qualities, well-informed mind, and communicative disposition, had endeared him to a numerous circle of friends, and render his death a subject of unfeigned regret."

This will be as convenient a time as any other to "make way" with Mrs. Sarah Hamilton, his daughter, who was gathered to her fathers in 1812. She is well worthy of notice here, as the associate of Johnson, Smollett, Goldsmith, Garrick, *et id omne genus*, whom she was accustomed to meet at her father's hospitable board. She was an encyclopædia of literary anecdote. What a wife she would have been for —, — any book-maker! She would have "discoursed most excellent music" respecting the worthies of yore; and he would have written as fast as she talked; and lo! volumes of "ana" are displayed upon half the booksellers counters throughout the kingdom!

As the reader has now seen "quietly in-urned" these respectable members of the Hamilton family, it is proper that we should repay his attendance at the funeral processions, by lingering, for a brief space, over the memory of the head of the family, Archibald Hamilton the first. To write his epitaph, were a work of supererogation. We imagine him pointing to the 144 vols. of the "Critical Review," and exclaiming, with Sir Christopher Wren, "*Lector! si monumentum requiris, circumspice!*"

An analysis of the *physique* of the "Critical Review," will give us—

First Series, - - -	1756—1790.	70 vols.
New Arrangement, -	1791—1803.	39 "
Series the Third, - -	1804—1811.	24 "
Series the Fourth, -	1812—1814.	6 "
Series the Fifth, - -	1816—1817.	5 "

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A term of 62 years, comprehending 144 volumes.

Mr. Hamilton was so fortunate as to make the acquaintance of Dr. Tobias Smollett, "whose history of England alone proved a little fortune both to the printer and the bookseller, as well as the author and stationer."

This success need not surprise us when we remember the enterprise of the publisher. "He addressed a packet of the proposals to every parish clerk in England, carriage free, with half a crown enclosed as a compliment to have them distributed through the pews of the Church; the result was, a universal demand for the work. The history was published in six-penny weekly numbers, of which 20,000 were sold directly." (See *Timperley*, to whom we make a general



acknowledgment.) This work was gotten up in "hot haste," the history of thirteen centuries having been written, so the story goes, in about as many months. We shall say little in relation to Smollett's alleged proposals to Lord Shelburne, offering to make that a Whig History, which was published a high tory work, because we like not to dwell on the blemishes of genius.

The "Monthly Review" had now attained a growth of nearly eight years, and seemed likely to maintain its ground as a determined advocate of Whig principles. Hamilton and Smollett were willing to try the experiment whether a Tory Review would not be sustained; and in 1756 appeared the first number of the "Critical Review." We have seen at the commencement of this article, the bland and hospitable manner with which the "Monthly" received this new applicant at the public board, for the "loaves and fishes" of successful Reviewership.

We doubt not that Griffith should be justly held responsible for much of that ferocity which certainly distinguished many of Dr. Smollett's operations in "greater surgery." When a gentleman whose bow to the company is immediately answered by a pail full of cold water, thrown into his face, and over his ruffles and best suit, waxes a little "wrothy" on the occasion, we can hardly be surprised. "The *Monthly Review*," says Griffith, or his scribe, "is not written by physicians without practice, authors without learning, men without decency, and writers without judgment." This was rather uncourteous, truly! But Smollett had handled the knife when apprenticed to the Glasgow surgeon, and well he knew how to use the "trenchant blade." He who whilst yet a youth had despatched a king, ("The Regicide, a Tragedy,") was not when matured by travel, fortified by self-confidence, and, we may add, soured by disappointment, to be frightened from his propriety by an equally patient-less Doctor, a bookseller, and his better-half. He had already tried his hand at satire, in his "Advice," and the "Reproofs," and now he administered both, to the public, in general, and the "Monthly Reviewers," in particular. His natural acerbity was, no doubt, aggravated by his failure to receive £3,000, which he had expected as the portion of Miss Lascelles; a small part only of this sum found its way to the purse of the needy physician. Like most belligerents who are fond of throwing stones, he was very much averse to any retaliation.



tion upon the part of the poor authors, who sometimes take the liberty of "stoning back."

Admiral Knowles, however, was not disposed to let our Reviewer off so cheap. Smollett took unwarrantable liberties,—certainly so the Author thought,—not only with the Admiral's pamphlet, but, also, with his character; for which offence the naval gentleman prosecuted the printer. Smollett came into court, and avowed the authorship, just as sentence was about being pronounced. Sometime after, the Admiral began an action against the Doctor, who was fined £100 and condemned to three months imprisonment in the King's Bench. The Doctor, however, was not easily "*set down*," even on the "King's Bench;" he drew his "grey goose quill," and Sir Launcetot Greaves was the fruit of his prison meditations. We may state that, Smollett, as many other foolish men have done in like circumstances, intimated his entire willingness—provoked thereto by the Admiral's expressed desire to that effect, when yet ignorant of the author of the Review—to give the officer "that satisfaction which one gentleman has a right to demand of another." In other words, he was quite willing to take the risk of committing murder, or of being sent into the presence of an offended God, with the "red hand," or the "black heart," as it might happen, rather than not be considered "a gentleman of honor." Alas! when will brave men "put away childish things," and have the courage to be truly brave? But we must not linger over the Doctor's history:—how he enrolled himself among the writers in the "*Briton*;" how he further meddled with politics in his "*Adventures of an Atom*;" how he wrote the "*Expedition of Humphrey Clinker*," in Italy; and, at last, "gave his body to that pleasant country's earth," (at Leghorn, 1711,) can be seen by the curious, in the detailed account of his eventful life. Doubtless he would have done the world more service, had he written less, or written *better*.

The Rev. William Cole had much less amiability, than antiquarian lore: a relic of painted glass, or a Roman fibula, would interest his friend Horace Walpole and himself, much more than would an animated body of flesh and blood, of the eighteenth century. We speak generally; and without the least reference to the "wondrous boy." Walpole has been much slandered here, by those who always pity those, who have no compassion for themselves. Chatterton stawed,



but it was his pride that choked him. But we must not wander off in this way.

Mr. Cole, in his memoir of Dr. William Samuel Powell, thus throws off a dart at the "Critical Reviewers." "Yet as some persons may not be altogether of the dogmatical opinion of some morose Critics, who think everything besides an account of the literary productions, in a studious man's life, is generally a repetition of insignificant actions, and might be almost as briefly despatched as the history of the Antedelvians by Moses when he tells us, That they lived so many years, begat sons and daughters and then died; and may happen to think a few other kind of anecdotes spread here and there may give a life and vivacity to a mere dull recital of account of books; I shall venture to follow my old beaten track, and interlard my account of this Doctor's life with such scraps as I have collected, and put down in several of my volumes; add digressions, or not, as I see proper, without asking leave of these Catos. These show a man as much as his books."

Mr. Bowyer, the learned printer, impales the "Critical Reviewers," in the *St. James Chronicle* for Oct. 8, 1767. The article is a long one and an extract must suffice. "I have often been amazed at the superiority the 'Critical Reviewers' assumed over the Works of the Learned, often when they misunderstand them; always when they misunderstand themselves. We have an instance of this in their account of Mr. Bryant's Observations, &c., for the month of July. That very respectable author has demonstrably shown that the Malta where St. Paul was shipwrecked, was not the Malta in the Mediterranean sea against Africa, but the Melite in the Illyrian Gulf, &c. \* \* The Reviewer has here put the circumstance of the cheat upon himself, and his readers of the same size. \* \* Thus the absurdity is all the Reviewer's own. I know not personally Mr. Bryant or the Reviewer; but thought it a piece of justice to vindicate so masterly a writer from the misrepresentations of those who with so ill a grace hold the balance of literature."

If any of our readers are unacquainted with good old Wm. Bowyer, we advise them to lose no time in seeking an introduction. John Nichols, his quondam apprentice, will be master of ceremonies on the occasion. But, alas for the aspirant! John Nichols' "Literary Anecdotes," and "Illus-



trations," are both rare and costly! (Say \$5 to \$8 per volume.)

So profound a classical scholar was Bowyer, that he made innumerable corrections and amendments to the works of some of the giants of the day, as the said works passed through his printing press. The learned antiquarian Wm. Clarke, thus acknowledges his obligations to his printer, in the preface to his erudite work entitled, "The Connexion of the Roman, Saxon and English Coins; deducing the Antiquities, Customs and Manners, of each people, to Modern Times, particularly the Origin of Feudal Tenures, and of Parliaments; illustrated throughout with Critical and Historical Remarks on various Authors, both Sacred and Profane." The author says: "Many errata which escaped me in examining the sheets from the press, Mr. Bowyer has done me the favor to correct. \* \* I am obliged to him for more material observations." In a private letter to Bower, he remarks: "I am greatly obliged to you for all the trouble you have taken; for every hint, caution, alteration, correction you have suggested. I believe I shall adopt them all. That your friend the late speaker [the celebrated Arthur Onslow] should give so much attention to these dry disquisitions, is more than I could have imagined. I suppose his favorite subject, the House of Commons, excited his curiosity. I thank you for printing this work so handsomely, both as to the types and paper: it will make it look a little more significant; and as the notes are large, they will be read in so large a type without difficulty. But I am still more obliged to you for altering, or correcting, any inaccuracies in the language, which I fancy you have done in several places; though, as I have nothing but a rough copy by me, I have nothing but memory to ascertain it. Pray go on, and use your own judgment." Mr. Bowyer took the liberty accorded to him; and part of the "Dissertation on the Roman Sesterce," is by the hand of the printer. This reminds us of Duport's remark in his Greek version of the Psalms, relative to Henry Stephens, another learned printer. In speaking of the author of "*Psalmorum aliquot Davidis, Metaphrasis Græca Joannis Serrani et Præcationes ejusdem Græco Latine, &c.*," he says of the great Serrani, "He exceeds all other persons in works of this kind, unless his printer and publisher, H. Stephens, may possibly be excepted." Literary diners out! who covet the reputation of being "full of anecdote," here is one worth remembering. And



one, we believe, which we have never quoted but once before. So let it be well used.

The "Critical Reviewers" had been "men of war from their youth," and it was impossible that such belligerents should not be occasionally attacked in return, by those who, as authors, of course dissented from their unfavorable verdicts. Many a pebble rattled against their shields; but their heads, more fortunate than Goliath's seem to have presented an adamant front to the enemies' missiles. They sorely took to task Mr. Charles Jennens, of Gopsal, as may be inferred from the following declaration of war which that eccentric gentleman drew up. "The Tragedy of King Lear, as lately published, vindicated from the Abuse of the Critical Reviewers, and the wonderful Genius and Abilities of those Gentlemen for criticism set forth, celebrated and extolled, By the Editor of King Lear, 8 vo." We have called Mr. Jennens eccentric, and we used the word advisedly. In his younger days, the number of his servants, the grandeur of his equipages, and profusion of his board, were so remarkable, that this excess of pomp procured him the title of "*Solyman the Magnificent*." Later in life, he projected an edition of Shakspeare, which he commenced by publishing "King Lear." Suspecting Johnson and Stevens (rival editors) of depreciating his talents as a commentator, he issued a pamphlet against them, which he seems to have thought must have "done the business" for them. They survived it, nevertheless. Geo. Stevens, indeed, survived to write an obituary of him, not the most flattering: but George was a sad fellow, and revelled in an excess of bile sufficient to sour completely all the "milk of human kindness" which nature had implanted in his bosom.

But Mr. Jennens was vulnerable. He, of course, commenced his labors in the good old way of depreciating the efforts of his predecessor. Among other cruel things, George remarks: "He changed his publishers more than once, having persuaded himself that the ill success of his projected edition of our great Dramatic Poet was in some measure owing to their machinations, in conjunction with those of the booksellers. The important sinecure of vending his Works he at last conferred on the truly honest Master Owen, of the Mineral Water Warehouse, at temple Bar who deserved a more creditable occupation than that of exposing to sale, what no man would purchase." "The Re-

viewers, indeed, might have made their fortune out of his purse, could they have been bribed to applaud his editorial abilities, prefer Hayman to Raffælle, and support his assertion relative to Cornelius Jausen, by setting both chronology and probability at defiance." Yet Mr. Jennens was a benevolent man, and a sincere Christian. This is not the place to enlarge upon his noble library and gallery of paintings, both in Great Orman Street, and at Gopsal, his town and country edifices. Would that nothing more could be said of many men of great riches, than that they wrote books which nobody would read! A bad commentator on Shakespeare, is a much better member of society, than he whose life illustrates the vices and evil passions which the great bard's page so graphically depicts.

We should do great injustice to our subject did we omit to mention that hydra-headed "Critical Reviewer," the Rev. Joseph Robertson. He labored in this field for twenty-one years; from August 1764, to September 1785, inclusive; and during this period he was the author of above Two Thousand Six Hundred and Twenty articles, on various publications, theological, classical, poetical and miscellaneous. Here is something like an author! How many must he have slaughtered! He might have "hung up his [bruising] pen, for a monument." That pen, "which many a good tall fellow hath destroyed!" Imagine him surrounded, like Richard, with the ghosts of those whom he had slain! A tumultuous throng of indignant authors, pouting to their unsold volumes, and unpaid publishers' bills!

But the mention of our voluminous author, may give us a seasonable admonition that *we* trespass no further upon publishers' pages or readers' patience.

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## ARTICLE XII.

### NOTICES OF NEW PUBLICATIONS.

*Life of Marcus Tullius Cicero.* By William Forsyth, M. A. In Two Volumes. With Illustrations. Second American Edition. New York: Charles Scribner & Co. This is a careful and successful effort to reproduce one of the most interesting and illustrious characters of antiquity. The only complete biography of the great Roman orator is that of Dr. Middleton, which we gratefully remember, but its faults are



so numerous, that we are glad to see it supplanted by one that is so greatly superior. Whilst Durmann, and others, have written in a style of strong disparagement and contempt, Middleton's tone throughout, is that of indiscriminate and blind panegyric. In this work Cicero is presented as he was, his defects, as well as his virtues, are given; and his character is portrayed, not only as a politician and an orator, but as a man, in his private and domestic life as a father and a husband, a friend and a gentleman, the materials being derived principally from his own writings. As we read, we feel as if the subject were still moving among us, as if he belonged to the present rather than the past. It is a work of absorbing interest, and, with all his foibles, we must admire the man, whose genius brought the Latin language to its greatest perfection and beauty, whose patriotism was so noble and whose morality was so exalted, that it seems almost Christian. We regret, however, in a work of so much merit, to observe occasional carelessness in the style. Such expressions as "he chalked out a course for himself," "the news spread like wild-fire," "tried his old trick of speaking against time," "he goes on to say," "threw over-board," are not sufficiently elevated; they are scarcely allowable in conversation. The publishers have issued the volumes in admirable form. The beautiful tinted paper, the clear, distinct typography, the neat binding, the excellent illustrations, all reflect great credit upon the American press.

*Dante as Philosopher, Patriot and Poet. With an Analysis of the Divina Commedia, its Plots and Episodes.* By Vincenzo Bolta. New York: Charles Scribner & Co. This is the best account of the great Italian poet that has yet appeared in our language. The first part of the work is devoted to a sketch of his life and character, his philosophy, politics and religion, and the latter part to a full, critical and philosophical analysis and criticism of his great poem, which has attracted so much attention, and, in some of the Universities of Germany, been made a special branch of study. The position assigned to Dante among the distinguished poets of the world, is fully confirmed by criticism and philosophy.

*Life and Character of J. H. Van der Palm, D. D.* Sketched by Nicholas Beets, D. D. Translated from the Dutch. By J. P. Westervelt. New York: Hurd & Houghton. Dr. Van der Palm was distinguished as a scholar, and occupied various positions of influence in his native land. He was Professor of Oriental Languages and Antiquities, also of Sacred Poetry and Eloquence in the University of Leyden, the warm friend of popular education, and a preacher of high culture. His career is here affectionately traced, and the life of a devoted, faithful, earnest man, presented for our study and imitation. Appended to the Memoir are ten sermons. Those who desire to become acquainted with the literature and theology of Holland, will find the volume of great interest. The publishers have issued this, as they do all their works, in excellent style.

*Thoughts on the Future Civil Policy of America.* By John William Draper, M. D. LL. D. New York: Harper & Brothers. This volume consists of four chapters: (1) The Influence of Climate; (2) The effects of Emigration; (3) The Political force of Ideas; (4) The natural course of National Development, and is the material, very much extended, of several Lectures, delivered before the New York Historical Society. The author endeavors to apply the results of scientific investigations to the past and present the condition and the future policy of our country, to analyze the laws, by which the physical systems are affected by the forces of external nature, to trace the laws through the history of the race,



and to deduce certain principles by which our future action should be regulated. The book will secure readers, and, whilst it contains many interesting facts, its principles are unsound and dangerous. The author often assumes absurd positions and, from false premises, reasons very erroneously. He maintains that the progress of the race is the progress simply of the positive sciences, and that upon the advance of physiology depends the only hope of the world. The moral element and divine providence are excluded from his theory, and the physical universe is made supreme. The printing, the paper and the mechanical execution of the book are exceedingly attractive.

*Congregationalism: What it is; How it works; Why it is better than any other form of Church Government; and its consequent demands.* By Henry M. Dexter, D. D. Boston: Nichols & Noyes. This work is one of great value, the result of industry and research, and is most creditable to the zeal and fidelity of its author. It is, perhaps, the most comprehensive discussion of the principles and polity of Congregationalism, that has yet been published. We have been much pleased with its extensive analysis and copious index of subjects and names.

*The Verdict of Reason upon the Question of the Future Punishment of those who die impenitent.* By H. M. Dexter, D. D. Boston: Nichols & Noyes. The train of thought presented in this volume, is fresh and original, logical and effective. The author assumes the ground that Scripture is sustained by reason, and is a true and necessary aid to reason. The points presented are (1) Reason is the ultimate judge: (2) The principle on which reason must decide: (3) The testimony of the Old Testament: (4) The Testimony of Christ: (5) The Testimony of the Apostles: (6) The more indirect Testimonies of the Bible: (7) There is reasonable objection to this testimony which has force to modify it: (8) Summing up of the Argument.

*A Critical and Grammatical Commentary on St. Paul's Epistles to the Philippians, Colossians and to Philemon, with a revised translation.* By Rt. Rev. C. J. Elliott, D. D., Lord Bishop of Gloucester and Bristol. Andover: Warren & Draper. *A Critical and Grammatical Commentary on the Pastoral Epistles, with a Revised Translation.* By Rt. Rev. Charles J. Elliott, D. D., Lord Bishop of Gloucester and Bristol. Andover: W. F. Draper. Bishop Elliott is an eminent Biblical scholar, whose labors in the cause of sacred learning, are properly appreciated by the student of the original Scriptures. They have a standard reputation, and have taken a high rank among exegetical works. They are just what they profess to be, strictly grammatical and critical, thorough and fearless, concise and yet complete, worthy of all confidence.

*The Intuitions of the Mind inductively investigated.* By the Rev. James McCosh, LL. D., Professor of Logic and Metaphysics in Queen's College, Belfast. Author of "The Method of the Divine Government, Physical and Moral." New and Revised Edition. New York: Robert Carter & Brothers. Dr. McCosh, both in England and in this country, is extensively and favorably known as a profound thinker and metaphysical critic. The high commendation the present work has received from the most competent authorities, is unprecedented among the class of productions to which it belongs. The design of the treatise is to determine the precise nature of that intuition to which there is constant reference in all works of modern philosophy, and embraces three parts: (1) General view of the nature of the intuitive convictions of the mind:



(2) Particular examination of the intuitions: (3) Intuitive principles and the various sciences. The work is well adapted to meet and counteract some of the materialistic and sceptical tendencies of the age. Notwithstanding some defects in matter and style, the production will be regarded with favor even by those who may differ from the author on some points; whilst the application of the principles to Theology will command the attention of many who take comparatively little interest in Mental Philosophy, considered by itself.

*Voices of the Soul, Answered in God.* By Rev. John Reid. New York: Robert Carter & Brothers. The aim and design of the author are sufficiently indicated by the title. The work is divided into three parts, in which the voices of the soul are regarded as answered in God, the Redeemer, in God, the Restorer, and in God, the Sanctifier. Subjects are here discussed that lie at the foundations of revealed religion, and which, at the present day, are arresting the attention of the ablest theologians. The style is clear, elevated, terse, earnest and often eloquent. Without agreeing with the writer in all the views expressed, we regard the book as suggestive, and admirably adapted to a thoughtful class of readers whose minds are often entangled in doubt and speculative difficulties. No educated person can study its powerful and impressive pages, without benefit to himself.

*Wanderings Over Bible Lands and Seas.* By the Author of the Schönberg-Cotta Family. New York: Robert Carter & Brothers. The deep interest which this volume possesses shows that Mrs. Charles is not compelled to rely on the attractions of fictitious narrative for securing the sympathies of her readers. It is not only full of valuable information, interesting to the Biblical student, but it is accompanied with reflections that cannot fail to be profitable to the reader.

*The Parables read in the light of the present day.* By Thomas Guthrie, D. D. New York: Robert Carter & Brothers. Dr. Guthrie is well known in this country, as the author of "The Saint's Inheritance," "Way to Life," "The Gospel in Ezekiel," and other attractive works. In the excellent volume before us are grouped twelve Parables, selected from among the most interesting and varied teachings of the Saviour, in the author's brilliant and illustrative style. The design of the work is not to furnish a critical exposition of the text, nor an exhaustive analysis of the Parables, but only enforce the grand lessons inculcated by our Lord.

*Expository Thoughts on the Gospels.* For Family and Private Use. With the Text Complete. By Rev. J. C. Ryle, Christ Church, Oxford. Vicar of Stradbroke, Suffolk. St. John. Vol. I. New York: Robert Carter & Brothers. This volume of four hundred and twenty-two pages, is devoted to a full exposition of the first six chapters of the Gospel of John, and contains the results of the author's meditations on this important portion of God's word. Its glowing, evangelical, earnest spirit is apparent on every page. The author believes in the plenary inspiration of every word of the original text, that every jot of it was written, or brought together, by divine inspiration, and is the word of God, in opposition to the theory that the writers of the Bible were partially inspired, or inspired to such a limited extent that discrepancies, inaccuracies and contradictions to scientific and historical facts must be expected, and do exist in their writings.

*Bible Blessings.* By Rev. Richard Newton, D. D. New York: Robert Carter & Brothers. Dr. Newton, in the present volume, discourses upon some of the prominent blessings, mentioned in the Bible,



The illustrative incidents and facts introduced, add greatly to the interest of the work and the impressiveness of the truths communicated. We are performing only a public duty in pressing these books upon the attention of those interested in the moral improvement of the young.

*Dictionary of the English and German and German and English Languages*, with a Synopsis of English words differently pronounced by different Orthoepists. By Chr. F. Grieb. Edited by J. C. Ochlschlæger. Philadelphia & Leipsig: Schäfer & Koradi. Grieb's Dictionary has been long and favorably known. It is regarded as more complete than any other. With all the additions furnished by Professor Ochlschlager it has been extensively circulated in this country, and is admirably adapted to the wants of our German population. No German would consent to be without it. The present edition is published in numbers of eighty pages each, and when completed (thirty-two numbers,) the work will embrace two thousand and five hundred pages.

*Hymns for the use of the Evangelical Lutheran Church*. By authority of the Ministerium of Pennsylvania. Phil. J. B. Rodgers. The collection is composed of six hundred and twenty-eight Hymns, and eighteen Doxologies, and is printed for examination and revision, before it is issued in a permanent form. There is much that is attractive in the book, but we will not now enter upon a critical examination of its character, inasmuch as we expect to have, in a subsequent number, an extended article on the subject.

*The Apocalypse*. A series of special Lectures on the Revelation of Jesus Christ. With revised text. By J. A. Seiss, D. D. Philadelphia: Smith, English & Co. This is the first installment of a series of lectures in progress of delivery by the author, in which his peculiar views are presented on this important portion of God's Word. The present issue, embracing one hundred and fifteen pages, consists of four Lectures and is occupied with an examination and discussion of the first chapter. The work is characterized by the same care and thoroughness of preparation for which all Dr. Seiss' productions are remarkable.

*The Rebellion Record: A Diary of American Events*. New York: D. Van Nostrand. Part LI. contains Portraits of General A. P. Hill and Major-General W. F. Smith. The work embraces a full and concise diary of events, from the meeting of the South Carolina Convention, in December 1860, to the present time; over three thousand official reports and narratives of all the battles and skirmishes that have occurred during the war; over eleven songs and ballads, both loyal and rebel; one hundred and four portraits, engraved on steel, of the most celebrated men of the day, and numerous maps and places of battles; and upwards of seven thousand incidents and anecdotes of personal daring and bravery. It is a work most valuable for reference and indispensable to every public and private library.

*Believers Belong to Christ*. A Sermon preached by Benjamin Kurtz, D. D., in Baltimore, October 16th, 1864, before the Maryland (Lutheran) Synod, on a Sacramental occasion, and written out after its delivery. His last pulpit effort. Baltimore: T. N. Kurtz.

*Crumbs from the Manger*. A Dialogue on the Birth of our Lord Jesus Christ at the Holy Christmas Festival, for Sunday Schools. By Rev. J. F. Fahs, Allentown, Pa.: Trexler, Harlacher & Weiser.

The Lutheran Church Almanac, for the year of our Lord and Saviour Jesus Christ. 1866. Baltimore: T. Newton Kurtz.

Lutheran Church Almanac, for the year of our Lord, 1866. Published in accordance with a special request of the Pennsylvania Synod. By Rev. S. K. Brobst. Allentown, Pa.



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*The Evangelical Quarterly Review*, for January, opens with a very able discussion of Christ's "Descent into Hell," in which the writer presents, what he regards, as the Scripture doctrine of the intermediate state. This is followed by an eloquent article on the Essential principle of Reform, which vindicates the proper claims of the Gospel. Next we have "The Church in her Synodical Capacity;" "Difficulties in the Writings of St. Paul," based on one of Whately's volumes; "The Duty of the Hour;" "The Theology and Anthropology of the Lord's Prayer;" "Exposition of Matt. 7 : 6," which is interpreted of the Church, refusing fellowship to those who are only fitted to revile and abuse her ordinances; "Human Depravity;" and "Jesus Christ, the Model Preacher." The closing articles are on "God in Nature," and "Our Periodical Literature;" the last, by Dr. S. A. Allibone.—*The Evangelist*, (New York.)

This is an unusually valuable number of this always valuable Journal. It contains among other articles, of much research and value, one on the *Desensus ad Inferos* by J. Isidor Mombert, D. D.; one on "The Theology and Anthropology of the Lord's Prayer," by F. W. Conrad, D. D.; and one on "The Critical Review, 1756—1817," by S. A. Allibone, LL. D. The Review is of a most catholic spirit, is deeply freighted with the fruits of Lutheran research, and is exceedingly cheap at three dollars a year to any student.—*The Congregationalist*, (Boston.)

*The Evangelical Quarterly Review*, published at Gettysburg, Pa., and devoted to the exposition and defense of the Evangelical Lutheran Church, to theological discussion, Biblical criticism and Church history, is edited, with great ability, by M. L. Stœver, Professor in Pennsylvania College.—*The Independent*, (New York.)

The January number of this Quarterly reached us in good season. A casual glance at its contents, is sufficient to indicate their interest and variety. Our Lutheran brethren have spared no pains to add to the value of their Quarterly, which they have been able to sustain, thus far, through all the troubles of the country, and well have they succeeded. The number before us is well worth the subscription price for the whole year.—*German Reformed Messenger*.

This number will satisfy all thoughtful readers. It is worthy of a place alongside of the best Reviews of the country.—*Lutheran Observer*.



THE  
EVANGELICAL  
QUARTERLY REVIEW.

NO. LXVI.

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APRIL, 1866.

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ARTICLE I.

ECCLESIA LUTHERANA.

By JOSEPH A. SEISS, D. D.

I. *The Church.*

THERE is one, holy, catholic Church—the pillar and ground of the truth—the communion of saints—outside of which there are no promises of salvation.

This Church is *one*; not in the local assembly of its members; not in exact uniformity in minor details of doctrine, government or worship; not in uninterrupted harmony and perfect peace between its different members; not in universal subjection to one visible ruler; but in the conjunction of all its parts, in one invisible and divine Redeemer, their procession from one beginning, and their common dependence upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner-stone.

This Church is *holy* as proceeding from a holy original, as partaker of a holy calling, as embracing holy faith, as clothed with the Saviour's righteousness, and as embodying the sanctification of the Holy Ghost.

It is *catholic*,\* as unconfined to sectarian or national boundaries, extending over all climes, existing through all ages, and comprehending all God's saints that have lived, now live, or ever shall live.

And this Church is properly a *Church*—an ἐκκλησία—a convocation—a community of people, *called out* from among the rest of mankind. “Whenever we think of the Church, we represent to ourselves *the assemblage of those who have been called*, which is the visible Church; nor do we dream that any of the elect are elsewhere than in this visible Church.”† “The invisible Church lies concealed in the visible.”‡

## II. *The Churches.*

In the one universal Church, there are many particular Churches. Hence the Scriptures speak of “*the Churches*”—“the Churches of Asia,” “the Church of Ephesus,” “the Church in Sardis,” “the Church which was at Jerusalem,” “Nymphas and the Church which is in his house.” Any one of these individual Churches, bears the same relation to the Church universal, which one drop of water bears to a lake of waters.

So, also, individual Churches, adhering to the same formularies of doctrine, systems of government, or modes of worship, are humanly reckoned as more extended particular Churches. Thus we speak of the Romish Church, the Greek Church, the Episcopal Church, &c.

## III. *The Lutheran Churches.*

The Evangelical Lutheran Church is that body of Christian believers, or aggregate of individual Churches, found in the Germanic States, Prussia, Austria, France, Denmark, Norway, Sweden, Russia, Poland, Hungary, Bohemia, the Netherlands, European Turkey, England, the United States, the East and West Indies, South America, Africa, and other parts of the world, who adhere to the *Confessio Augustana*, or Augsburg Confession, as a just exhibit of the great doctrines, taught in the Scriptures of the Old and New Testaments.

\* *Catholic* is the word. *Christian*, a substitution which some are trying to domesticate in English, does not express the idea.

† Melancthon, *Loc. Com.* Erlangen, 283.

‡ Ursinus, *Heid. Cat.*, 287.



Some of these Churches adhere to the Augsburg Confession with more rigidity than others; but, in some form, this Confession is the acknowledged symbol of all Lutherans. None can reject it, and still be Evangelical Lutherans. These Churches are, accordingly, called "*The Churches of the Augsburg Confession.*"\*

#### IV. *The Name of Luther.*

Our Church is generally known by the name of "*The Lutheran Church.*" This title was first applied by the Romanists, in derision. It is no part of our original and proper designation. As a mere party name, Lutherans have always protested against it. Our Church is simply "*The Evangelical Church;*" or, "*The Church of the Augsburg Confession.*"

Luther was quite unwilling that his name should be used as a sectarian watchword. "I beg," says he, "that my name may be passed in silence, and that men call themselves, not *Lutherans*, but *Christians*. Who is Luther? The doctrine is not mine. I have been crucified for no one. Paul would not permit Christians to say, I am of Paul, or of Peter; but wished them to be of Christ. Why then should the children of Christ take my unhallowed name, a frail vile mortal? Do it not. Let us put away party names, and bear the name of Christ, whose doctrine we hold."†

And yet, there is a sense in which the name of Luther is significant and dear. Being historically associated with the restoration of the pure gospel, and the exode of the Church of Christ from its bondage to popery, we feel that we cannot entirely discard it. With the pious George, the Mar-

\*The General Synod of the Lutheran Church in this country, recognizes "the Augsburg Confession and the Catechisms of Luther to be a summary and just exhibition of the fundamental articles of the Word of God;" and specifically "rejects the Romish doctrine of the real presence, or Transubstantiation, and with it the doctrine of Consubstantiation, rejects the Romish mass, and all the ceremonies distinctive of the mass; denies any power in the sacraments as an *opus operatum*, or that the blessings of Baptism and the Lord's Supper can be received without faith; rejects auricular confession and priestly absolution; holds that there is no priesthood on earth but that of all believers, and that God only can forgive sins, and maintains the divine obligations of the Sabbath;" and declares its judgment to be, that "the Augsburg Confession, properly interpreted, is in perfect consistence with this testimony and with the holy Scriptures." See Const. of Theo. Sem., Art. 3, Sec. 2, and General Synod's Minutes of 1864, pp. 39, 40.

†Luther's Germ. Works, Jena Ed. II., 62.

grave of Brandenburg, we say, "We were not baptized in the name of Luther. He is not our God and Saviour. We do not rest our faith in him, and are not saved by him. And, therefore, in this sense, we are no *Lutherans*. But, if it be asked, whether with heart and lips we profess the doctrines which God restored to light through the instrumentality of his blessed servant Dr. Luther, we neither hesitate, nor are we ashamed, to call ourselves *Lutherans*. In this sense we are, and, while we live, will remain *Lutherans*."\*

Luther himself has made an observation on this point worthy of note. "There are some," says he, "who, when assailed, say they do not hold with Luther, but with the gospel, and with the Church; and so escape, though in their hearts regarding my doctrine as evangelical. Such a confession is not sufficient, and amounts to a denial of Christ. If you hold that the doctrine taught by Luther is the doctrine of the gospel, and that the pope's doctrine is opposed to the gospel, you cannot cast Luther wholly aside, without casting aside with him that doctrine of his, which you confess to be the doctrine of Christ. You may, indeed, say: It matters not whether Luther be a sinner or a saint; the doctrine is not his, but Christ's. But when asked whether you believe the doctrine which Luther teaches, pliant words must be abandoned, and Christ freely confessed, whether preached by Luther or any other person."†

Lutherans hold, that it was the true gospel of Jesus Christ which God revived through the labors of his eminent servant, Martin Luther. They are accordingly not offended at being designated as "*The Evangelical Lutheran Church*."

#### V. *Who Luther was.*

Nor is there occasion to be ashamed of Luther. Carlyle says, "I will call this Luther a true great man; great in intellect, in courage, affection and integrity; one of our most loveable and precious men. Great, not as a hewn obelisk; but as an Alpine mountain—so simple, honest, spontaneous, not setting up to be great at all; there for quite another purpose than being great! Ah yes, unsubdued granite, piercing far and wide into the heavens; yet in the clefts of its fountains, green beautiful valleys with flowers! A right spiritual hero and prophet; once more, a true son of Nature

\* Koercher's Uertheidigung, p. 68.

† See Seckendorf's History of Lutheranism, I, §122.



and Fact, for whom these centuries, and many that are to come yet, will be thankful to heaven."\*

"———CHIEF o'r all the galaxy of lights  
Which stud the firmament of Christian fame,  
Shone LUTHER forth,—*that miracle of men!*  
*A Gospel Hero*, who with faith sublime  
Fulmined the lightnings of God's flaming Word.

\* \* \* \* \*

His YES or NO, the wheel of ages turned!  
He balanced Europe on a single breath."†

"When we consider the intellectual endowments of this extraordinary man, solely in themselves, the boldness of his speculations, and the energies of his eloquence, will be found to form an epoch, not only in the history of the German language, but in the progress of European science, and European culture. Much was staked on the soul of that man, and it was in every respect a mighty and critical moment in the annals of mankind, and in the march of time."‡ So speaks an historian, a critic, a philosopher, and a papist.

The Cyclopædia of the Society for the diffusion of useful knowledge, declares that "Luther's moral courage, his undaunted firmness, his strong conviction, and the great revolution which he effected in society, place him in the front rank of historical characters. The form of the Monk of Wittenberg, emerging from the receding gloom of the Middle Ages, appears towering above the sovereigns and warriors, statesmen and divines of the sixteenth century, who were his contemporaries, his antagonists, and his disciples."§

"In the rugged grandeur of his faith, he may well be considered as the Elijah of the Reformation; while his life, by the stern and solemn realities of its experiences, and the almost ideal evolutions of events, by which it was accompanied, constitutes, indeed, the embodied poem of European Protestantism."||

Such a man merits our peculiar regard. God has honored him, as he honored his apostles and prophets; and why should we blush to wear his name close upon our hearts?

"A sense of duty, acting on an unconquered heart, sent

\* Heroes and Hero Worship, 127. † Montgomery's "*Luther*."

‡ F. Von Schlegel's Philosophy of Hist., Sec. 15.

§ Vol. 13, p. 207.

|| Montgomery's "*Luther*."

him forth single-handed to encounter hosts of obdurate foes; and, by the bent of his uplifted arm, he shook the authority of the high pontificate which kept the potentates of the earth in thralldom, and brought down the peering altitude of that olden tyranny, whose head was raised to heaven, and whose base was fixed in the deepest prejudice. His lone heart nourished the germ of the greatest revolution the world ever saw. Many heads caught his enthusiastic ardor; and his voice was echoed from the most distant corners of Europe. He entered the field as a champion of the rights of humanity, his might overcame every difficulty, and he stood forward as the victorious conqueror of ignorance and imposture. \* \* *Luther did more for the success of a mighty cause than any had before him achieved in the history of the world.* From his deep, silent and meditative spirit, an impulse was given to the mechanism of human society, which it never till then received." So spake the distinguished Dr. Chalmers.\*

"Kings and emperors have made pilgrimages to the tomb of that monk, and nations cherish in their hearts his imperishable name. Charles V, Frederick the Great, Peter of Russia, and Wallenstien, and, lastly, Napoleon, visited the spot where the remains of the Reformer lie; and even these names, the sounds of which still shake the casements of the world, seem but cyphers beside the dust of Martin Luther."†

And shall we be blamed for honoring the memory of such a man, or cease to regard him as one of the noblest and greatest of God's servants that ever adorned and blessed our world? Would we not be casting contempt upon the mercies of God not to hold such a man in high regard? We will not play the papist, and canonize him, or worship him; but we are justified in assigning him the brightest place in the roll of the illustrious dead.

"And let the pope, and priest, their victor scorn,  
Each fault reveal, each imperfection scan,  
And by their fell anatomy of hate,  
His life dissect with satire's keenest edge,—  
But still may Luther, with his mighty heart,  
Defy their malice.

\* \* \* \* \*

———Far beyond them soars the soul

\* Sermon on Jer. 6 : 16, preached in London.

† Cumming's Lectures on Apocalypse, p. 155.



They slander; from his tomb there still comes forth  
A magic, which appals them by its power;  
And the brave monk who made the popedom rock,  
Champions a world to show his equal yet!"\*

## VI. *Protestantism of the Lutheran Churches.*

The Romanist, Pallavicini, has said, that a *Protestant* is simply an enemy of the emperor and the pope. . But, as applied to Lutherans, through whom Protestantism derived its being and its name, this statement involves too much, and too little. We are not necessarily enemies of emperor or pope, except so far as the empire or papacy ventures to invade the sacred domain of private conscience, or to enforce laws upon the free soul, or to legislate upon the subject of our salvation. . We are also more than mere utterers of negations. We indeed spare not to cry down all ecclesiastical and spiritual usurpations; but we also insist on obedience to the King of Kings. We acknowledge government to be an ordinance of God, and teach submission to it as a sacred duty, when kept within its proper sphere; but we uplift the crown of Christ above all other crowns, and exalt the Word of God above all earthly legislation.

Protestantism first took outward form at one of the Diets of Charles V, at Spire, in the Kingdom of Bavaria, A. D. 1529. A trying time had come for the adherents of the reviving gospel. As one of them said to another, "*We must deny the Word of God, or burn!*" So it was. The enemies of the truth had assembled and resolved to crush the evangelical cause. The former privileges of our Churches were revoked. All further spread of the new opinions was prohibited. No controverted point was to be any longer agitated. No conversions were to be at all allowed. And to these provisions the Protestants were required at once to submit.

The hopes of the world began to flicker, as for their final extinction. What was to be done? Mighty issues for mankind being suspended on that inquiry. "*Let us resist the decree,*" said those gospel heroes. And they drew up their solemn protest, and read it to the assembled States:

"We protest, by these presents, before God, our only Creator, Preserver, Redeemer and Saviour, and who will one day be our Judge, as well as before all men, and all creatures, that we, for us and our people, neither consent nor

\* Montgomery's "Luther."

adhere, in any manner whatever, to the proposed decree, in anything that is contrary to God, to his Word, to our right conscience, or to the salvation of our souls. \* \* We cannot assert that when Almighty God calls a man to his knowledge, he dare not embrace that divine knowledge. \* \* There is no true doctrine but that which conforms to the Word of God. The Lord forbids the teaching of any other faith. The holy Scriptures, with one text explained by other and plainer texts, are, in all things necessary for the Christian, easy to be understood, and adapted to enlighten. We are, therefore, resolved, by divine grace, to maintain the pure preaching of God's only Word, as it is contained in the Scriptures of the Old and New Testaments, without anything added thereto. This Word is the truth alone. It is the sure rule of all doctrine and life, and can never fail or deceive us. He who builds on this foundation, shall stand against all the powers of hell, whilst all the vanities that are set up against it shall fall before the face of God.

*"We therefore reject the yoke that is imposed upon us."*

So spake the men who stood up for God and the truth, as they sundered the last strong ligaments which bound the gospel of Jesus, enfranchised the reviving Church, and gave a name to evangelical Christendom.

*First,* They denied the right of the civil power to legislate for the conscience in matters between the soul and God, and maintained with prophets and apostles, that we must obey God rather than man.

*Second,* They denied the supremacy of the pope, and the authority of the papal court to interpret the Scriptures for us, maintaining the right of private judgment, and the sufficiency of The Word of God without human additions.

*Third,* They denied the right of any earthly power to stifle the free utterance of truth, or the free avowal of a man's religious convictions; thus announcing the proper aggressiveness of the gospel, and that grand principle of religious freedom which gives to every man the right, under responsibility to God, to believe and teach what the Word of God presents.

Such was Protestantism in its origin; and such is the Protestantism of the Lutheran Churches, since the 19th day of April, 1529.

## VII. *The Creed of Lutherans.*

Chillingworth has said with much force, that "THE BIBLE,



*the Bible only*, is the religion of Protestants." But this by no means cuts them off from a full and formal utterance of what they believe to be the teachings of the Bible. He who believes it wrong for a Church, or any number of Churches together, to make and publish a creed, cannot consistently avow that belief. A man's creed is what he believes. And for a man to declare his belief, that the making and publishing of creeds is wrong, thereby himself makes and publishes a creed. If he speaks what he believes, he has an *oral* creed; and if he writes what he believes, he has a *written* creed: and if he speaks or writes what he does *not* believe, he is a hypocrite. No man, therefore, can be a believer in anything, or a disbeliever in anything, and yet be consistent and honest in blaming others for putting forth their creed.

A man cannot open his lips to preach, without uttering some formula of belief as to what is taught in the Bible. Neither can men associate together in worship or Church fellowship, without some common ground of agreement, understood or expressed. So that the necessity for a creed lies in the very nature of the human mind, of religion, and of the Church. There is, indeed, no alternative but this, that we must have a creed or never be saved. The Saviour says, "He that beliveth not, shall be damned." And whosoever believes, must have something which he believes. And what he believes is a creed. Every man, then, and every Church, must have a creed. Without a creed, no one can be a Christian, but is an obstinate rebel and on his way to everlasting perdition.

The Lutheran Church takes as her fundamental and immutable basis, that "*The only rule and standard, according to which all doctrines and teachers alike are to be judged and tried, are the prophetic and apostolic Scriptures of the Old and New Testaments.*"\* But it is still the duty of men to

\* Formula of Concord, Epitome. The articles of Smalcald, have this further statement on this point: "*Ex patrum enim verbis et factis non sunt exstruendi articuli fidei: alioquin etiam articulus fidei fieret victus ipsorum, vestimentorum ratio, domus etc., quemamodum cum reliquiis sanctorum luserunt. Regulam autem aliam habemus, ut videlicet verbum Dei condat articulos fidei, et præterea nemo, ne angelus quidem.*" That is to say, We are not to make articles of faith of the words or works of the fathers; otherwise their food, dress and houses, would also have to be made articles of faith, as men have made shows of the relics of saints; but we have a different Rule, even the Word of God, this makes our articles of faith, and no one else, not even an angel. *Pars. II, Art. II.*

to take up and declare what is found in the Scriptures; in doing which they gradually merge into communities, marked by a unity of views, feelings, practices and spirit. A common opinion or belief springs into being, and, by the time they have come into communion with each other as a Church, they already have a *creed*, whether longer or shorter, recorded or otherwise. And they confess to, and in, that creed; not because they have violated, displaced, or discarded the Scriptures, but for the very reason that they have given to the Bible its rightful authority, and have used it as God has ordained, and acknowledge what it teaches.

Such an acknowledgement of the faith of Lutherans, is summarily given in "that boast of Germany and pride of the Reformation, the *Augsburg Confession*;"\* a production which, a distinguished Calvinistic historian says, "will ever remain one of the master-pieces of the human mind, enlightened by the spirit of God." "I look upon it," says he, "as the heroic monument of the most admirable acts that Christian history makes us acquainted with. I admire it, because I recognize in it a great work, drawn from the inspired Word of God."† It was the first confession of the Reformed Churches, and is still the fundamental confession of Protestant Christianity.

#### VIII. *The Augsburg Confession.*

The Augsburg Confession, which derives its name from the place at which it was first made public, grew out of the necessities of the times.

The pure evangelical teachings of Luther, had spread over all Germany. They had won many devout and powerful adherents, in high places as well as among the common people. The unchained gospel had arrayed princes and states against the mammoth pretensions of the See of Rome. The Emperor, Charles V, began to be uneasy as to the effect of these things upon his imperial authority, and entered upon measures to quiet the dissensions which began to menace his empire. He proclaimed a Diet of the estates general, to be held at Augsburg, in the kingdom of Bavaria, on the eighth of April, 1530, "to consult further about the dissensions con-

\* Archbishop Lawrence on the Thirty-nine Articles, p. 39.

† D'Aubigne's Reformation, Vol. IV. 192, and Speech at Kirchentag, 1853.



cerning religion and faith, how the opinions and sentiments of contending parties might be mutually expressed, explained, and considered with moderation and affection ;” engaging to be present and to preside over the illustrious assemblage in person.

Judging from the mild and pious language which he employed, some expected the emperor as a prince of peace ; but Luther apprehended severity and violence. The hearts of the Reformers trembled ; but they committed their cause to God, and vowed to be firm to the gospel.

The Diet had now been ordered. How were the Protestants to meet it ? Various suggestions were considered. At length, the pious Chancellor Brück proposed, that their views “should be brought together in a systematic form, with evidences from the Word of God,” that they might have something tangible to present. His advice was followed. Prince John of Saxony, at once gave orders to Luther, Jonas, Bugenhagen and Melanchthon, “to lay aside all other matters, and consult together on the points of controversy, and complete a draft of their views, and present themselves before him, in Torgau,” by a specified time.

The Prince’s commands were obeyed ; and seventeen articles, written by Luther himself, known as the *Torgau Articles*, were put into the hands of the noble and pious Elector. Other articles of a similar description, composed by Osiander or Rurer, at the instance of George of Brandenburg, were also put into his possession. Both these documents were then put into the hands of Philip Melanchthon, for revision and amplification. And under the touches of his elegant pen, and bathed with his heavenly spirit, they became the illustrious *Augsburg Confession*. Luther examined it, and said, “I like it well. I have no changes or corrections to make. Neither would it become me to touch it ; for I cannot tread so meekly and so softly. May Christ our Lord grant, that this work may produce much and great fruit ! Amen.”

The Diet had now convened. The Emperor was in Augsburg. The time for hearing the Protestants was set. On the twenty-third of June these noble men came together with their religious teachers to make the final decision as to what they should say. It was a solemn and trying time ; and the hopes of the world lay in those throbbing and agitated hearts. The prepared Confession was read. It seemed to be all that was needed. The Elector of Saxony was making

ready to sign it, when Melanchthon interfered, saying, "It is for the theologians and ministers to propose these things, whilst the authority of the mighty ones of earth is to be reserved for other matters." "God forbid," replied the Elector, "that you should exclude me. I am resolved to do my duty without being troubled about my crown. I desire to confess the Lord. My electoral hat and robes are not so precious to me as the cross of Jesus Christ." And so saying, he wrote down his name to the immortal document,—JOHN, *Electors of Saxony*." GEORGE, Margrave of Brandenburg, ERNEST, Duke of Luneburg, and PHILIP, Landgrave of Hesse, followed his example. A fifth took the pen saying, "If the honor of my Lord Jesus Christ requires it, I am ready to leave my goods and life behind me;" and wrote his name WOLFGANG, Prince of Anhalt." "Rather would I renounce my subjects and my states," said he; "rather would I quit the country of my fathers, staff in hand; rather would I gain my bread by cleaning the shoes of foreigners, than to receive any other doctrine than that which is contained in this confession."

There were men of faith and daring in those days!

The designated twenty-fifth of June came;—"the greatest day of the Reformation, and one of the most glorious in the history of Christianity and of mankind," says D'Aubigne.\* The Emperor was seated on his throne in the chapel of the Palatine Palace. Around him were the Electors, Princes, States, and greatest magnates of the Empire. The Protestant confessors arose to state their case. Chancellor Baier, with a copy of the Confession in his hand, stood before the throne. In the vigorous tongue of Luther, slowly, distinctly, and in a clear, calm voice, he read it. And never has there been but one such a reading. It was a scene of trial, but glorious triumph. "I thrill with joy," said Luther, "that I have lived to see the hour in which Christ is preached by his confessors to an assembly so illustrious, and in a form so beautiful. Herein is fulfilled what the Scripture saith, 'I will declare thy testimonies in the presence of kings.' " The very gospel which the emperor had forbidden to be preached from the pulpits, was now sounding in the palace. What many had supposed to be unfit even for servants to listen to, the masters and lords of the empire heard with wonder. Assembled kings, and great ones of the earth, were the audi-

\* History of Reformation, Vol. IV, 184.



tory; crowned princes were the preachers; and the sermon was the royal truth of God!

"Since the days of the apostles," said Mathesius, "there has never been a greater accomplishment, or a more magnificent confession of Jesus Christ."

"We would not for any sacrifice have missed being present at this reading," was the remark on every side.

"All that the Lutherans have said is true, and we cannot deny it," said the Bishop of Augsburg.

"Can you by sound reasons refute the confession made by the Elector and his allies?" said the Duke of Bavaria to Dr. Eck. "Not with the writings of the apostles and prophets; but with the fathers and councils I can," was the answer. "Ah!" replied the Duke, "I understand then, that the Lutherans are entrenched in the Scriptures, and we are only aside of them."

From that hour, Archbishop Herman, Elector of Cologne, the Count-Palatinate Frederick, Duke Erick of Brunswick-Luneberg, Duke Henry of Mecklenburg, and the Dukes of Pomerania, were gained to the truth as it is in Jesus. And it is reported even of the Emperor himself, that he said the Protestant articles were but the truth, and that he carried this conviction to his grave.

"Oh! 'twas a scene, heroically great  
And unsurpassed.—From the hills of Rome  
The Vatican in vain its thunders rolled."

The great Confession had now been made. Copies of it were sent to all the Courts. It was translated into French, Italian, Spanish and Portuguese. It circulated through all Europe. Even the Greek patriarchs read it in their own tongue. It has since been produced in Hebrew, Belgic, Slavonic, English, and various other languages. It has been read and received by millions upon millions of people, in each of ten successive generations, and at this moment it represents the faith and religious training of about 3,000,000 of souls in Sweden; 1,500,000 in Norway; 2,000,000 in Denmark, the Faroe Islands, and Jutland; 500,000 in France; 25,000,000 in Protestant Germany; 5,000,000 in Prussia; 1,500,000 in Austria, Hungary, Bohemia and Moravia; 2,500,000 in Poland and Russia; 1,000,000 in the United States and Canada; 100,000 in the West India Islands; 100,000 in Brazil; 50,000 in the South American States; which would make, in all, more than forty millions of souls!

Thus was fulfilled what Luther said: "Our Confession will penetrate into every court, and the sound thereof will go through all the earth."\*

### IX. *Doctrinal Essence of the Lutheran Reformation.*

"*By grace are ye saved, through faith; and that not of yourselves: it is the gift of God.*" So said the inspired Paul; and such was the key-note of that glad song of good to men, which went forth from Jerusalem in the days of the Roman Emperors, and spread from the Euphrates to the Rhine, and to the ends of the earth. Germany was not among the first to receive it; but she was among the last to let it go, and the first in modern times to sound it once more in the ears of the world.

"*A man is justified out of grace, through faith,*" said Staupitz, from St. Bernard, to a heart-sick young German monk, without dreaming for a moment, that he was planting the seed of the old gospel in a soil, from which it would grow to fill all the earth.

The heart of the Church was in a state of fearful decay. Ebionitism had early directed the eyes of men towards legal observances and fruitless ceremonies; thus drawing a veil over the doctrine of forgiveness through the merits of Jesus alone. Gnosticism threw out palliations for sin, and too effectually prompted the confessors, of the olden time, to substitute an ascetic life, and fictions of purgatory, for the mediation of Christ and his righteousness. Abnegations and retirement from the business and social alliances and activities of life came to be thought the most effective auxiliaries to Christian holiness. A spiritual aristocracy sprang up, claiming to itself a more emphatic holiness, by reason of unnatural abstinence and bodily macerations. Orders of saintship were instituted. Virginity, male and female, became a subject of laudation. The marriage of the clergy was abolished. The inferiority, supposed to adhere to common Christians, led to mediatorships of priests on earth, and saints in heaven.

\* How is it to be accounted for, that we have not a good and convenient edition of this glorious document, within common reach in the English language? There is a vast deal said *about* it, as to what it teaches, and what it does not teach,—how it is to be understood, and how not; and we have had various American recensions of it. Is it not about time to give the Confession *itself* into the hands of our people, in a convenient and readable form? We are very sure that it will speak better for itself, than any body can speak for it.



Purgatorial processes were invented, and indulgences followed. Spiritual guilt soon came to be expiated by bodily sufferings, or by forfeitures of money. The Virgin Mary was constituted the world's great advocate in heaven, and the pope, the vicar of God upon earth. "The very temples were turned into a stage, and the priests into mountebanks." The gospel of man displaced, and almost vanquished the gospel of God. Christianity, which started as a proclamation of salvation by grace through faith, was transmuted into a system of degrading works.

"For cent'ries, deep the night of falsehood reigned,  
Mildewed the soul, and manacled her powers  
With fettering darkness; cloistered learning pined  
In cell monastic; science grew extinct;  
The Bible mouldered in scholastic rust;  
That fountain, from the Saviour's wounded side  
For sins once oped, by sealing lies was shut;  
And, 'stead of that bright garb which mercy wore,  
Of perfect righteousness, by JESUS wrought,  
Spangled with graces, rich as God's own smiles,—  
The filthy rags of ineffectual works  
Clad the cold skeleton of naked souls:  
While on his throne of sacerdotal lies,  
The arch impostor, Satan's rival, sat  
Self-deified, and ripened earth for hell.  
THEN LUTHER ROSE; and Liberty and Light  
Unbarred the soul, and let salvation in."

The Church had fallen," says D'Aubigné, "because the great doctrine of justification through faith in Christ had been lost. It was, therefore, necessary that this doctrine should be restored to her, before she could arise. Whenever this fundamental truth should be restored, all the errors and and devices which had usurped its place, the train of saints, works, penances, masses, and indulgences, would vanish. The moment the ONE Mediator, and his ONE sacrifice are acknowledged, all other mediators, and all other sacrifices disappear."\*

The remedy was plain, and Luther was led directly to it. Justification by faith in Jesus Christ, was the lever with which he raised the world from its grave. "It is that," said he, "which forms the Church, nourishes it, builds it up, pre-

\* History of the Reformation, Vol. I, p. 69.

serves and defends it. No one can rightly teach in the Church, or successfully resist its adversary, if he be wanting in attachment to this grand truth. *It is the heel that crushes the serpent's head.*"\*

Deeply had this doctrine been written in Luther's heart. Like a charm it stole upon his agitated and agonized conscience in the cloister of Erfurt. Like a voice from heaven it flashed upon him while attempting, by way of penance, to climb upon his knees up Pilate's stair-case at Rome, and filled his soul, as it has the soul of many a sinner, with the glad consciousness of acceptance in Jesus. "I felt myself born again as a new man," says he, "and I entered by an opened door into the very paradise of God. From that hour I saw the holy Scriptures with other eyes. And the allusions to the 'righteousness of God,' which I before detested, I began from that time to value and love as the sweetest and most consolatory of truths. This text of St. Paul, '*The just shall live by faith,*' was to me the very gate of heaven."

In all his subsequent labors for God and the Church, Luther never ceased to proclaim this doctrine, as the vital essence and sum of the Reformation he preached; yea, as the article by which the Church must stand or fall. "If this single article remain pure," says he, "the whole Church will also remain pure, harmonious, and without factions." Indeed, like Paul, he seemed to know nothing but justification by faith in the Son of God, crucified for sin. It was wrought in him. It permeated his whole being. It was welded to his spirit. It was the centre to which all his thoughts, feelings, and hopes gravitated. It was the spring from which all his heroic impulses came. It was the secret of his strength, both before God and man. As soon might immortal mind be annihilated, as this great truth displaced from his inmost soul. "Whereas I see," said he in a trying moment, "that the devil, by his doctors and teachers, is incessantly attacking this fundamental article; therefore, I, Doctor Martin Luther, an unworthy evangelist of our Lord Jesus Christ, do confess, *that faith alone, without works, justifies in the sight of God*; and I declare, that in spite of the Emperor of the Romans, the Emperor of the Turks, the Emperor of the Tartars, the Emperor of the Persians, the Pope, all the cardinals, bishops, priests, monks, nuns, kings, princes, nobles, all the world, and all the devils, *it shall stand unshaken*

\* Letter to John Brentius.



*forever!* and that if they will persist in opposing this truth, they will draw down upon themselves the flames of hell. This is the true and holy gospel, and the declaration of me, Doctor Luther, according to the light given to me by the Holy Spirit. \* \* No one has died for our sins, but Jesus Christ, the Son of God. I repeat it once more: let all the evil spirits of earth and hell foam and rage, as they may, this nevertheless is true. If Christ alone takes away sins, we, with all our works, cannot take them away; although good works follow deliverance, as surely as fruit appears upon a living tree. This is our doctrine; the Holy Spirit teaches it, as also all holy Christian people. We hold it in God's name. Amen."

And what we find thus mixed in with the very soul of Luther, furnishes the key to the true doctrinal character of the movement which he shaped and guided, and of the Evangelical Lutheran Church. "The Reformation sprang living from his own heart, where God himself had placed it."\* "Such were the great talents and qualities of Luther," says Professor Smyth, "and such the situation of Europe at the time, that the Reformation, in fact, passed from the mind of the one into the mind of the other."† The glorious change that was then effected in the world, was but a re-enactment upon a wider scale of what had transpired in Luther's own breast. "Luther the *Reformer*," says Montgomery, "is but an outward and visible index to the inward and invisible characteristics of Luther, the *Man*." \* \* Wonderfully and wisely the trials and experiences of his inner nature were providentially overruled, and wrought into experimental connection with those religious achievements which have made the name of Martin Luther immortal."‡

"The great doctrine of the Reformation," says Cumming, "was the doctrine of justification by faith alone in the righteousness of our Lord Jesus Christ."§ "This one article," says Luther, "reigneth in my heart;"|| and this one article reigns through all the work that he accomplished, and through all the Church which he restored. "The adoption

\* D'Aubigne's Voice of the Church.

† Lectures on Modern History, Vol. I, p. 265.

‡ Luther, p. 13.

§ Lectures on the Apocalypse, p. 169.

|| Preface on Galatians.

of the doctrine of justification by faith, and the defence of it when assailed, embraced the Reformation," says Headly.\* It embraces also the life, aim, and mission of the Evangelical Lutheran Church.

"We teach, that we cannot obtain righteousness and the forgiveness of sin before God by our own merits, works and atonement; but that we obtain the remission of sins, and are justified before God, by grace, for Christ's sake, through faith;" says the Augsburg Confession.† "This is the principal and most important article of the whole Christian doctrine, the key to the whole Bible, the way to the unspeakable treasure and true knowledge of Christ," says Melancthon, in his triumphant Apology: "It is the high and most important article, upon which the salvation of our souls depends," says the elaborate Formula of Concord. And our Churches "unanimously believe, teach, and confess, that poor sinful man is justified before God—that is, absolved, and declared free from all his sins, and from the sentence of his well-deserved condemnation, and is adopted as a child and an heir of eternal life—without any human merit or worthiness, and without any antecedent, present or subsequent works, out of pure grace, for the sake of the merit, the perfect obedience, the bitter sufferings and death, and the resurrection of Christ, our Lord alone, whose obedience is imputed unto us for righteousness, through the Holy Spirit, by faith in the promises of the gospel."‡

Nations caught up that one truth, and lived. Rome heard it, despised, staggered, and fell. It is God's own polished blade in the battle with Antichrist. They who receive it are the Lord's freemen, earth's true nobility, and heaven's heirs. They that reject it, have names written in water, and are yet "in the gall of bitterness, and in the bonds of iniquity." The Lutheran Churches cling to it as their chief article, and so far are sound and pure.

"'Twas grace in principle which Luther taught:

Here is the lever which the world uplifts—

'A Saviour just, for man unjust hath died!'

Here is a TRUTH, whose trumpet voice might preach

The Pope's religion into airy nought;

A truth, which is at once the text of texts,

Making all Scripture music to our souls."

\* Luther and Cromwell, 62.

† Article IV.

‡ Form of Concord, Art. III.



*X. The Lutheran Churches true Churches.*

We maintain that our Churches are Churches of Christ, founded upon true apostolical principles. No Protestants, except such as care not to have the name, have ever denied it.

Palmer in his *Treatise on the Church*, devotes a long section to the proof, and congratulates himself that he has sufficiently shown, that LUTHERANS ARE NEITHER SCHISMATICS, NOR HERETICS; and that theologians of the British Churches have ever acknowledged the Lutheran and Reformed to be Churches of Christ.\*

Edwin Hall asserts, that "it is notorious, that the English Reformers uniformly treated the non-episcopal Foreign Churches (Lutheran and Reformed) as true Churches and ministers."†

Gaillard writes, that it can be stated, on the authority of the *London Christian Observer* of 1841, "that the Cranmers, Ridleys, Latimers, Hoopers, Jewells and Hookers, of the days of Edward VI, and Queen Elizabeth, though persuaded in favor of Episcopacy, and zealously attached to it, yet cordially embraced the Lutheran and Reformed Churches as sisterly communions."‡

Bishop Burnet remarks, "that not only those who penned the (39) Articles, but the body of the Church for above half an age after, did acknowledge the foreign Churches to be true Churches, as to all the essentials of a Church."§

Bishop Hall says, "The Reformed Churches, which want this government (*i. e.*, of bishops), we do love and honor as our sister Churches, as the dear spouse of Christ. Your uncharitableness offers to choke me with those scandalous censures and disgraceful terms, which some of ours have let fall upon those Churches, and their eminent professors; which, I confess, it is more easy to be sorry for than, on some hands, to excuse."¶

Dr. Jackson, Bishop Sanderson, Cousin, Bishop of Durham, and Bishop Taylor, have expressed themselves to the same effect. Hence says Dr. Stone,|| that "in those days of close searching into the essence and nature of things spiritual and

\* Palmer on the Church, Vol. I. pp. 333, 366.

† Puritans and their principles, p. 279.

‡ History of the Reformation, p. 552.

§ Exposition of the Articles, Art. XXIII.

¶ Hall's Works, Vol. IX, p. 690, Pratt's Ed., 1808.

|| Discourses on the Church, p. 120.

ecclesiastical, there was no idea, among this class of English divines, of shutting the Reformed Continental Churches out of the pale of visible catholicism ;” but held them to be “the Church of England’s dearest sisters abroad.”

There are those, however, who condemn the Lutheran Churches, as apostate from the one holy catholic Church of Jesus Christ.

Pre-eminent among them, are those who hold, that the Lord Jesus has invested Peter, and his alleged successors, with supreme jurisdiction over the universal Church, and that all who refuse submission to the Pope of Rome, and to the priesthood under him, are base heretics, to be avoided by men, and accursed of God. But, what saith the Saviour? “The princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them ; *but it shall not be so among you,*” Matt. 20 : 25—27. “Be not ye called Rabbi : for one is your Master, even Christ ; and all ye are brethren. And call no man your father upon the earth ; for one is your Father which is in heaven,” Matt. 23 : 8, 9. This claim of supreme lordship for the Pope, is specially singled out in Scripture as one great mark of “the man of sin, the son of perdition,” 2 Thess. 2 : 3, 4. The powers named in those passages adduced to prove the supremacy of Peter, are several times referred to, as conferred indiscriminately upon the whole college of apostles, Matt. 18 : 18—20 ; John 20 : 21—23. Paul claims that he was not a whit behind, or inferior to, Peter, or any other apostle, 2 Cor. 11 : 5 ; 12 : 11. Nay, he did not hesitate to resist and censure Peter, and by inspiration of God declared himself right in so doing, Gal. 2 : 11. Neither does Peter anywhere speak of himself other than as one of a company, of equal rank and power. He refers to himself as “A servant and apostle”—“AN elder ;” but never once as sovereign pontiff, or pope Peter. And if there is one thing clearly made out as to the constitution of the apostolic Church, it is, that no one individual was the pre-eminent organ of the Holy Spirit, or the depository of supreme and universal jurisdiction. There were “diversities of gifts,” and “differences of administration ;” but nowhere do we read of gifts of supremacy, to which we all must bow the neck, or lose heaven.

It cannot, therefore, be proved, that Peter ever received such power as Romanists ascribe to him ; or that, if he did receive it, it was meant to be transmitted to successors ; or



that, if it was to be transmitted, it ever was transmitted to the bishop of Rome. Neither can it be proved that Peter ever so much as saw Rome.

To all right-thinking persons then, it is evidently erroneous, absurd, and wicked, for any people to undertake to excommunicate the Lutheran or any other Churches, for non-submission to the arrogant papal See, and his exacting minions.

But there is another class of religionists, not Romanists, nor answering very promptly to the name of Protestants, who deny to the Lutheran Churches a place in the general Church of Christ, because we have not retained an episcopal Church order, and have communion in the sacraments *not* "episcopally administered." Those people regard prelacy, or the order of diocesan bishops, as essential to the Church. They hold that the office of apostles was appointed to be a perpetual thing in the Church; that the apostles, as such, had their successors, chosen and ordained by themselves; that these, their successors in the apostleship, constituted and empowered others again to exercise and transfer the same superior prerogatives; that so a succession of apostles, now called bishops, has been preserved and perpetuated to the present day; that these bishops have the exclusive right to ordain to the ministerial office, to confer the gifts of the Holy Ghost, and to exercise episcopal jurisdiction over God's ministers and Churches; and that if we do not adhere to these bishops, and receive the ordinances of Christianity as dispensed by them, or by those sent by them, we are not, and cannot be, within the pale of the true Church of Christ. But such a conception of the Church is essentially the same as that entertained by the Romanists. It clings to the same idea of an outward close corporation, and merely transfers the centre of unity from the pope to the bishop. Whatever men may say, a hyper-prelatist, is a quadroon papist. And if it is unscriptural and arrogant to limit the boundaries of the Church of Christ to the dominions of one pope, how can it be right to confine it to the jurisdiction and administration of an order of prelates, who are in reality the one pope parceled out and distributed into a number of lesser popes?

We admit, that, in a certain sense, and to some extent, every lawful minister of Jesus Christ does succeed to the place and commission which at first was given to the twelve apostles; but that Christ meant to perpetuate an order of apostles, distinct from, and with jurisdiction over, the com-

mon eldership of his ministers, we deny. It has no foundation in the Scriptures. So far as there was anything peculiar, distinct and superior in the apostleship to separate and distinguish it from the common ministerial commission, we hold that it was *confined to the twelve*, and ceased with them.

So long as men put diocesan episcopacy on the ground of human arrangement, prudence and policy, as its most intelligent and pious advocates have done; so long as it is insisted on only as a desirable and ancient form of Church government; we have no controversy with it, where it exists. In various countries, the Lutheran Churches have retained it, or what is equivalent to it. But when people claim for it an express appointment of God, and put forth as the sole fountain of the Church, and undertake to depose all ministers, and excommunicate all Christian communities, who do not receive it, we resist them as errorists, who do violence to the Word of God and to Christian charity.

Let us look for a moment at the characteristics of the apostleship of the twelve, who built the early foundations of the Christian Church, and we shall see that it was personal and intransferable.

1. Those who held it were personally elected by the Saviour himself. "He called unto him his disciples, and of them *he chose twelve*, whom he also named apostles," Luke 6 : 12, 13. The subsequent appointment of Matthias to take the place made vacant by the defection of Judas Iscariot, is not an exception. It is exceedingly doubtful, whether Matthias ever was a partaker of the high apostleship of the twelve. We do no irreverence to the sacred record by saying, that Peter was, perhaps, premature in that movement. The Holy Spirit, which was to be the unerring guide of the apostles, had not yet been poured out. The silence of the Scriptures respecting the subsequent career and end of Matthias, also sustains the doubt. And when we consider the stress laid upon the number "*twelve*," in connection with the apostleship, and Paul's claim to a perfect equality with the chiefest, we are strongly impelled to deny that Matthias ever was an apostle of the order of the twelve. Paul's claim to a place in the list of "*the twelve apostles of the Lamb*," also has this great advantage, that he was called by the Lord Jesus *personally*, Acts 9; Gal. 1 : 1. And even upon the supposition that Matthias was, and Paul was not one of "*the twelve*," his election still had something of direct divine interference in it. He was appointed in preference to Barsabas



by the sacred *lot*, Acts 1 : 23—26. So that if we admit the propriety and inspiration of Peter's proceeding in the matter, we are also bound to take the decision which the lot gave as the immediate work of Christ himself. But no one since their day has ever been thus chosen by the Lord himself.

2. The apostleship of the twelve was accompanied with the gift of miracles. "And he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease," Matt. 10. And wherever they went, they carried this power with them, authenticating their appointment by "divers signs, and wonders, and gifts of the Holy Ghost," Heb. 2 : 4. But who now can show this apostolic power?

3. The twelve also possessed a plenary inspiration. It was said to them, "Take no thought how, or what ye shall speak, for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the spirit of your Father which speaketh in you," Matt. 10 : 19, 20. "The Spirit gave them utterance," Acts 2 : 4. But what prelate now can show evidence of such heavenly prompting and guidance in what he says?

4. To be one of the twelve, the candidate had to have a personal knowledge of Christ and his resurrection. It is given as one great feature of the apostolic office, that it was a bearing of testimony, as eye-witnesses, to the Saviour's living again after he had died, Acts 10 : 40, 41. When the vacant place of Judas was to be filled, it was laid down as an indispensable prerequisite, that the new occupant should have seen the risen Christ, Acts 1 : 21 ; 2 : 32 ; Luke 1 : 2. And Paul defends his official position on this very ground: "Am I not an apostle? Have I not seen Jesus our Lord?" 1 Cor. 9 : 1 ; 15 : 4—8. But what pretended successor of the apostles is able to say that he has seen Jesus!

5. The apostleship is duodecimal. The Saviour instituted but "*twelve*" offices of this high grade. The wonderful woman by whom the Church is symbolized in the apocalypse, has "upon her head a crown of *twelve stars*," Rev. 12 : 1. The heavenly Jerusalem—"the Bride, the Lamb's wife"—has "*twelve foundations*, and in them the names of *the twelve apostles of the Lamb*," Rev. 21 : 14 ; Eph. 2 : 20. Peter said nothing of appointing any more than the *one* to supply the vacant place of Judas. Indeed, the whole Scripture seems to proceed upon it as a settled matter, that there are, and ever will be, but twelve apostleships, and twelve apostles.

Jesus has constituted no more, and there can be no more. How ridiculous, then, to talk of "apostolic succession," as though diocesan bishops succeeded to a divine office, distinct from that of "other clergy," or held the same high places, and exercised the same high prerogatives, which Christ assigned only to twelve men!

And then again, is it not a most presumptuous and dangerous adding to the fixed terms of salvation for any man, or any class of men, to demand submission to prelatical pretensions on pain of excommunication from the true Church, and exclusion from heaven? The Word of God says, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved," Rom. 10 : 9. But the prelatist says *no*; you must also receive the bishop as the earthly centre and fountain of the Church, or you have no title to the promises. Jesus says, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life," Jno. 5 : 24. But the "high Churchman" says *no*; he must first receive the sacraments "episcopally administered," or he is under condemnation, and has neither part, nor lot in this matter! The Word of Truth declares, that "in every nation, he that feareth God, and worketh righteousness, is accepted of him," Acts 10 : 35. But these ghostly successors of the apostles say, *not so*, unless he comes into the episcopal Churches! Now all this is very unscriptural, unauthorized and uncharitable. It adds to the Word of God; which is a thing severely forbidden, Deut. 4 : 2; Pr. 30 : 6; and it sets up a standard which Christ has not set up. It is therefore, without force or weight in disallowing to the Lutheran Churches a place in the holy communion of saints.

For mine own part," says Richard Hooker, "I dare not deny the salvation of *the Lutheran Churches, which have been THE CHIEFEST INSTRUMENTS OF OURS.*"\*

#### XI. *The Lutheran Church has a legitimate Ministry.*

We may enumerate, at least, four methods which are supposed to confer and legitimate the ministerial commission. One is, the direct appointment of the Holy Ghost; another is, the general vote of the congregation to be served; a third

\* Sermon on Habak. 1 : 4; Appendix to *Ecc. Polity*; Complete Works, Vol. II, p. 307. Appleton Ed.



is, ordination by a superior rank of Church officers of which the apostles are rated as the first; and a fourth is, the common suffrage and consecration of some who have in a similar way received their authority, the people acquiescing.

That the first is not Christ's mode of appointing ministers for his Church, is evident. 1. There is not a word said about such a method in the New Testament. Some of God's messengers have been called in this way; but there is nothing to authorize us in expecting such a direct commission of ministers at this age, especially as the spirit now so uniformly works in and through the Church. 2. Even in the days of miracles, we have no account of any one having been thus appointed without some external recognition or ordination. 3. An inward miraculous call, is also so easy to be counterfeited, unless accompanied with the power of working miracles, that we are not safe in giving credit to pretences of such a commission.

It is also doubtful whether the second is Christ's method of furnishing his Church with a ministry. 1. There is not a case in all inspired history, in which a congregation of private Christians alone constituted or ordained their minister. The case of Matthias, which is sometimes cited, is not of this kind. Among those who united in his election, were the eleven chosen and commissioned apostles, whilst the final decision was referred to God by the lot. The case of the seven deacons was not of this kind; for, although the Church was directed to seek out suitable persons for those offices, the apostles reserved the authority to ordain them, Acts 6 : 3. 2. If congregations of private Christians have the power, by themselves, to constitute their own ministers, why did Paul leave Titus in Crete "to ordain elders in every city?" Tit. 1 : 5. And why did that apostle note such proceedings as among the signs of those heretical and perilous times of which he prophesied? 2 Tim. 4 : 3. 3. The leading theologians of the Lutheran Church have accordingly taught, that such proceedings are irregular and unscriptural. Gerhard says, "We do not refer the vocation of the ministry to the promiscuous multitude, exclusive of the ministers."\* Boehmer says, "In this our Churches unite with the practice of the pontifical Churches, that no one has power to ordain, except he who is himself ordained."† Chemnitz says, "The

\* *Confessio Catholica*, p. 795.

† *Jus Ecclesiasticum Prot.*, Vol. I, 470.

judgment and approbation of the ministry were always required in a legitimate vocation, in the time of the apostles.”\* Beckman speaks of it as a thing universally ordained in the evangelical Churches, “that the ministers are not to be excluded from the election of ministers of the Church. \* \* Hence Luther calls him a thief and a murderer who comes into the ministerial office without the prescience and consent of the ministry.”† And so Hunnius says, “the ministers are entitled to ordain ministers into the Church, as we read in Titus 1 : 5 ; 2 Tim. 2 : 2.”‡

Neither is the third named plan, Christ’s exclusive way of providing and perpetuating his ministry. Episcopal ordination is doubtless to be held good. As Luther says, “If the bishops would faithfully discharge their office, and show concern for the Churches and the gospel, they might, for the sake of charity and peace, but not from necessity, be allowed the privilege to ordain and confirm our preachers.”§ The Church certainly has the power to concentrate upon one individual the office, properly belonging to the whole. Any body of ministers may delegate to one of their number, the power to ordain in their name. But the notion of an exclusive divine right in diocesan bishops to ordain and constitute ministers is a mere figment, contradicted by the voice of all genuine Protestantism, and resting at best upon a meagre, confused, and uncertain tradition.

“According to divine authority, there is no difference between bishops and pastors, or ministers.” So says one of our symbols, written by Luther himself. The same is maintained by Chrysostom, Isidorus, Bernaldus Constantiensis, and even by papists, such as Pope Urban II, Jo. Paul Lancelot, Michael de Medina, Edmund Richer, Stapleton, and John Morin.”|| And it is indisputable, that the Scriptures use the terms *bishop*, *elder*, and *presbyter* interchangeably, with reference to the same individuals, and the same office. Paul “sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, \* \* Take heed therefore unto yourselves, and to all the flock over

\* Quoted by Osiander on Acts 14 : 22.

† Theologia Conscientiaria, etc., p. 13.

‡ Epitome Credendorum, p. 241. § Smalcald Articles, Art. 10.

|| The original quotations from most of these authors may be seen in Geiseler’s Church History, Vol. I, p. 90, 91.



which the Holy Ghost hath made you (ἐπισκοπούς) *bishops*," Acts 20 : 17—28. He also writes to Titus, "For this cause left I thee in Crete, that thou shouldst \* \* ordain *elders* (presbyters) in every city, \* \* if any be blameless; \* \* for a *bishop* must be blameless," Tit. 1 : 5—7. Peter says, "The *elders* (presbyters) which are among you I exhort, \* \* Feed the flock of God \* \* (ἐπισκοποῦντες) serving them as *bishops*," 1 Pet. 5 : 1, 2. Timothy is styled a *bishop*; but he was ordained "by the laying on of the hands of *the presbytery*," 1 Tim. 4 : 14. These passages prove, that, in the eye of God, a bishop is no more than a presbyter, and a presbyter nothing less than a bishop; and that where difference exists, it is a difference which man has made, and not God.

We also have adequate and decisive testimony, that prelatical episcopacy is of *human*, and not of divine institution. Jerome flourished in the fourth century. Erasmus pronounces him "without controversy the most learned of all Christians, the prince of divines, and excelling Cicero in eloquence." Augustine says that "Jerome knew everything that was known by man." And Bingham represents him as fully qualified "to speak the sense of the ancients." His testimony must, therefore, possess a weight on this subject fully equal to any that can by any possibility be produced. And Jerome says, "Among the ancients, *presbyters and bishops were the very same*; but by little and little, for plucking up plants of dissension, the whole care was devolved upon one. As the presbyters therefore know, that they are subjected to him who is set over them by the custom of the Church; so let the bishops know, that *they are superior to the presbyters rather by custom than by any real appointment of Christ*."\* Augustine, who lived about the same period, and one of the most competent of witnesses, also says, "The office of bishop is above the office of priest, NOT BY AUTHORITY OF THE SCRIPTURES, but after the names of honor which the custom of the Church hath now obtained."† The learned Gibbon, who had no favorite system of Church government to support, also says, "the public functions of religion were solely entrusted to the established ministers of the Church, the bishops and the presbyters; *two appellations which, in their first origin,*

\* Comment. in Tit. 1 : 5, Opp. Ton. VI, p. 168; Edit. Victorii, Paris, 1623. *Apud veteres eosdem fuisse, etc.*

† Quoted by Bishop Jewel, Defence of his Apol., p. 123.

*appear to have distinguished the same office, and the same order of persons."*\*

Many of the most distinguished and learned Episcopalians themselves have freely admitted, that the prelatical order must be traced to the action of the Churches, and not to any specific divine appointment.

As to the leading men of the English Reformation, such as Archbishop Cranmer, Bishop Jewel, Archbishop Whitgift, Archbishop Grindal, Bishop Cooper, and others, Keble says, "It is enough, with them, to show that the government by bishops and archbishops is ancient and allowable; *they never venture to urge its exclusive claim, or to connect the succession with the validity of the holy sacraments.*"†

Hooker says, "Let them (the bishops) continually bear in mind, that it is *rather the force of custom*, whereby the Church, having so long found it good to continue under the regiment of her virtuous bishops, doth still uphold, maintain and honor them in that respect, *than that any such true and heavenly law can be shown by the evidence whereof it may of a truth appear that the Lord himself hath appointed presbyters for ever to be under the regiment of bishops.*"‡

Of the pre-eminence of bishop *jure divino*, Archdeacon Mason says, "If by *jure divino* you understand a law and commandment of God, binding all Christian Churches, universally, perpetually, unchangeably, and with such absolute necessity that no other form of regiment may in any case be admitted; in this sense neither may we grant it, nor yet can you prove it to be *jure divino.*"§

"I prove," says Dean Sherlock, "that in case of necessity, when bishops cannot be had, a Church may be a truly catholic Church, and such as we may and ought to communicate with, without bishops; and therefore I do not make episcopacy so absolutely necessary to catholic communion as to unchurch all Churches which have it not."||

"I readily acknowledge," says Bishop Tomline, "that there is no precept in the New Testament, which commands that every Church should be governed by bishops."¶

\* Decline and Fall, &c., Vol.      p.

† Preface to Hooker's Polity, XXX.    ‡ Eccles. Polity.

§ Appendix to his *Vindiciæ*.

|| Quoted in Goode's Divine Rule, Vol. II, p. 82.

¶ Quoted in Snodgrass on Episcopacy, p. 45.



“Nothing can be determined,” says Bishop Beveridge, “from what the apostles did, in their early proceedings, in preaching the gospel, as to the establishment of any certain form of Church government for perpetual duration.”\*

“You will exceed all just bounds,” says the Bishop of Hereford to his clergy, “if you are constantly insisting upon the necessity of a belief in, and the certainty of, apostolical succession in the bishops and presbyters of our Church as the only security for the efficacy of the sacraments.”——“To spread abroad this notion, would be to make ourselves the derision of the world.”†

And other testimonies and concessions, of similar import, may be adduced from Dr. Fulke, Archbishop Usher, Bishop Davenant, Dean Field, Bishop Cosin, Dr. Claget, Bishop Stillingfleet, Bishop Croft, Dr. Goode, Archbishop Whately, &c., &c.

Moreover, if prelacy were an institution of Jesus Christ, and essential to a valid ministry, it is impossible to believe that the evidences of it would have been left so unsatisfactory and inadequate. For, Whately justly observes, that “there is not a minister in all christendom, who is able to trace up, with any approach to certainty, his own spiritual pedigree.”

It follows, then, as Quenstedt declares, that “In whatever Church fit men, with the necessary gifts, and instructed of God, are consecrated to the divine service, by the ordinary ministers, through the laying on of hands and prayer, and publicly inaugurated to the ministry of the word and sacraments, the people consenting thereto, there, according to the example of the apostles and primitive Christians, is the true ministerial succession.”‡

And such a succession has the Evangelical Lutheran Church.

Luther was regularly ordained by his bishop, in A. D. 1507. He was regularly called into the ministry and professorship of theology in the Church and Academy of Wittenberg, with the consent of all concerned. He was solemnly invested with the doctorate by unanimous approbation of the whole Augustinian order. And he was clothed with full power and authority both from God and the Church to preach

\* Quoted in Snodgrass on Episcopacy, p. 47.

† Ibid, 217.

‡ Theologia Didactico—Polemica, p. 1,515.

the word, administer the sacraments, defend the truth, and perform all other acts properly belonging to the ministry of Christ.

Nor was his ministerial authority ever taken from him. His pretended degradation and excommunication, was a mere nullity. The Church never authorized it. God never authorized it. The pope who decreed it was not the Church, nor the representative of God, or the Church. He claimed to have, but did not possess, as no human being does possess, power to depose Christ's ministers for their faithful preaching of the truth. His frown was not the frown of Jesus. The Church, in its purest parts, never endorsed or regarded his decree of excommunication. Those to whom Luther was more directly related, never acted on it. Even the Pope himself virtually acknowledged its nullity by subsequently giving him a hearing before the Diet of Worms. Luther, therefore, continued a legitimate minister after the Pope's attempted excommunication, and still possessed all the authority requisite for all the duties of his office.

Luther was slow to interfere with the prevailing system, by undertaking to ordain and constitute ministers without the bishops. He was not the man to set aside established usages without necessity. He, and all his associates, would rather have continued the episcopal order. But the papal bishops would lay hands upon no one adhering to the doctrines which Luther taught. And Quenstedt has certainly argued according to the Scriptures, where he says, "When the bishops of the pontifical Church refused to ordain our ministers, unless they should return to the Romish Thaid, it was better to ordain without bishops, than that the Church should altogether want for ministers; for where the bishops have degenerated into wolves, there the ministers justly return to their ancient right to ordain and consecrate."\*

Thus, then, under a most solemn sense of right and duty, and with pious reliance on the great Head of the Church, Luther, and his coadjutors, proceeded to ordain and constitute ministers for the Lutheran Churches, who, in their turn, again ordained others, and so perpetuated the succession down to those who now fill our pulpits, and minister at our altars.†

\* Theol. Didac. Polem., p. 1,515.

† The first one who received the Lutheran ordination, was George Rörer, on the 14th day of May, 1525. See Seckendorf, *Hist. Lutheranism*, II, §15.



XII. *The Lutheran Church a great Church.*

The sublimest historical reminiscences of Protestantism belong to the Lutheran Church. The scenes amid which her heroes fought the great battles of truth, and brought her forth from the worse than Egyptian darkness of popery, have thrilled the world, and will be referred to with undying interest as long as moral courage shall find admirers, or the triumphs of truth a place in the fond regard of men. Her relations and achievements, with respect to all the high interests of christendom, are the most exalted and magnificent upon record since the days of the apostles. It is to her confessors and divines, under God, that the world has joined in referring the commencement and success of the glorious Reformation. There were reformers before Luther, but there was no effective reformation, except that which he led. Those ninety-five theses, nailed to the door of the Church of All Saints at Wittenberg, on the morning of the 31st of October, 1517, as Luther's challenge to the boastful champions of Rome's monstrous usurpations; the seventeen Articles of Torgau, prepared by his hand in obedience to the command of one of the most praiseworthy of rulers; the magnificent protest of the Lutheran princes at the Diet of Spires; and the triumphant Confession of Augsburg, along with the hymns and sermons, translations, and other writings of Luther and his associates, must ever be acknowledged as the first effective disclosure to modern nations of those ancient and undying truths which make up the real essence of Christianity. Luther found the Bible chained in the cloister, and he was the first, in modern times, to break its fetters, and to set it free. He himself translated it into the common language of the people, in a version which stands to this day, as the best extant, and which laid at once the foundations of Protestantism and German literature—the ruling religion and literature of the earth.

Nor is it too much to say that the Lutheran Church, by her Confessions and masters in theology, has, either directly or indirectly, given to all orthodox christendom its creed. As remarked by one of her doctors: "The Augsburg Confession has been substantially inwrought into all the subsequent evangelical symbols, both in and out of Germany; and, in the opposition which it provoked, even determined the decisions of the Council of Trent."

As to that branch of the Reformation, which took the

name of *Reformed*, Bossuet says: "The Calvinists, particularly, cannot deny that they have always looked upon Luther and the Lutherans as the authors of their Reformation; and, not to speak of Calvin, who often mentioned Luther with great regard, as the head of the Reformation, all the Calvinists, Germans, English, Hungarians, Poles, Dutch, and all others, in general, who assembled at Frankfort, through the influence of Queen Elizabeth, all these having acknowledged those of the Confession of Augsburg, namely, the Lutherans, as the first who gave a new birth to the Church, acknowledge also the Confession of Augsburg as common to the whole party." Calvin himself wrote to Schalling, in 1557: "I, indeed, do not repudiate the Augustan Confession; it is my pride willingly and cheerfully to subscribe it, as it is interpreted by its author himself." Turretin speaks of the concurrence of the Reformed with the Lutherans as "abundantly evident from the comparison of the Confessions of both sides; nay, from the Augsburg Confession alone, which both parties admit, and to which both desire to be regarded as adherents."

As to the Moravians, or Society of *Unitas Fratrum*, noted for their devotion to the distinguishing doctrines of the gospel and the cause of missions to the heathen, avowedly take the Augsburg Confession as their symbol of doctrine. Bishop Spangenberg says: "The Augsburg Confession, which was presented to the Emperor at the Diet of the Roman Empire, in the year 1530, is, and remains, their confession of faith. The fundamental truths of Christian doctrine, taken out of the sacred Scripture, are delivered, in that Confession, in such a brief and full manner, compiled with such conspicuity, and delivered publicly, at the risk of life and fortune, that we know nothing more excellent of the kind." The same declaration was more formally made at a General Synod of the Moravians, held in Germany, a few years since.\*

As to the Church of England, with her daughter, the Protestant Episcopal Church of the United States, Tytler has very properly observed, that she has chiefly conformed her tenets to the Lutheran system of Reformation. "The principles upon which our Reformation was conducted," says Archbishop Lawrence, "were manifestly Lutheran." In the

\*See Synodal Results of 1857, p. 96; also Moravian Manual, by Rev. E. De Schweinitz, pp. 111, 112.



construction of the Thirty-nine Articles, Bishop Burnet affirms his conviction, that "great regard was had to the Lutheran Churches, with whom a conjunction was much endeavored." Lawrence says of them, that they "were neither the production of Parker nor the convocation," but "*were borrowed from a Lutheran creed.*" He notes "a manifest resemblance between *them* (and that boast of Germany and pride of the Reformation, the Confession of Augsburg), which, in some instances; amounts to a direct transcript of whole passages" and "entire extracts, without the slightest omission or unimportant variation."\* Bishop Whittingham, of Maryland, speaking of the Thirty-nine Articles, in his charge for 1849, says, that "with the Augsburg Confession their connection is of a nature the most intimate and direct, substantiable by superabundant evidence, both internal and circumstantial. In more than one respect," he continues, "the Confession of Augsburg is the source of the Thirty-nine Articles of the Church of England and America—their prototype in form, their model in doctrine; and the very fountain of many of their expressions; while others are drawn from its derivative expositions and repetitions." Palmer, Hare, Short, Chapin, Proctor, Humphrey, Hardwick, and other prominent Episcopalians, have made the same acknowledgment. Even the English Book of Common Prayer is largely indebted to the Lutheran Reformers. It was, to a large extent, based upon a book of "directions for the public services and administration of the sacraments, with forms of prayer and a litany," given out by authority of Hermann, Prince Archbishop of Cologne, as a form of doctrine and worship for his subjects, and *prepared by Melancthon and Bucer*. Humphrey says of this book, that "It was not so much a new composition as a revision of the ancient formularies, and was taken in great measure from a Liturgy prepared by Luther, and used at Nuremberg." And Proctor, in his History, says that, "The litany, the exhortations in the communion service, and portions of the baptismal services, are mainly due to this book, through which the influence of Luther may be traced in our (English) Prayer Book, where additions or considerable changes were made in translating the old Latin Services." The same is also to be said of the Burial Service, and other parts; thus verifying the remark of Hardwick,

\* See Lawrence's Bampton Lectures, pp. 38—79.

that, though "the Book of Common Prayer" has been mainly derived from the ancient and mediæval liturgies, it has been "in no inconsiderable degree *through the medium of a Lutheran compilation.*"\*

As to the Twenty-five Articles which embody the acknowledged doctrines of the Methodist societies, they are, in language and substance, so nearly identical with the Thirty-nine of the Church of England, that they must be traced through them to the same source. They are only remoter issues from the same Lutheran fountain.

It is, therefore, with justice that the Lutheran Church takes to herself the high appellation of *The Mother of Protestants*. Evangelical christendom owes more to the Lutherans, for everything pure, blessed, and great in its religion, than to any other class of men since the apostles fell asleep. This cannot be successfully disputed. Through what other channel have the Protestant nations obtained that free gospel in which they glory, and what additions or improvements, in the lapse of three hundred years, have the sects been able to make to the doctrines which the Lutheran Reformers restored to the world, and to which they affixed their names at the peril of their lives, in the face of threatened vengeance of kings and emperors, the thunders of the Vatican, and the blood and fires of martyrdom?

### XIII. *The Lutheran Church Generous and Catholic.*

It is impossible, in the present constitution of things, for all to think alike. Even those of similar education and situation in life, disagree in the minor details of everything. It cannot, therefore, be, that all our religious views, in every particular, should conform to one exact mould or standard. Such a state of things never has been, and we are not sure that it ever will be. Allowance has, accordingly, to be made for individual peculiarity, and for human weakness and infirmity. Even what may be nothing but caprice, must have some little indulgence. Our Church has, therefore, found it good to be lenient with poor erratic humanity. She binds no man unconditionally to minute details of doctrine, or unalterable forms of worship, or specific and invariable measures in the management of pastoral affairs. It is true, she

\* See Hardwick's Hist. of the Articles; Proctor's Hist. of the Book of Prayer; and Humphrey's Hist. and Explan. Treatise on the Book of Common Prayer.



has spoken on all these things. In her best wisdom, and leaning upon the inspired word, she advises her children as to what are her views of a complete doctrinal system, of a pure and edifying public service, and of the best means of promoting the interests of the Church. She has her Confessions of faith, her liturgies, her catechisms, which she respects and loves, and which she expects all who enter her communion to regard with due honor. But she enforces none of them upon her members in the form of rigorous and compulsory law. Here and there some particular exceptions may have occurred, and may still exist; but it does not lie in the genius of our Church to enforce her utterances, in all their details, as if they were indispensable, either to Christianity or herself. She, indeed, demands the reception of every doctrine which enters into the essential life of Christianity, as contained in the Old and New Testaments, set forth in the ancient catholic creeds, and again so lucidly exhibited and defended in her own great Confession; but, as declared by Reinhard, and maintained by the most conscientious theologians of our Church: "Even he who has solemnly adopted and subscribed the symbolical books, is by no means bound to adopt every unessential point, every interpretation of a scriptural passage, every argument or opinion which they contain."\*

And when our Church finds among her members any desponding natures, who, in all candor, are troubled with doubts, she never treats them harshly; but, as Mueller observes, "Counsels them, takes them by the hand, admonishes them to search for the truth with prayer for the illumination of the Spirit, not suffering their perplexities to hinder their official labors. She views these doubts as the results of human weakness, knowing that she has power to overcome them, and that an honest doubt is ever followed, in due time, with such augmented light, as shall banish every misgiving. She manages and regulates these difficulties, not by the resorts of political authority, but in the spirit of meekness. She does not break, but heals. She does not enforce her penalties in this direction and in that, but soothes and conciliates, and dismisses only that offender who has already been admonished by all her wisdom and all her strength."†

\* See, also, Dr. Sartorius on *Die Nothwendigkeit und Verbindlichkeit des Glaubbekennt.*

† Introduction to the Symbols.

Upon the subject of government, our Church is equally liberal and free. Bent upon not needlessly oppressing any one's conscience, she prescribes no further than the Word of God is clear and unmistakeable, leaving each particular part of the Church to adopt such regulations as, in its judgment, may seem best suited to its circumstances. She allows to all grades of her membership, a voice in her affairs, assigning to each its becoming share of influence.

It was the remark of an Episcopal clergyman, respecting the Lutheran Church, that "it breathes the free spirit of Luther, and the mild spirit of Melanchthon."\* The remark is as true as it is beautiful. Our Church is both free and mild, and, in the moderation and broad catholicity of her views and spirit, she has occupied the ground of a great mediator among the conflicting parties of christendom, presenting a doctrinal, liturgical, and governmental basis, on which all might harmonize without violence to their consciences, and which leaves no possible excuse for sectarianism. The Episcopalian can come into her communion without feeling that he has in any way departed from the Church; and the Dissenter may worship at her altars without being oppressed with stereotyped forms and tiresome routine. The Presbyterian can listen to her preachers, and hear his favorite theme of sovereign grace; and the Methodist can live in her pastures without danger to his fervor, and without reasonable offence respecting the doctrine of the decrees which he abominates.

Indeed, she has few appended peculiarities of any sort. Taking the broadest and deepest foundations of Christianity as her chief characteristics, there is nothing good and praiseworthy in Christian faith or practice, by which any have claimed distinction, which she does not embrace within herself. She held and taught a free salvation, by grace only, before Calvin was freed from the shackles of papal superstition. She confessed and believed that Christ Jesus tasted death for every man, before Arminius was born. She approved and encouraged meetings for mutual edification and prayer, before there was a Wesley, or any followers of his method. She had her liturgies and forms of devotion when England was yet in the arms of the papal mother, and the English Book of Common Prayer had not been thought of. And her voice has never been second in ascribing all the

\* *Puritanism not Genuine Christianity*, p. 162



glory of our privileges on earth, and hopes of heaven, to that Lamb of God which taketh away the sin of the world.

Her name is *Evangelical*, and her work is *Evangelization*—not to make proselytes to a sect, but to win men from error to the truth, and from Satan to God—not to make *Lutherans*, so much as *saints* and heirs of heaven. She does not set herself up as a competitor for the distinction of enlisting the greatest number under her particular banner, but as an earnest worker to bring all she can, of her own and others, to Christ and eternal life. With this aim she approaches men, while yet in the helplessness of infancy, and marks them with the Christian's badge and seal in the holy sacrament of baptism; teaching that "children are thereby dedicated to God, and received into his favor." With this aim she gathers them into classes and schools, for instruction in religion, as their minds unfold, and admits them, when prepared, into full communion by the solemn rite of confirmation. With this aim she builds her Churches, and educates her young men to serve in them as pastors and teachers. And with this aim she directs the instructions of her pulpits, the issues of her presses, and all her regulations and efforts. She does not ask men for their names, merely to have them upon the Church Records, but for their hearts for Jesus. She does not call people to her sanctuaries to school them in the spirit of sect, but to indoctrinate them in that wisdom which cometh from above, and to teach them to rejoice in the liberty with which the truth makes free. She asks nothing but that which no one can neglect or withhold without danger to his soul. And in nothing does she so much rejoice as in the belief, exhibition, and triumph of the simple truth, as it is in Jesus, free from the wilt of narrow bigotries, and unmutilated by the proud and presumptuous hand of earthly Philosophy.

Such is our Church. God give her children a right appreciation of her, and breathe into them the spirit of harmony and self-sacrifice to do the work which a heritage so magnificent deserves at their hands!

## ARTICLE II.

## THE HUMAN ELEMENTS ESSENTIAL TO A SUCCESSFUL MINISTRY.\*

By JOHN McCRON, D. D., Baltimore, Md.

The position occupied by the ambassador of God, as the minister of the gospel, is the loftiest and most dignified known in our world. And as it "hath pleased God, by the foolishness of preaching to save them that believe," responsibilities, proportioned to the dignity of the ministerial office, render the situation awful as it is dignified, and important as are its connections with another world. Deriving his commission from the Sovereign of the universe, and speaking in his name, engaged in the prosecution of a cause, in which the honor of God, and the salvation of men are involved, in which the vital interests of the Saviour's kingdom are concerned, in a cause which absorbs the attention of angelic tribes, where can the minister of Christ find a competitor in momentousness of trust, and sacredness of function? With his soul awed by the majesty of a present God, and of the vastness of the duties, he is commissioned to discharge, conscious that the eternal destinies of unnumbered souls may hang upon his single ministrations, how must he tremble under the fearful responsibilities appended to his commission, and voluntarily incurred by its acceptance! And if there is a heightening of the ecstasies of angels, when the tear-drop trickles down the cheek of the penitent, or when a prodigal returns to his father, with what solicitude must the self-same spirits bend their wakeful and attentive regard over the ambassador of Christ, when he occupies the pulpit of the sanctuary, unfolds the message of the gospel, and pours forth the tide of heavenly persuasion upon a blood-bought, and listening assemblage!

And, as we have been invested with this awful commission, it behooves us, as sowers of the word, to ask *how* we may best perform the mighty work committed to our care; and with

\* Address delivered before the Alumni of the Theological Seminary, Gettysburg, Pa.



the world as the field of our husbandry, *how* we may best sow the seeds of saving truth, on its bleak and thorny waysides, as well as where the soil and clime give promise of a generous fruitfulness, *how* we may best apply the forces, which God has placed at our disposal, in the performance of our duties, securing for others and ourselves, the presence of an approving Saviour, at the frontier line of this world's being; a star of life and immortality to light up the dark cope of this world's gloom, and to guide our bark, freighted with the hopes and hazards of eternity, to the port of everlasting peace.

It is with the deathless mind that the ministry has to do, with the mind spiritual in its essence, and endless in its duration. The Mind! how small the word; how immeasurable and incomprehensible its meaning! "What a concentration of energies, what a gathering up of solemn thoughts, what a home of dear and gentle affections, what a deep fountain of tears and sorrows, are found in this spiritual enclosure! What strugglings are pent up within its confines; what awful powers sleep within its folding bosom; what images of the grand, the godlike, the indefinite, the eternal, lie in its unfathomable depths!" "Possessed of power to commune with angels and with God, being a reflection of the brightness of heaven, a mirror that collects and concentrates within itself all the moral splendors of the universe, a light kindled in the skies, that is designed to brighten in its splendors, while eternity endures."

All the works of art, are but attestations of the mind's existence and the mind's capacities. It was Mind that conceived and brought forth the thoughts, which in their glorious incarnation, stood as Babylon with her matchless walls, the palaces, the alabasters, and the porphyries of Nineveh, the pyramids that have borne the storms of forty centuries, the colossal sphynxes, struck as monoliths from the solid rock, and ranged in towering forms to constitute the boundary lines of the approaching avenues to the temples of Luxor and of Carnac. It was mind that stormed the wall of ocean-circled Tyre, then the mistress of the seas, and left the billows sporting in their place; that brought out the Jupiter Olympus from the marble, and the Rhodian Colossus from the brass. It was mind that built the Parthenon, and stored it with the richest sculptures that the world has seen, and set the mighty fane high upon the Acropolis, to be forever a sign and trophy of Athenian glory in the eyes of an admir-

ing world. It is mind, that by calculations the most painful, enables the Astronomer to trace out his magic circles, and calling to his aid the wizard logarithms, to affirm the existence and point out the paths of stellar worlds, that had shone unseen since the hour when "the morning stars sang together" at the birthday of man. It is mind that, in the engineer, defies the elements themselves, making earth, and air, and sea, the theatre for his action, hanging the slender wire-bridge over the terrible abyss, planting the light-house amid the billows of the ocean, exploring in the diving bell, the caves "where the coral lies darkling," compelling the colossal engine to supply us with creative thunder, snatching God's own lightning from its pathway in the clouds, and sending it freighted through the air and sea, with burning thoughts, almost from pole to pole, so that you may, in a still small voice, along the thought-communicating wires, above the mutiny and uproar of Atlantic waves, convey the whispers of intelligence and love. It is mind that makes nature toil in shirt-sleeves in our factories, by the impressment of the elements in its service, teaching "the iron fingers to pick and sort, and the muscles of steel to retain their faithful gripe, and enormous energies to run to and fro on their errands of duty, while forces that have volcanoes, and that tear the arteries of the earth, are tamed, and taught, and compelled to spin the delicate tissues of an infant's robe, and weave the flowers on a lady's brocade." It is the self-same mind that enters the hallowed domain of Deity, where the Spirit's lips breathe forth the responses of the Godhead, and catching there the more than Promethean fire, rivals the seraphim in their burning praise.

And yet this mind with which we have to do, as far as its moral powers are concerned, is like Assyrian glory, sepulchred in a ruin, that demands the outlay of every energy, and all our skill, to disinter it from its burial, and restore it to its forfeited honors. Like seeds and bulbs, found in the mouths of the mummied tenants of Egyptian catacombs, the moral powers are dead to the true objects of this world's being, and nothing but the omnipotence of the truth as it is in Jesus, the light emanating from the "Sun of Righteousness," the showers of divine grace, and the quickening influences of the Holy Ghost, can prevail to shake off their dishonors, and fit them for the high spheres they were destined to occupy. And the great object of preaching, is thus to restore the nature, that is wrapped in the cerements of burial, and bring



it back to beauty and vitality, and flashing with new splendors from the wreck and ruin of the fall. And to our hands has this massive duty been entrusted, that with all the appliances at our command and with all the apparatus of physical, mental and moral activity, we may work, as if the magnificent achievement were to be accomplished by human instrumentality alone.

The treasure of power is in earthen vessels, it is true, that the glory may redound to Jehovah, but so is it in all the departments of the material and intellectual world, so that even while the husbandman plants and waters, it is God alone that giveth the increase. We propose, in the present discussion, to direct attention to the highest modes of employing the machinery of our natures in the dissemination and enforcement of gospel truth, for the conquest of the world to Christ.

The first element is a mind cultivated to the highest point of possible attainment. Progress is the watchword of the age, from the school child to the Methusaleh in years. And while science is advancing to aid the sceptic in his opposition to the gospel, it becomes the duty of every minister of Christ to equip himself for the warfare, that he may be able to meet the arraigner of Christianity on the field of scientific gladiatorship. For, while infidelity is erecting new and more imposing fortresses, from which to assail the truth, does it not become the duty of every standard bearer of the cross to be qualified to stop the mouths of gainsayers by, at least, an equal acquaintance with all that is permitted us to know? I may be met by the objection, that the immortal Tinker of Bedford attracted greater audiences than the most learned of his compeers, and that, therefore, learning is not essential to a successful ministry. I bow before the majesty of the author of that unequaled allegory, which has often comforted my heart, and cheered millions of pilgrims in their progress to Zion. But I would meet the objection, by simply quoting an epitaph on a lawyer's tombstone in Westminster Abbey, remarking that the final clause is the one to be applied: "Here lies the body of Thomas Day, an honest man; *God works miracles now and then.*" But where is there another instance of such wondrous power, singular as the rich diamond, a gem of incalculable value, even without the aid of the lapidary, or as a solitary star in a concave of gloom?

The work itself, in which we are engaged, cannot be magnified beyond its intrinsic greatness, as it is the subjection of



all things to him, from whom our commission is derived. And never is the intellect of man, in all the extent and minuteness of its researches and attainments, so clearly within the circlings of its duties, and so honored, as when its brightest coruscations, blend and coalesce with the purer rays of God's own revelation. Whether it extend the arms of burning desire over the boundless field of human inquiry, whether it explore the deepest chambers of mind, or scale the loftiest mounts of science, or soar to the azure firmament of thought, never is it more profitably or sacredly engaged, than when the pulpit makes it subservient to the interests of an exalted Saviour, and hangs the garlands of its proudest attainments on the cross of the crucified Nazarene. In the words of the distinguished Usher: "It will take all our learning to make things plain," to those who hang upon our lips for instruction, and to throw around the truths of the Bible the apparel of a rich and varied illustration.

The preacher should have at his command language, and language was never the gift of nature. Nature undoubtedly has her signs, by which her strong emotions may be unequivocally expressed. The motions of the hand, the look of the eye, the tone of the voice, the very limbs of the body, may all be eloquent of the struggling emotions within. These are appropriate media, through which heart communes with heart; but the most powerful instrument, by which mind converses with mind, and intellect acts on intellect, is language. The very constitution of human society evidently demanded such an instrument; and without it, some of the loftiest purposes must have remained unaccomplished.

But, though language did not originate in nature—though it were contrived by human genius, or given by a miracle from heaven, nature has evidently adopted it, and made it her own. Did it not coruscate with the scintillations emitted by nature, it could never be that wonder-working instrument, by which the bosoms of a thousand listeners are made to glow. Did not the ardent mind of the speaker incarnate itself in the words which he utters, they could never possess that magic power, by which they have so often acted on every habit and capacity of mind, when used to convince, persuade and overpower; with perspicuity, with energy, and with elegance. As then language is the wondrous power, by which the preacher storms the fastnesses of error, and by which Providence designs to pour the light of the wise upon the darkness of the ignorant, what labor is too herculean to



secure its richest treasures? In vain may we hope to acquire them without labor; and a mind not extensively acquainted with language, not imbued with its living spirit, not enriched with its highest attributes, can never select its best terms, nor combine them in the most forcible manner during the arduous labor of public debate, amid the flashings of genius, and the goings forth of daring thought.

He should be a man of science, that he may possess materials for illustration—a knowledge of the various subjects, which he may be called to treat, and a vigor and expansion of the mental powers. The world, to such a man, becomes an expositor and teacher. The mighty globe itself, with all its glorious apparatus and furniture, is, to the enlightened minister, but a theatre for the care and instruction of the soul, as well as the theatre of its redemption. The universe in all its untraveled amplitude, is a means for its improvement; “the heavens, as they roll over us in grandeur, cheer our steps with successive light, and mark our periods by their chronology,” proclaim to the soul the glory of the Creator, and evoke his praise. Why was it made, as it is, in boundless variety? “Its fruitful soil, its fertile valleys, its towering mountains,” which milk the clouds to form the streams, that turn the mills, that clothe and feed the world; the mighty rivers, and the great rolling ocean which breaks in deep bass music on a thousand shores; its humbler scenes, clothed with beauty for our eyes, and vocal with the music of gladness for our ears, why were they given? Not for mere sustenance and supply; for affluence so boundless were unnecessary for that end; and beauty so exquisite and varied need not have been imparted. Sustenance could have been bestowed without the emerald loveliness of verdant fields, the rich fragrance of beauteous flowers, or the music of winds and of streams.

The groves might have stood without a graceful yielding to the winds, the hills might have been moulded without forms of beauty, the streams have flowed without the sparkle and the melody, the rains have fallen without the arch of sevenfold beauty being penciled by the prism of the storm, and bread have been gathered, without our ripened and our golden grain waving in the sunlit breezes of an approving heaven, or bending before the zephyrs of a smiling God. No! the world is a school for the soul, to teach it a knowledge of its architect. The sun may roll onward in his pathway of glory, and the moon may pass on in her reflections of bright-

ness, but nothing less than man, can adore the hand that gave to them their motions, and covered them with their effulgence. All nature may sparkle in beauty, and wanton in bounteousness, but the brute cannot discern the hand that planted the flower of the vale, and penciled the colorings of the evening skies.

Thus does the world become the material structure for the administration of divine instruction; and it is poised in the heavens, and borne in its annual circuit, to aid in the glorious achievement; for all the beauty of nature, viewed by an unjaundiced eye, is a beauty clothed with moral associations, and bodied forth for the sanctified admiration of the world; for, with what a wonderful apparatus is man provided to hold communication with it, what a perception for every element, for the sweets of every beauty in nature, for the fragrance of every field, for the soft embracing air, for the sounds that come from every hill and mountain, from every murmuring stream, and ocean wave, and for the light that beams from midnight stars! Man's whole sensitive nature is a wonderful construction for communion with the scenes, which are around him. "He wakes from sleep, and all nature becomes a living presence; life streams in through every pore of the quick-feeling vesture, with which he is clothed." He listens, and into the polished and waxen-chambers of the ear come the hum of cities; the bleating of flocks upon the hills; the sound of the woodman's axe in the deep forest; the echoing of the wide welkin above him; and above all, the music of human speech, the incarnation of eternal thought; while stars that rise upon the infinite seas of space, are telegraphed to his vision.

The Psalmist found the universe a cyclopædia of moral information, and drew instruction from the earth and stars. Solomon and Job were no laggards in the race for the fruits that cluster in the tree of science. The prophets, with their gorgeous imagery, show us that they studied nature in the solemn temples of her ministry. And he who spake as never man spake, made all things tributary to the teachings he imparted. The deepest and most stupendous truths were imaged by the scenes and occurrences around him, and the branches of science, with which the world was familiar. And Paul, following in the footsteps of his great teacher, drew his illustrations of profoundest mysteries, from the teeming wonders that are free to the inquiring mind. And shall we, the teachers of the self-same truths, in the nineteenth century,



the evening of the world's age, cherish the delusive phantom, that the fable of St. Denis, in the catalogue of Romish impositions, is a "truth worthy of all acceptation," as far as the gospel ministry is concerned—a fable that represents the saint as going on his priestly expeditions, with his head under his arm, typifying, I presume, that if his heart were only sound, he had no occasion for a head? Such a man may preach acceptably to a congregation, composed of members like the simple Scotch woman, who, on her return from Church remarked, "We hae had a braw sermon the day." And on being questioned for particulars as to text and treatment, replied: "Weel I dinna remember muckle aboot the discoorse, but eh sir, when he said Mesopotamia, there was a power of unction in it."

He should be a man of science, for addressing men of every art and every profession, he should be able to avail himself of all the facts and truths possessed by the intelligent world. That in which a man is most deeply interested, and with which he is most familiar, is to him the most striking illustration of whatever subject may constitute the topic of discourse. Hence, from the business followed, and the objects pursued by the various ranks of men, the preacher should be qualified to collect materials, and so lay under contribution to his great purpose, every illustration within the grasp of his thoughts, and the compass of his research. He should be able to draw his comparisons, and borrow his imagery, from the deepest wonders of art, and the grandest scenes of nature—from the darkest chambers of mind, and the loftiest mounts of science. If the lightning's spark, touched to the trembling wires athwart the continents, flings thoughts like rockets, burning as they fall, so does this magic power of happy and pointed illustration of eternal truth, often strike from man those beautiful displays of mental and moral acquiescence, which cause the angels to exult in song.

Not only should he arm himself with the materials for comparison and imagery, and for description, furnished by the discoveries of chemistry, the wondrous laws of hydraulics, the mysterious operations of magnetism, and the thought-communicating electric fluid, and all the arts that compel material nature to execute human purposes, but he should be able to press into his service the very spirit of the whirlwind, the torrent of the lightning, the roar of the ocean, and the thunder of the heavens, the bloom of the rose and the beams of the morning, together with the deep feelings of

kindred spirits, and the bright flashes of lofty minds. And when he has traversed this broad field, in which mind was never capable of satiety, there await him figures of every form, and flowers of every hue.

He should be a man of science, that, held in communion with the pure and immutable truths that it involves, the mind may trace its golden chain, link by link, and ascend to empire over the arcana of nature. And having acquired an acuteness and a vigor which this cultivation alone can impart, he cannot fail to take in the totality of the subject he may be called to discuss, as far as the finite can compass the truths that are revealed. And who so much needs the intellect stored with all the treasures of invaluable knowledge—who so much needs the imagination enriched with splendid imagery, and all the various accomplishments with which profound study can enrich the mind, as he who is to be the expositor of prophets and apostles; to explain the parabolic teachings of the Saviour, and to throw the light of convincing illustration upon the condition, the duty and destiny of our blood-bought tribes, as well as upon the mystic canvass of Daniel and of John; and who, with his soul enjoying a rich antepast of the Paradise above, is to melt and mould the spell-bound throng into his own peculiar mood? To this end he must drink deeply, at the fountain of divine inspiration, the pure waters of heavenly truth, that have fallen directly from the skies, and that roll over a purer crystal than ever paved the surface of this lower world. He must be strongly imbued with a knowledge of the truths that are revealed in reference to God and our alienated world, so that, enriched with the treasures of this glorious apocalypse, he may be able to read the volume of nature in the light of unerring revelation.

Now just in proportion as this cultivation is acquired by the preacher, will be his power to perceive and enter the direct avenue to the hearts of his auditors. Knowing what human nature is, he will address men in the characters they really sustain; not as though they were all matter, or all mind; not as though they should act entirely for this world, or wholly for the next, but as possessed of a compound nature, which partakes of the earth-born animal, and the heavenly cherub; as providing for two allotments of being, the mixed state of time, and the changeless relations of eternity.

This thorough cultivation takes in its category, an able and vigorous mind, that can grasp and apprehend the truths



that make up the teachings of pulpit theology. No dwarfish mind can fill up the measure of the Spirit's requirement when it declares of the preacher, that he should be "apt to teach." The grandeur of the objects to be gained, and the forces to be encountered, demand a vigorous ministry; and God, in his providence, has demonstrated its necessity, for all the most important enterprises of his Church have been confided to men of massive and vigorous understandings. From Moses and Aaron, through the series of prophets and apostles, down to the great minds that wielded the forces of the Reformation, ability and learning were prominent characteristics, and the selection of such men shows the view of the Almighty in reference to this department of his glorious operation. The antagonism of principalities and powers, demands all the skill and power of large, cultivated, and sanctified intellect. The systematic and wide-spread infidelity of the age, demands such a ministry. Never was the strength of the enemy, in the stratagems, boldness, energy, and malignity of his opposition to the gospel, more clearly exhibited than now. To expose his sophistries, to silence his blasphemies, and rescue the deluded millions from his snares, calls for the mightiest talent that our youthful membership affords. When the pulpit is hired in our cities to vindicate the righteousness of the vilest impiety; and when its most distinguished occupants become, under the influence of golden bribes, the champions of the theatre, the ministry of the gospel demands for the conflict the ablest minds that God has created and sanctified.

The field of warfare is a revolted province of Jehovah's empire, and the ministry is the embassy of reconciliation from the Sovereign, and its aim, the recovery of an alienated world. And in view of the amazing forces to be met, and the mighty ends to be accomplished, the position seems to be unassailable, that the noblest and most cultivated powers are demanded for the conflict. It is not the presentation of abstract and arbitrary truth, but truth as bearing upon the experience and practice of men in reference to time and immortality, that is to be apprehended and proclaimed by the ministry. The axiom of Plato, that "*God geometrizes*," was a truth ever present to the mind of Newton, when exploring the height and depth, the length and breadth of an almost exhaustless geometry; so that when by a chart of enigmatical characters, which he himself had framed, and by a calculus of his own formation, he brought the heavens with

their stupendous masses, and untrodden distances into the focus of his gaze, the truth became eminently practical. So is it with all the departments of doctrinal theology; they are to be made a part of our practical experience, and to be woven with the experience of the world.

Let it not be objected, that there is danger of the gifted one being liable to make his varied attainments the glory of himself, rather than of the Master to whom he has plighted his allegiance. I am aware that many a wreath is entwined around the Saviour's brow, more for the sake of showing the skill and genius of the artificer, than for the sake of him, whom he professes to honor, and on whose brow it is so gracefully placed, like a Judas, who kissed, but only to betray and gain the price of blood; and then, in suicide, gave back the borrowed symbol to the burning lips of hell. But this pride is no more the monopoly of the scholar, than benevolence is the monopoly of the rich. A Paul with wealth of intellect unreached by any of his ministerial cotemporaries, aided by the grace that should sanctify all our attainments, was unsurpassed in the lowliness of self-appreciation, and unequaled in the triumphs of his ministry. And if the minister of Christ would be successful, he must find it a dearer object to his bosom to do, in all the simplicity of godly sincerity, the work of Christ Jesus, and urge on the business of repentance and faith by the impressive solemnities of the authorized gospel, than to make the angels weep, while giving an unsightly exhibition of his own shadowy abilities.

Another element of a successful ministry, is earnest sincerity. The minister of the gospel, in his pulpit-exercises, aims to be the orator in the oral communication and enforcement of truth, and thus aims to be eloquent. And upon such a theme as the gospel, who would not wish to be eloquent? But eloquence is not so much verbiage, and so much elocution, the one constituting the materials, and the other the artificial and scientific arrangement of the elements employed. No, ! It is the soul flashing out from the tenement that holds it, as the lightning leaps from the angry depths and impenetrable glooms of the storm-cloud. It is the soul fraught with a mighty consciousness of the truths that are uttered, and the massiveness of the interests involved. It is the heart mingled with the logic, and made vivid by imagination, which is the eloquence I speak of, and that is resistless in its appeals. It is the soul of the orator



made visible to the eye of the auditors in all the variety of its emotions, as in the case of the Virginian Henry, who rose in the Colonial Council of his native State, and reviewed the history of British tyranny and British wrongs, while his aroused soul flamed with the quenchless passion-fires of a patriot's love, undaunted by the menacing looks, and the half-suppressed murmurs of those by whom he was surrounded, and assured of the stern reaction of an outraged people, he breathed indignant threatening, and hissed his withering scorn; the one upon the trampling power, and the other at the craven heart, that licked the foot that crushed them. O! that he could have been daguerreotyped in that hour, when with unearthly vehemence, a more than human fire in his eye, a terribleness, yet magnificence, of gesture, and a voice more deep-toned and thrilling, than issues generally from mortal lips, apprehending "the right, to which the laws of Nature, and of Nature's God entitled him," he hurled the bolts of coming vengeance at the British crown: "Cæsar had his Brutus, Charles the First his Cromwell, and George the Third \* \* \* may he profit by their example! If there is treason in that, make the best of it."

We must be "earnest as the stars," which watch our dwellings in the night, and shine all the more brightly in contrast with the darkness, by which they are surrounded. This earnestness is a compound of principle and passion, the one, the foundation, and the other, the emotional development. It is not one affection, nor many, but the fervent and united glow of all. It is doing the will of God on earth, as angels do it in heaven. It is too deep for fanaticism which, like the angry volcano, vomits its desolating fires to ravage and destroy. It is too fervent for indifference, which may enunciate the truth, and warn men to flee from the wrath to come, but with a heart cold, as the everlasting glacier, that belches forth the icebergs from its arctic and its frozen bosom, to chill the waters in which they float, hang fogs aloft that bewilder the mariner, and thus throw ten-fold dangers in his course. There must be feeling, deep and earnest feeling, whether kindred to excitement or not. It is necessary to break up the old mechanical life, which has become a regular routine. It stirs the stagnancy of our existence, and causes the stream of life to flow more fresh and clear. It is only under emotion, that the mind acts with the greatest promptness and vigor, and thinks with the greatest accuracy. And

as the emotions of our hearers can be reached by the deep feelings of the preacher, rather than by the direct and authoritative command, just as mind is more easily reached where the eye of the speaker can flash the glances of the enlightened and the earnest soul into the hearer's heart, than when the cold letters of the printing press are read like sculptures on a tombstone, how necessary that the fountains of our own emotions, like Bethesda's pool, be stirred by a visitant from heaven! There is a holy unction in human and virtuous sympathy, which is unutterable and irresistible. It is like the wonder-working wand of Moses; the waters will flow from the granite at its touch, and life, luxuriance and beauty will supersede desolation and sterility. Without it, our sermons may possess the classic beauty that sat upon the sculptures of the Parthenon, surpassing those ruder forms that stand in the mausoleums of the buried, but lacking the Promethean fire, that gave the clay its value; for all our appeals are to those strong principles that expire in human nature, the moment virtue is lost. And as these principles can only be appealed to with success by him, in whose bosom they powerfully operate; when they cease to predominate there, he ceases to excite them any where else. Thus, if the man who is niggardly would induce others to act generously, he must himself first feel the transforming thrill of noble sentiment. If he who is obdurate, would touch the hearts of his auditors by a picture of woe, his own must first be melted to pity by the miseries he describes. If the pretended lover of his country would rouse it to some great deed by motives of patriotism, his own selfish bosom must first catch the Spartan flame. And if the hypocrite in religion would prompt others to ardent devotions, he must first deceive himself into the persuasion that he believes the sentiments he utters.

If, then, the preacher can speak most efficiently only when he speaks with earnest sincerity, only when the deep feelings of his bosom imbue the living words he utters, only when he possesses those elevated moral principles and feelings, to which he makes his overpowering appeals, how ardent should be his efforts for all the vital elements of holiness, pure as the eternal light has penciled it in the oracles of God!

There is no arbitrary and authoritative standard for the composition and arrangement of a discourse. The tame and quiet scholar, who has passed his days upon the shore of the



calm and classic Windermere, and learned his style amid its groves, may think and write in unison with the unruffled lake, that slumbers at his feet, and fancy that his must be the perfection of rhetorical and scholastic display. But who is not aware that the concatenation of smooth and mellifluous sentences, may be the lullaby of souls, so that many a hearer may fall asleep, and dream of reposing in Parnassian groves, soothed by the murmurings of Helicon? Such was not the preaching of a John, when Pharisees and Sadducees crowded to his baptism. He spoke as if the graces of smooth and finished composition were altogether out of place, and in the wilderness as his cathedral, and with the banks of Jordan as his pulpit, without the imposing aid of unsubstantial and unsatisfying forms, but with the splendors of Jehovah shining into his soul, he launched out the arrows of a stern and lacerating oratory, as though the voice of God, in deep-toned thunder, were muttering through the stormy cloud: "O generation of vipers," &c. To the broken-hearted and the mourner he spoke in tones, musical in their sadness, and gentle as the zephyrs that fan the vernal flowers: "I am the voice of one crying in the wilderness," &c. Varied must be the modes of address, varied as the circumstances in which we are placed, varied as the scenery and movements of nature; now smiling as the grassy dell where the red deer wanders and the child loves to play, where fountains murmur and rivulets dance and sing—now terrible, as the mountain crest, or as the hurricane when the midnight clouds sweep like frightened condors through an atmosphere of lightning; now awakening as when the waves of Galilee beat against the disciples' bark, and threatened to engulph it; and now placid as that same lake, when the Saviour's feet had pressed upon its billows, and his voice had stilled the tempest into peace. It is comparatively easy to be one thing, and that alone; to be all zeal, or all reasoning; all faith, or all action; all rapture, or all chilling and capricious fault-finding in our preaching. Thus far we may easily go, if we are led by temperament, and not by culture; by headlong propensity, and not by careful and conscientious discipline. But we must come to our preaching with a wiser and more considerate adaptation—to appal the sinner and overcome his rebelliousness; to sustain and strengthen the bruised reed of human weakness; to fan and feed the rising flame of virtuous and holy purposes, and to build up the soul in all that is requisite for membership in the family of heaven.

To accomplish this end, directness of address, and pointedness of application should mark our every appeal, so that the common law of charity, at least as it is proverbialized in the world, may be forced upon the attention of our hearers, in reference to its commencement at home. So pointedly should all the truths of argument and persuasion be uttered by our lips, that every hearer may feel as though the prophet of the Almighty were before him with, "Thou art the man," trembling on his tongue. A strong conviction of the awfulness and truth of our teachings is indispensable to pulpit efficiency; and wherever it exists, it will be seen flashing from the eye, heaving in the bosom, quivering on the lip, and burning on the tongue. This is the great secret of success in the youthful Spurgeon, who, with no superiority of intellect to thousands of his compeers, advances the most startling of dogmas, which others dare not preach, and wins assent by the manifest sincerity and boldness of his teachings. His power lies in the deep conviction and earnest sincerity of his fiery soul, while his lips pour forth a tide of impassioned oratory, in unison with the deep feelings of his spirit, and astonishing even to himself. His hearers look upon him, as Pulaski's men looked upon their impetuous leader in the Revolutionary struggle; who, when reveling in the crash, the smoke, and carnage of the strife, like Paul, had "Follow me" as his magic war-cry. This is the great and wondrous principle which, while it is the mainspring of action in the heart, has the vigor and the efficiency to make itself felt in every vein and artery of an awe-struck and listening assemblage. And we must prove ourselves a living and a practical power in the communities in which we move, while sowing in their midst the choicest seed, ever furnished by human experience, or by divine revelation. Then shall we make religion felt as a great spiritual necessity; and our ministry essential to the welfare of all who are around us; more essential to them for life, than to us for a living. We must, in all our intercourse, strike through the elegant formalities that disguise our thoughts, and familiarize ourselves with souls. We must visit our people with earnestness of purpose, and so study the science of spiritual engineering, that we may always effect a lodgment in their hearts. In our land, where foggy abstractions vanish in the sunshine of earnest life; and the smoke of oriental dreaming is displaced by the dust of driving deeds, our public and our private speech must aim at practical results. And when our flocks come hungering for



bread, we must not give them the fossilized remains of abstract theology. We must not spend the Sunday hours in balloon ascensions, amid clouds of mystic theories; or in exploring expeditions to find some south-west passage to the heavenly land, but endeavor to pilot the precious freight from amid the reefs and breakers of sin, through the open and the tropic seas of gospel religion, to the port of endless peace. We must not spend our weeks in pyrotechnic preparations, that for one brief hour shall whiz and flash and die, but in efforts to light the lamp of conscience and kindle the fires of devotion. Our office claims the richest fruit of toil and culture; and if God has called us to this moral husbandry, he demands the largest harvests our endowments can yield. And when our people are thirsting for the simple water of the gospel, they do not want it frozen into ice by insensibility, nor stagnating in the pools of lethargy, but fresh and gushing as the mountain-spring. We must magnify our office, not by empty adulation, but by the earnestness and fidelity, which demonstrate its magnitude; and we must show that we are ministers of Christ, not so much by the silken robes of priesthood, and a standing at the altar, as by the hallowed vesture of a saintly character; so that, filled with the graces and the forces of Christian manhood, wherever we go, whether in speech or in silence, our very presence shall proclaim the Saviour.

Prayer must not be omitted in this enumeration of the elements, essential to a successful ministry. If we would be successful, we must imitate the moral hero, whose name distinguishes our denominational existence, and whose closet walls were scarcely ever silent in their echoes of his prayers. He knew the power of prayer, and used it to the discomfiture of the devil and his angels. It was this that enabled him to stop the progress of Romish imposition, as Joshua, by the force of supplication, stayed the courses of the sun and moon; when God listened to the voice of a man, and permitted a frail child of dust, to control the movements of the skies. And if ever Satan sheds tears of regret, amidst the malevolence and burnings of his career, he does so when the prayerless and (of consequence) the Christless minister leaves the sphere of his soulless ministrations. But with the Trinity drawn around us in the closet, the pulpit will be the scene of triumphs over Satan, and conquests for the cross of Christ.

And now, if we have burst into existence, at the very pe-

riod, when the approaching crisis, to which the nations of the earth must come, is at the door, at an age, that flames with grander events, than any that have yet emblazoned the records of time, at a period, when the social system is about to be remodeled, and the moral world regenerated; if such be the period, at which we exist and act, then is our responsibility equally high. That such is the fact, indications that cannot be mistaken, gather thick and fast around us. Providence seems to have confided to our hands the work of many past ages, as new doors are opening for the missionaries of the cross, and new kingdoms are waiting to bow to the sovereignty of Jesus. And if a wondrous Providence has so crowded the nineteenth century with the elements of human happiness, by the preaching of the authorized gospel, that more can be done for our race now, than in the dull round of past centuries, how overpowering the motives to brighten and multiply this amazing instrumentality! Let us gird ourselves for lofty achievements, that the hour may soon come, when the desert shall rejoice and blossom as the rose, when the cypress shall be supplanted by the Tree of Life, when nations shall be choirs to sing Jehovah's praise, and Zion recount the marvels of the gospel as witnessed from pole to pole, when history shall retrace the foot-prints of Deity, when the glory of Jesus shall sparkle in the dew-drop, and in the boundless sea, in the smallest atom and the greatest star, and when this earth, restrung and retuned, shall be one grand Æolian harp, swept by the fingers of the Holy Ghost, pouring forth the melodies of a ransomed, a holy, and a happy world!

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### ARTICLE III.

*Hymns for the use of the Evangelical Lutheran Church.*

By authority of the Ministerium of Pennsylvania. Philadelphia. 1865.

By Rev. A. J. WEDDELL, A. M., Cumberland Md.

THE songs of a nation indicate the genius, taste, and morals of its people. So the hymns of a Church exhibit the mental, æsthetic and religious culture of its members. They



flow out of the life of the Church, or are appropriated by it because expressive of its own thoughts and feelings. When the intellect is uncultivated, and the taste unrefined, the simplest rhymes and doggerels are more acceptable, than the sublimest utterances of devotion. When a dead theism, enthroned in the mind, communicates no living warmth to the soul, the choicest language, exact, rhythmic, and cold, may be required for its music; but no entranced fingers are wanted to touch the icy strings of the frozen harp. A Church unfixed and wavering in its faith, may be willing to sing the indefinite dogmas of various contradictory creeds, but when it awakes to a consciousness of its own individuality and ecclesiastical existence, it will no longer be satisfied with these, but will demand hymns in sympathy with its own doctrines and religious life.

The Hymn Book enters into the history of the Church, marking its different eras of religious and intellectual change and progress. This truth is illustrated in the English Hymnology of the Lutheran Church in the United States. Our various Hymn Books, in use among us, at different periods, represent very faithfully the transition states through which we have passed. If all our records were destroyed, from our hymnals alone the future historian might learn, at least approximately, the religious, intellectual, and doctrinal history of our Church. Many persons regard the different Hymn Books appearing successively, during the last half century of our ecclesiastical existence, as, mostly, the arbitrary work of restless men, tormented by the spirit of aimless innovation. This is a mistake. They were the natural result of our intellectual and religious development, and were accepted, because in harmony with it.

A period has again arrived when changes in our English Hymnology are indicated. We have been using, virtually, the same Hymn Book for nearly a quarter of a century. The last edition published by the General Synod, in 1852, was but a slight improvement upon the edition of 1842. Its only marked feature was an attempt to introduce into our Churches a mass of unpoetical *trash*, called, by courtesy, translations from the German, which resemble the originals as much as the miserable daubs of some awkward artist resemble the paintings of the great masters, from which they are copied.

But, during all this time, the Church has been living and moving on. Our Schools, Colleges, and Seminaries, have

been developing the intellect of our people, and refining their taste. The torpor of formalism, and the fever of fanaticism, have given place to a more healthy vitality. Tired of an indefinite faith, and individual dogmatism, we have been searching for the sure foundations of our fathers, and striving to harmonize our faith and practice with the scriptural utterances of the noble Confession which they have left us. This tendency is every where manifest among men of all shades of opinion. In this intellectual, spiritual, and ecclesiastical progress, originates the movement for a new Hymn Book. Men may differ as to what is wanted, but there is a widespread consciousness, that something is out of joint in our hymnology, and needs adjustment.

The Book whose title appears at the head of this article, is a judicious and earnest attempt to supply our Church with a collection of English hymns, adapted to her present condition, and in sympathy with her normal faith and practice. It is a *new* hymn book, and not a *new edition* of an old one, the only real new Hymn Book that has yet appeared within the bounds of the General Synod. All our other Hymn Books, since the formation of the General Synod, have been but new editions of some predecessor, with hymns added to, dove-tailed in, piled on, or omitted, until we have, in the book now in use, a volume of one thousand hymns, mingled together in the most harmonious, unclassified incongruity. Most probably this was the best that could be done under the arbitrary restrictions laid upon the committees of compilation by the *quasi* economical policy of Synod. The compilers of the new Hymn Book, subject to no such restrictions, were left, in their selections, to the full and free exercise of their own refined taste and judgment. Having had access, as they inform us, to a very large collection of hymnals, procured at considerable labor and expense, and having devoted much time, study, and attention, to their work, they have given us a neat little volume of Lutheran Hymns, which, for its general excellence and originality of conception, is already attracting considerable notice, not only in our own Church, but also outside of it. As the compilers have invited the critical judgment of those interested in the subject, our design, in this article, is a candid and impartial review of the new Hymn Book, exhibiting some of its excellencies, and not sparing its apparent defects.

The first thing worthy of notice, in the Book under review, is its size. It is about one-third smaller than the General



Synod's Hymn Book, containing only four hundred and sixty-eight pages, yet so rich and varied in its contents as to meet the hymnal wants of all common occasions of public and private worship. Large Hymn Books have become fashionable in our Churches. *Quantity*, not *quality*, has become the established standard. The compilers of the new Hymn Book have deviated from the beaten track. This is rational, and they deserve our thanks for it. A large Hymn Book is not only useless, but positively injurious to the interests of public worship. A book of a thousand hymns, almost necessarily, must contain much that is inferior in merit, unchurchly, if not erroneous, in doctrine, and unfit to be sung; whilst its immoderate size enhances its price, and renders it inconvenient for use, without adding anything to the real interest of sacred song. Congregational singing does not require a great many hymns, but rather a small number of good hymns, hymns full of poetry, sense, and devotion, that give utterance to our more exalted thoughts and feelings, and which do not wear out by frequent repetition. Such hymns as, "Come Holy Spirit, Heavenly Dove," "Alas and did my Saviour bleed," "Before Jehovah's awful throne," &c., never weary us, but whenever announced are always sung with earnestness, interest, and full voices. But where variety and novelty are constantly consulted in the selection of hymns, congregational singing loses in spirit and fulness, if it does not cease almost entirely.

The new Hymn Book, as published for revision, contains hymns *only*. The plan, however, as stated in the Preface, includes "such portions of the Liturgy as are necessary for the regular Sunday services, Luther's Small Catechism, and the Augsburg Confession." It should also include a form for the administration of the Sacraments, a Marriage and Burial service, and a concise Formula of Discipline. A volume containing all these, in addition to a good selection of hymns, would be a complete Book of Worship for ministers and people, and would not exceed in size the present Hymn Book of the General Synod. The Altar Service should be somewhat similar to that of the Pennsylvania Synod's new Liturgy, containing, at once, the *greatest* and the *least* amount of ritual, used in our Churches, thus accommodating all, it being discretionary with ministers to use *much* or *little* of it, as to them may seem advisable. By this liberal and tolerant plan, we would, it is true, not have entire uniformity

in our services, but an approximation towards it that would serve as a practical bond of peace and unity among our Churches. Leaving the proposed appendix to the new Hymn Book, we now notice

*The arrangement of its Hymns.*

The order is somewhat original in its conception, and, upon the whole, Scriptural, logical and Lutheran. It is as follows:

I. Worship; II. God; III. Creation and Providence; IV. Sin and Redemption; V. The Church Year; VI. The Church; VII. The Means of Grace; VIII. The Order of Salvation; IX. Sanctification and Christian Life; X. The Cross and Comfort; XI. Various Occasions; XII. Death and Eternity; Doxologies.

In this excellent arrangement, the position of I and X seems somewhat objectionable, or, at least, questionable. It might appear proper that Hymns of Worship should constitute the introductory of a Hymn Book. But as a Hymn Book is not to be read or sung in course, it needs no introduction. The position of No. I, therefore, is illogical, and a departure from the general system adopted. Before there can be any worship, God and Creation must exist, also the Church, from which all worship flows. The natural place for *Hymns of Worship*, would be immediately after *The Church*.

General Division X. *The Cross and Comfort*, is allowable, but apparently unnecessary. The compilers evidently endeavored to keep in view the distinction between the subjective and objective in our religious experience, but that distinction is not clear enough in hymns to warrant a separate general division. The Christian's Cross and Comfort, are elements in his sanctification and Christian life, and might, therefore, very appropriately be placed as a subdivision under No. IX. These changes, however, are immaterial. To us they appear logical; to some they may appear otherwise. We would not insist on them. The prime object of system has been attained. The hymns in the new Hymn Book, are well classified under the several heads and subdivisions, so that a stranger possessing common intelligence, can use it without perplexity or difficulty. A view of the Table of Contents, will enable us at once to find the hymns desired upon any particular subject, if they are in the Book.



*Hymns.*

It is impossible to make a Hymn Book suited exactly to the views, prejudices and partialities of all. Every one will find some favorite hymns omitted, and others inserted, to which he objects. Entire unanimity is not to be expected. The design of the compilers of the new Hymn Book, as expressed in the pages of the *Review*, has been to make a selection of hymns of the highest religious and poetic excellence, with strict regard to "sense, force, doctrine, tone, temper and the whole character of the piece." Whilst admitting "no hymn in conflict with the doctrine, spirit and usages of the Lutheran Church, they determined to make a Hymnal, not narrow and bigoted, but broad, liberal, and Catholic." Governed by this canon, they have given us a compilation of six hundred and twenty-eight hymns and eighteen doxologies. About two hundred and fourteen of these hymns are found in the General Synod's Hymn Book, comprising the mass of those most commonly used. Some very excellent hymns, however, are omitted, perhaps to make room for something better. More than one hundred hymns are by the Wesleys, about eighty by Dr. Watts, and a considerable number by Cowper, Steele, Toplady, Doddridge, Mason, and other authors less known. One hundred hymns are of German origin, and forty-seven of Greek and Latin. The compilers have recognized hymnic merit wherever found, and, in their Book, the sacred songs of all portions of christendom, Latin, Greek, English and German mingle harmoniously together. Yet there is no vague theology and no uncertain sound.

The new Hymn Book differs from the General Synod's Book in the relative proportion of hymns selected from different authors. In the old Hymn Book, of one thousand hymns, about fifty-three only are by the Wesleys: in the new Hymn Book we have more than one hundred, or about one-sixth of the whole number. In this it has the decided advantage. Charles Wesley's hymns, taken as a whole, are the best in the English language, and, excepting some idiosyncrasies, accord more with the doctrine and spirit of our Church than any others. Whilst we admire many of the smooth and beautiful lyrics of Watts, we are more in sympathy with the natural, soulful earnestness and glowing thoughts of the Hymn Poet of Methodism, than with the classic correctness and beauty of the bard of Calvinism.

Among the hymns in the new collection, not found in our present Hymn Book, are many rare and most excellent lyrics. Some are old, although unsung by Lutherans. Others are by modern authors little known among us as hymnists, as Bonar, Doane, Mant, Neale, Mackey, Muhlenberg, and others. Of the old hymns we mention a few only of marked character, such as :

"Arise, O King of Grace arise !"  
 "Jesus, my great High Priest."  
 "Weary of wandering from my God."  
 "Christ, whose glory fills the sky."  
 "The God of Abram praise."  
 "Redeemer, whither should I flee."  
 "Jesus, the weary wanderer's rest."  
 "The goodly land I see."  
 "We know, by faith we know," &c.

Among the new hymns, we find :

"Forever with the Lord."  
 "Asleep in Jesus! blessed sleep!"  
 "A few more years shall roll."  
 "Nearer, my God, to Thee."  
 "I was a wandering sheep."  
 "Thou art my hiding place, O Lord."  
 "My faith looks up to Thee."  
 "I lay my sins on Jesus."  
 "Just as I am, without one plea."  
 "One sole Baptismal sign."

Hymns like these, of which there are many more, are themselves worth the price of a new Hymn Book. We cannot afford to do without them. They are not mere rhymes, but poetry—devotion on fire—lyrical prayers, glowing with religious fervor and Christian earnestness. They take up the warm emotions, the trembling thoughts and intense longings of the Christian's heart, and bear them on the angel wings of melody, to the throne of heavenly grace.

The translations and paraphrases of German, Greek and Latin hymns, constitute a marked feature in the new Hymn Book, which demand special notice. Some years ago, an attempt was made to introduce this element into the General Synod's Hymn Book ; it proved, however not only a failure, but created a prejudice against all efforts in that direction. Miss Winkworth's translations of German hymns had not



yet appeared, and the revising committee were compelled, in many instances, to accept inferior versions, or to rely upon their own resources. Had they, however, taken, in some instances, the translations, or paraphrases, of John Wesley; they would have done better. As it was, the translations given were generally stiff and unpoetical, often in strange measures, and too inferior to invite the adaptation of tunes to their peculiar metre. The few good hymns that were sung, were seldom recognized as translations, and the German Hymnal received no credit for them. Among these we mention :

“Give to the winds thy fears.”

“Holy Ghost, dispel our sadness.”

“Jesus, thy boundless love to me.”

“Jesus, thy blood and righteousness.”

The difficulty of translating German into English hymns, is acknowledged by every one who has had any experience in the work. The words and thoughts may be given, and the measure even preserved, but such a translation will, most frequently be nothing more than a *caricature* of the original. This arises from the fact, that poetry consists not merely in thought, but in thought and expression combined. The change of a single word, or the position of a word in a sentence, will often turn the highest poetry into the tamest prose. The poetry of our German hymns, consists in their sentiments, and the particular collocation of words, by which some delicate phase of those sentiments is expressed. The equivalents, also, of poetical German words and constructions are, very frequently, unpoetical in English. This is illustrated in the celebrated hymn of Gerhard, translated by James W. Alexander. The first line in the original, “*Oh Haupt voll Blut und Wunden,*” is sublime. Translated literally it loses its sublimity. The loftiness of expression is gone, and the thought itself seems unpoetical. Hence the translator has wisely changed the thought and words into : “O sacred Head, now wounded.” We are not, therefore, to expect literal translations of German hymns. Free paraphrases, containing as many of the thoughts of the originals as can be rendered into English, are the only forms in which the hymns of other languages can be introduced into our English services. They must rest upon their own merits as English hymns, and not upon any claims, derived from their originals. There is no reason why our American Churches

should sing *bad* poetry, because the Germans sing something that is *good*, bearing the same name. We apply this strict canon of criticism to the translations and paraphrases of German hymns contained in the new Hymn Book; and, judged by it, they compare very favorably with their English associates. We were unprepared for this result. Taking our pencil to note their character, we expected to place at least the half of them, under the head of "condemned articles." Upon examination, however, we found but few to which we would object, and to some of these not very seriously. Hymns of this class are: Nos. 143, 243, 381, 445, 449, 468, 477, 481, 533, 555. Nos. 185, 268, 274, are good poems, but not lyrical. The omission of Nos. 77, 121, 348, and some few others, would be no loss, and give place for something better. We had designed referring to the German hymns which we considered worthy a place in a Lutheran Hymn Book, but the number is too great. Nearly all, excepting those above noted, are equal to our English hymns, as a general thing, in sentiment and diction.

What pathetic sweetness in such hymns as:

- 21. "Here behold me as I lay me."
- 40. "Jesus, Sun of Righteousness!"
- 382. "Jesus, I know, hath died for me."

What beauty in:

- 119. "Rejoice, all ye believers."
- 485. "A pilgrim and a stranger."
- 486. "Heavenward still our pathway tends."
- 496. "Into thy gracious hands I fall."

What sublimity in:

- 191. "The day of Resurrection  
Earth, tell it all abroad." (*Latin.*)
- 193. "Jesus, my Redeemer, lives.  
Christ, my trust is dead no more."
- 194. "Jesus lives! no longer now,  
Can thy terrors, Death, appal me?"
- 114. "O come, O come, Emmanuel  
And ransom captive Israel."

These are lyrics that stir the soul, as the sound of a trumpet. They possess the inspiration of genius and of grace, and can be sung with the spirit and the understanding.



Having exhibited some of the excellencies of the new Hymn Book, we conclude our article with a notice of some of its defects. To these we have not been blinded. They consist principally in the admission of a few hymns, or stanzas of hymns, that fall below the normal standard of the Book, and the omission of other hymns which have so grown into our devotional experience, that we do not like to lose them. Without expressing our preference for any particular hymns omitted, we shall confine ourselves to the hymns selected.

No. 34, is a hymn, addressed to the Lord's day, with reflections on sabbatical blessings in the third stanza, and a semi-resolution and prayer in the last, which is, indeed, the only part of the hymn adapted to public worship. The poetry and sentiments of the piece are good enough, but it is not exactly proper to *worship* the Sabbath, or any other day. No. 75, with the exception of a few lines, simply prose, done up in rhyme, and rough rhythm. It would, most probably, be seldom used, and its place could be filled by something better. No. 97, found, also, in the General Synod's Hymn Book, contains some good thought and poetry, but it is a medley of prayer and moralizings, with which we can very easily dispense. No. 115, is deficient in poetic diction. Lines like these:

"In pity hearken to the groan  
Of those whom sin hath overthrown,"

and

"Oh, if in Adam all must die,  
In thee we claim the victory,"

are scarcely above the common standard of *doggerel*, and grate harshly upon the ear after the euphony of the first couplets of the stanzas, from which they are taken. As one-third of the hymn is bad, the whole would be better omitted.

No. 135, Our Lord's Circumcision, is on an unpoetical subject, and the author has made but little out of it. With a few lines that might pass for poetry, we have a jumble of disconnected thoughts and dark sayings, which are by no means edifying in a lyric. No. 174 contains some fine sentiments, but falls below the standard of merit which has been adopted.

No. 276 is rough in rhythm, and abounds in unpoetical

thoughts and language. We give the fourth stanza as a specimen :

“Oh may mankind in love agree,  
Sons of one parent stock ;  
But chief may Christian verity  
Connect the Christian flock !”

We can almost hear the *creaking* of the machine.

No. 335 is a hymn tolerably good, as an *antique*, but ungrammatical in the first verse, and requiring the obsolete pronunciation of *us-ed* for used, and *bruise-d* for bruised, which is offensive to modern taste. The same style of pronunciation is required in some other hymns, although it may not be advisable to omit all of them on that account.

No. 501 can scarcely be called a hymn. With the exception of the last stanza, it is simply a personal examination of the soul in rhyme. The compilers were probably swayed in their judgment by finding this *anomalous thing* in the General Synod's Hymn Book.

No. 551 is a tender and beautiful poem, but too long for a hymn. It takes up too much space that might be otherwise better filled, and requires too much vocal effort to sing it.

Some very excellent hymns are marred by a single poor, or imperfect line, couplet, or stanza. In No. 113, we have this couplet :

“Without thy grace our souls must fade,  
And wither like a flower decayed.”

The idea of *souls fading and withering*, like a flower that has *already decayed*, is not only unnatural, but ridiculous. Sense has been sacrificed to rhyme.

The grandeur of No. 122 is interrupted and lowered by an awkward line in stanza three :

“But chieftest, in our cleansed breast  
Bid Thine Eternal Spirit rest.”

In No. 156, we have the following passage, emphasis and all.

“On earth the *Godhead* deigned to dwell  
And made of infinite *avail*  
The sufferings of the *man*.”

It sounds discordant to sing this cold speculation after singing with Watts :



“When *Christ the mighty Maker died*  
For man the creature’s sin.”

Against such a theory Channing might well utter the taunt :  
“Thus the vaunted system goes out in words. The Infinite victim proves to be a frail man; and God’s share in the sacrifice is a mere fiction.”

No. 248 is an improvement on the version given in the General Synod’s Hymn Book, but the hymn would gain in excellence by the omission of the fifth stanza. The last two lines of it :

“Lead to Thyself the spring from whence  
To fetch all quickening influence,”

are too Hudibrastic, in diction, for a hymn.

No. 293, is a beautiful lyric, by Montgomery, intended for the dedication of a Church ; but the couplet :

“Here, in hope of glory blest,  
May the dead be laid to rest,”

is hardly appropriate for our times and country. The dead are seldom buried in our Churches, and, except in the rural districts, cemeteries are not connected with houses of worship. The beautiful sentiment, however, might be retained as a *poetic fiction*.

The exceptionable hymns, unpoetical stanzas, &c., which we have noted, are comparatively few. Were not the mass of the selections in the new Hymn Book of so high an order, these blemishes would scarcely be noticed, or, at least, there would be a plea for a less rigid criticism. But where the harp is so well tuned, the slightest discord of a single string annoys and distresses us, and should be remedied.

We must now bring our article to a close. We have freely expressed our disapproval of a few things in the new Hymn Book, but we are pleased with it. It grows in favor as we become better acquainted with it. Christ is the central thought, around which all its devotions cluster. In this it is intensely Lutheran and Christian. But whilst it exalts the divine element in our redemption, it fully recognizes the human in our religious experience. Its hymns utter the cries of penitence, the sighings of the longing soul after Christ, and the joyous shoutings of the triumphant believer, as he journeys to the celestial city. They are highly devotional,

full of life and earnestness, and suited to every individual and congregational spiritual state.

The compilers of the new Hymn Book deserve our highest commendation for their work. After a careful revision, the removal of a few defective hymns, and the addition of a few others of standard poetic and devotional excellence, the new Hymn Book will be without a peer in American Hymnology.

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#### ARTICLE IV.

*Pre-Adamite Man. The Story of the Human Race.* By GRIFFITH LEE, of Texas. New York: Sinclair Tousey. 1863.

By Rev. R. WEISER, Foreston, Ill.

WE give the title of a work, of which many have, perhaps, heard, but which few have read. Indeed, it is not worthy of perusal by Christian, Jew, or Infidel. It is a work of great pretensions, but of no originality or merit. And if it were not for the importance of the subject, on which it proposes to treat, we would never have thought of presenting it to the notice of the intelligent readers of the Quarterly. And as the author vents his indignation so profusely against the religion and common sense of mankind, and as he charges ministers of the gospel, and especially orthodox ministers, with ignorance and stupidity, it seems proper that his errors, and transparent sophistries should be exposed in a Christian Review. The thoughts contained in this book, are exceedingly crude and disjointed; the statements even of pretended facts, are unreliable, and most of the quotations are inaccurate, and the style is awkward and often ungrammatical. As to the plan, there is none. It is true, it is artificially divided into chapters, but there is neither order, nor connection. It is, throughout, an Infidel work, but without the moral courage of an honest Infidel production. The author professes great respect, and even veneration, for the Bible, whilst he is doing all he can to destroy the foundation, on which it rests! As a scientific and chronological compilation, it is beneath criticism. His theories are fancifully wild and extravagant, and the whole book might be regarded as



a kind of philosophical rhapsody, if the author did not frequently assure us that he was in earnest. Sometimes he endeavors to grapple with great ideas, such as he cannot handle. The whole book is made up of other men's ideas, often very imperfectly understood, and clothed in high swelling words, many of them of the author's own coining. We never read a book, Jewish, Christian, or Pagan, that contains more unsustained and unfounded assertion, and more gross Infidel platitudes! The author, it seems, has visited Europe, Asia and Africa, and he takes all occasions to refer to this fact, and uses it to give additional force to his bold assertions, just as though a visit to the old world would help a bad cause. Champolion, Belzoni, Clark, Robinson, Durbin, Millard, and hundreds of other men have been there, who had far more learning, and better opportunities for examination than Griffith Lee, and they saw no such evidences of antiquity, as he professes to have seen.

We review this book, not because Mr. Lee has asserted that there was a race of men in the world before Adam, but, because some respectable Geologists, also, taught the same error. We are fully prepared to meet all the facts Geology has to present on this subject. We bow to the teachings of true science, for we are well satisfied that it will not contradict the Bible. The Bible is God's newest revelation, and it has nothing to fear from an older one, which was made by the same Almighty Being. We shall, therefore, proceed honestly, and with all candor, to examine the work before us. We will present facts in opposition to unwarranted assumptions.

On page ninth, Mr. Lee makes the bold assertion, that "Adam was not the first man." This is not in accordance with the Catechism, that says that Adam was the first man. And this is the echo of the voice of the whole Christian world, and has been from the beginning, and will be to the end. He says further: "Those who adhere to Adam, will be troubled by this book." No body will be much troubled in reference to it; the world will be likely to move on in its orbit as heretofore. On page tenth, he says: "I have demonstrated two propositions in this book, viz.: (1) That certain portions of ancient history is (are) a gigantic swindle; (2) That Adam was not the first man, in short that Pre-Adamites existed on all the continents of the globe, certainly thirty-five thousand, and probably one hundred thousand years, prior to the date usually assigned to that rather mythi-

cal personage." This bold assertion amounts to nothing, for he does not prove it. He might as well say that Pre-Adamite men lived one million years before Adam.

Mr. Lee has no confidence in ancient history. It is, in his opinion, all a "gigantic swindle." He rejects Herodotus, Tacitus and Moses, but believes every word that comes from Berosus, Manetho, and Athotes, the Egyptian Trismagistus; he believes in all the mythical records of China and Hindoostan, but rejects the authentic records of the Jews! With such a capacity for believing, no wonder he can find people scattered all over the world, a hundred thousand years before Adam was created! Any one could do that, with such a perverted mind. But all men have not such minds. The difficulties this man finds in the Bible, are as old as the days of Celsus and Porphyry, and have been refuted thousands of times, and yet he has the assurance to present them again at this late day. The authors, he quotes, show very plainly under what kind of instructions he has been. Baron Bunsen, Niebuhr, Colenso, Volney and Luke Burke and others of like faith, are the men, whose errors he copies.

On page twenty, he says: "God did not make all nations of one blood." The Bible says he did. Now whom shall we believe, Mr. Lee, or St. Paul? Who would be likely to know best? But Mr. Lee brings in the aid of Geology, Paleontology, Fossil Osteology, Ethnology, Chronology, etc., to prove his position. One of the leading errors of Mr. Lee is, his receiving calculations based upon the operations of nature, as they are now carried on around us, and making no allowance for those changes that have taken place in the very constitution of this globe, as clearly indicated by the fossil remains, everywhere seen in the crust of the earth. How many such changes the earth has passed through, we do not know. De La Beche gives nine distinct and separate ages; perhaps future researches in Geology may give more. We take for example the seventh period of De La Beche, which he calls the "Carboniferous Period." In that period carbonic acid gas covered the earth; there was no atmosphere, such as we now have. Hence lunged animals could not live then. It was the age of gigantic vegetation, and it required just such an abundance of carbonic acid gas to furnish vegetation enough to form our extensive coal fields. From the changes that took place in those early ages, we cannot reason concerning those that now occur. The conditions are not alike. So even in reference to the



changes that have taken place within the historic period, we are often deceived as to the time required to produce certain results. Thus Mr. Lee makes the Delta of the Nile two thousand nine hundred years old, and that of the Mississippi seven thousand two hundred! Charles Lyell makes the Falls of Niagara thirty-five thousand years old, or, rather, the water has been thirty-five thousand years in scooping out the channel from Queenstown to the present Falls! All such calculations are unreliable, a single earthquake can often accomplish, in a few moments, what centuries cannot. A fault or fissure in a rock may easily set all our calculations aside.

Mr. Lee does not believe in Noah's Flood, but he believes in all the floods of others nations, which every intelligent man knows are only traditions of the general Deluge.

On page twenty-sixth is presented the animus of the book. The author says: "The first quarrel between science and the Bible, was that of Astronomy, in the person of Galileo, against the religious, but ignorant zeal of the past, and Astronomy carried the day. Then came Geology against Moses, and Moses gracefully retired." It is, however, not true that there ever was, or is now, any quarrel between Religion and Astronomy, nor is it true, that Moses ever retired from any conflict with true science. True science has always strengthened the hands of Moses, as we shall attempt to show. True science is, and always has been, the handmaid of religion. Revelation has nothing to fear from the most profound researches of science. The only apparent scientific contradiction we have ever seen in Geology, is the fact that the oldest remains yet found in the Silurian and Cambrian periods, are Zoophytes and Trilobites, when the Bible (Gen. 1 : 11) says the first thing that the earth produced was grass and herbs and trees. This was on the third day of creation. And it was not until the fifth day (Gen. 1 : 20) that living things were made. The Silurian, or old Greywacke period, was at first supposed to contain no remains of plants, but subsequent investigations discovered marine and terrestrial plants in abundance, though not quite so low in the formation as the living creatures. Who knows but the old Greywacke formation may have been turned upside down at some remote period. We have no fears for the correctness of Moses; he wrote under the inspiration of that Being, who knew better than all the Geologists in the world the order in which the process of creation was carried on. More profound investigations, in the older fossiliferous formations, will, no

doubt, show that Moses was right, and our geological contradictions were founded in errors growing out of our ignorance.

On page thirty-eighth, Mr. Lee attempts to show his knowledge of Hebrew; he tries to make it appear that the name Adam, or Hadam, means nothing more than a Shemitic Myth, a fabulous being, like Hercules of the Greeks, or Athotes of the Egyptians! On page forty-first, we have a repetition of the old worn out and oft-repeated story of Cain going out into another country, and there marrying a daughter of a Pre-Adamite! He says Cain must either have married a Pre-Adamitish woman, or committed incest by marrying his own sister! But he forgets that the law on incest did not then exist, and, of course, could not be committed. Adam and Eve may have had many daughters, for we are told, in Gen. 5 : 4, that "Adam begat sons and daughters." As to the difficulties about Cain building a city, Mr. Lee seems to take it for granted that he commenced this work, as soon as he reached his new home, but unfortunately the Bible does not say so. We have as good a right to suppose that he may have been there fifty or sixty years before he commenced this enterprise, and may have had, and, no doubt, had a large train of children and grand-children to help him. Thus with a little common sense, these Infidel objections are scattered.

What Mr. Lee says as to the antiquity of Egypt, making it twenty thousand years older than the creation of Adam, is all mere assertion; he gives no evidence of any such antiquity. There is not a particle of evidence that Egypt was settled, until after the Deluge, one thousand six hundred and fifty-six years from the creation of Adam.

On page seventy-fifth, Mr. Lee says: "No one can entertain a profounder respect for the truths contained in the Bible, than the author of these pages." Now this is with Mr. Lee a mere ruse to throw the reader of his book off his guard. Let us contrast this with the following declarations, on page seventy-sixth: "We are told [in the Bible, which Mr. Lee says he respects as much as any man] that the first woman was taken out of man. This I do not believe, seeing it is impossible." Does this look like having much respect for the Bible? Is not such language, equal to the ribaldry of Tom Paine? And this respecter of the Bible, on page ninety-third, says: "No serpent ever yet talked, either English or Hebrew, and never will." Mr. Lee's critique on the



Hebrew word "Nachash," also, shows how much he respects the Bible.

On page ninety-fifth he makes a poor attempt at Hebrew philology; he wants to prove from the Hebrew Scriptures, that there are two, or more, human origins. He finds two separate and distinct creations in Genesis; one in the first chapter and the other in the second! In order to give some show of plausibility to his absurd theory, he says: "The first chapter should close at the end of the third verse of the second chapter, and the second chapter should begin with the fourth verse, viz.: "These are the generations of the heavens, i. e., these that follow." Now one can easily see that the second chapter is a sort of recapitulation of what had been stated, with a little amplification, but clearly an unbroken continuation of the same subject. The Bible and the common sense of mankind recognize no two human origins. But let us look at some of his quotations on this point. He cites Isaiah 31 : 8, to prove two human origins: "Then shall the Assyrian fall, and the sword, not of an Adamite, shall devour him." We turn to the Hebrew and find no evidence of a Pre-Adamite. Our translators have rendered it a "mighty man." Luther has it, "*und Assur soll fallen nicht durch manneschwert.*" All our best Hebrew lexicons give the following meanings to the word אִישׁ, first, *homo*, a man; second, often with some accessory idea, as other men, wicked men; third, slaves; fourth, a soldier; fifth, the name of the First Man. The term here evidently means a soldier, and not a Pre-Adamite. The passage quoted is a prediction, and had its fulfilment in Isaiah 37 : 36: "Then the angel of the Lord went forth, and smote in the camp of the Assyrians an hundred and four score and five thousand." It was not the sword of a soldier, but of an angel, that did this, just as was predicted. Luther seems to have caught the very idea: "*Nicht manneschwert;*" not by man's sword. Notice, too, his interpretation of Job 38 : 7; "When the morning stars sang together, and all the sons of God shouted for joy." "Lucifer," he says, "is, by the commentators, supposed to mean a Pre-Adamite King." Did ever any sane man utter such absurdities?

From page ninety-sixth to the one hundred and eighth he tries his hand at the different cosmogonies, and writes more nonsense than one often sees compressed in the same space. He seems to believe all the silly traditional cosmogonies he has

ever read or heard, but rejects the only one that is reliable, and that harmonizes with true science.

On page one hundred and eleventh, Mr. Lee says: "My own opinion is, that this world has witnessed more than one civilization, quite equal in kind to that now existing." Just look at the following ranting jargon: "Upon geological, astronomical and other grounds, I have reached the conclusion that, at a period not less than forty-two thousand, or more than fifty-eight thousand, years ago, there occurred the most tremendous event this earth ever witnessed. It is known that the planets of the solar system are interdependent and mutually connected, and from researches conducted for long years, I conclude that about fifty-eight thousand six hundred years ago, the planet of this system, then revolving on its own axis, in an orbit between those of Mars and Jupiter, burst asunder, scattered into a million fragments, the larger ones now constituting the Asteroids, and named Juno, Vesta, Pallas, Ceres, and so on, to the number of a hundred or more, and the smaller bits of which are now revolving at greater or less distances apart, in a track or belt, so situated as to be crossed by the earth from the tenth to the twenty-fourth of every November, at which time we are visited by showers of meteoric stones." What are we to think of a man who utters such absurdities? A planet revolving in an orbit between Mars and Jupiter! Would not such a catastrophe destroy the equilibrium of the whole solar system? And then the showers of meteoric stones in November! The book is filled with such matter. Then, too, the author informs us that Europe is older than Asia or Africa, and that the Jews originated in Europe and not in Asia, and that if they, the Jews, were to return to Asia, they would all die! This would be rather unfavorable for the Adventists! Again he says: "The barriers which Jewish superstition and Christian sloth have erected upon God's free field of human history are, thank heaven, being rapidly and forever broken down." So thought Celsus, nearly two thousand years ago, so thought Spinoza and Tindal, Voltaire, Mirabau, Tom Paine, and all the sceptics who have in turn been driven from the field. Mr. Lee is doomed to share the sad fate of his unfortunate predecessors. In order to support his infidelity, our author wishes to make it appear that there are two respectable theories concerning the origin of the human race, each of which has its honest advocates; the one is the Monogenetic, the other the Pologenetic. There are no such theories recog-



nized among sensible and learned men. The origin of the whole human race from a single pair, has of late been so ably discussed, and is now so firmly established, on scientific, and especially on historical, grounds, that nothing but wicked, perverse and inveterate infidelity, can any longer doubt it.

On page one hundred and sixteenth, we are told that "Science can take no notice of a miracle." This is not correct. Science, true science; can, and does, and must, take notice of miracles. This was David Hume's objection, and has long since been successfully answered. There need be, and indeed there is, no conflict between Revelation and true Science. The creation of man was a miracle, for the ordinary operations of the laws of nature could never have produced a man. This is evident from the fact that no original man, aside from the posterity of Adam, has been produced in six thousand years; the Flood was a miracle, so was the overthrow of Sodom, so was the passage of the Red Sea; true science accepts them as miracles, and meekly bows her head to the almighty power of God. The Bible has nothing to fear from the investigations of true science. Dr. Thomas Chalmers says: "It is unmanly to blink the approach of light, from whatever quarter of observation it may fall upon us, and those are not the best friends of Christianity, who feel either dislike or alarm when the torch of science or of history is held up to the Bible. For ourselves we are not afraid when the eye of an intrepid, if it be only of a sound, philosophy, scrutinizes, however jealously, all its pages. We have no dread of any apprehended conflict between the doctrines of Scripture, and the discoveries of science, persuaded as we are, that whatever story the Geologist of our day shall find to be engraven on the volume of nature, it will only the more accredit that story which is graven on the volume of Revelation."\* The Bible, properly interpreted, admits with Geology the immense antiquity of the earth. In the beginning God created the heaven and the earth. When that beginning was, the Bible does not say, nor does Geology attempt to show, but the Bible does teach, that it is only about 6000 years since man has been an inhabitant of our earth, and in this the Bible is fully sustained by Geology, Paleontology, History, Chronology and Ethnology. All point to that period as the commencement of man's career upon this earth. The records of the nations of Asia, China and Hindoostan

\* *Vide* Chalmer's Works, Vol. I, pp. 247-8.

to the contrary notwithstanding. The records of China and Hindoostan are nothing more than fabulous registers, that even their own intelligent scholars do not credit. But Mr. Lee tells us, on page one hundred and nineteenth, that Baron Bunsen has proved that Egypt was a regularly organized state, twelve thousand years ago." Baron Bunsen has done no such thing. Again he says, on page one hundred and twenty-fifth: "We know, according to Egyptian monuments, records and traditions, that civilized people dwelt on the banks of the Nile, not less than nine thousand five hundred years before Moses." This is another bold and unsustained assertion. Moses lived about two thousand five hundred years before Christ, according to Manetho. But this is an error, as the Flood occurred only two thousand three hundred and fifty years before Christ. He may have lived two thousand one hundred years before Christ, but not earlier, and may have been a son of Japheth, and grandson of Noah. Manetho, the Egyptian Priest, who wrote the most reliable history of Egypt, lived in the reign of Ptolemy Philadelphus, two hundred and fifty years before Christ. There is no older history of Egypt than this, and even the fragments of the history, that have come down to us, are very unreliable. There are no authentic records of Egypt earlier than the days of Abraham, about two thousand two hundred years before Christ. That was the time when letters were first invented. The earliest writer on Egyptian history, was Thot, or Athotes, the son of Menos, who lived about two thousand two hundred years before Christ. Infidelity has never been able to produce a single authentic record older than this.

On page one hundred and twenty-eighth, the author says: "It is repugnant to reason to imagine that the men of Genesis ever lived to the ages there stated;" and again, "Philology and tradition alike demonstrate that many of the names of those long-lived patriarchs are not those of men, but of epochs!" What pains Infidelity takes to combat truth.

On page one hundred and eighty-second, he says: "Ancient history is mainly based upon statements which, even when true, cannot be proved to be true, as they do not admit of any present verification. If this be so, it affects the Infidel's side of the argument, as well as ours. But the assertion is false. There are abundant means of verifying ancient history. We compare facts with facts, and the facts of history must be consistent with each other, and in this harmony we verify history. Suppose the Emperor of the French, who



has just written the Life of Julius Cæsar, had informed his readers, that when Cæsar and Pompey met on the plains of Pharsalia, to decide the fate of Rome, their armies used cannon and muskets, would not such an assertion prove its own falsity? Would not all the other facts of history condemn it? Or, suppose Lord Macaulay had informed us that King Charles II. used to travel from London to Windsor Castle in a Rail Road car, drawn by a locomotive, would not all the facts of history assist in detecting the anachronism? Just so it has always been. History has to tell the truth, or be condemned. All false history will, sooner or later, be detected.

On page two hundred and twenty-third, Mr. Lee makes much of the supposed antiquity of Etruria, and the beautiful vases manufactured by the inhabitants of that defunct nation. "Is it not manifest that the sun of Etruria had set for ages before the star of Rome appeared upon the horizon?" No, it is not at all manifest from any facts he has produced. It is well known, to all intelligent historians, that Etruria was the ancient Tuscany, and that this ancient nation was at the height of its glory, when the Roman Empire arose, and that it was by degrees absorbed by its overshadowing neighbor, and, ultimately, shared the fate of Rome. The people were anciently called Tusci, and were very ingenious, especially in the art of designing beautiful vases, but they, no doubt, learned the graceful art of designing from the Greeks, whom, in this one art, they may have surpassed. Any person that can see any evidence of Pre-Adamite genius, in the vases of the Etruscans, must have a sharper vision than ours. And how does this comport with the fact that the advocates of Pre-Adamite men teach that they were an inferior race of men, a kind of filthy and stupid troglodytes, very little, if any, superior to the monkey.

All that our author says, on page two hundred and thirty-eighth, *et seq.*, in regard to the "Genesis of Nations," is utterly incomprehensible. The fact that some inferior animals are much older than man, seems to disturb Mr. Lee very much; he forgets that man could not live in the Silurian or Carboniferous ages.

On page two hundred and seventy-seventh: "We have the testimony of the rocks to prove the existence of Pre-Adamite man." This is just what we want. If the geologist can furnish a single case of a fossil man, lower than the Tertiary period, we will admit the existence of Pre-Adamite man.

We admit all that can be said about the antiquity of our earth, and we admit that it has been the abode of sentient beings, perhaps for millions of years, but we deny that any human being ever lived before Adam. There is no evidence that any human being, older than the Tertiary period, has ever yet been found. We have studied the Bible attentively, we have read much that has been written on the science of Geology and its cognates, for the last forty years, and we are fully satisfied that no discoveries, that have been, or can be, made, will ever overthrow the Bible. Mr. Lee presents many human remains, some fossil and others not. Let us look at the principal ones. (1) The Guadaloupe Fossil Man. This is unquestionably the best authenticated human fossil remain, yet discovered. It was found embedded in a solid limestone rock, and in a fossil state. It is now in the British Museum. But Dr. Hitchcock says, this is only a skeleton, and belongs to the alluvial formation, and may not be more than a few hundred years old. It is said, a battle took place on the spot where it was found, in 1710, between the Caribs and the Gallibis.\*

Professor Hitchcock also says, on the shores of Bermuda extensive accumulations of broken sea-shells, corals and sand, are formed by the waves, and these are subsequently consolidated, frequently into very hard rock, by the infiltration of the water, which contains carbonate of lime in solution. The famous Guadaloupe Rock, in which human remains are found, is of this formation." What now becomes of this famous Pre-Adamite? Do not all Mr. Lee's fine-spun theories vanish in thin air?

Sir Charles Lyell says: "The remains of men have not been found in any deposit older than alluvial, except in a few cases, where they have probably been introduced into drift, subsequently deposited."† Dr. John Pye Smith says: "No evidence has yet been afforded by Geology that man existed on the earth earlier than during alluvial or historic period."‡ This is also the opinion of Dr. Buckland. (2) The Gibraltar fossil man, said by Mr. Lee to have been found in 1748. We know nothing authentic in reference to this Pre-Adamite. (3) The Natchez Human Pelvis. This was found by Dr. Dickeson a few years ago. Sir Charles Lyell saw it,

\* *Vide* Hitchcock's Geology, p. 97.

† *Vide* Lyell's Prin. Geol. Vol. I, p. 249.

‡ *Vide* Bridgewater Treatise, Vol. I, p. 103.



and suggested that it had probably fallen from an Indian grave yard at the summit of the cliff. So this case is easily disposed of. (4) Human remains found in ossuaries or bone caverns, mixed up with the remains of other animals. The Kirkdale ossuary, near York, in England. Dr. Buckland examined this cavern, but finds no Pre-Adamite bones there. The cave of Durfoil, in the Jura mountains of Switzerland. Mascel de Serres discovered human remains three hundred feet above the level of the sea. These were true fossils, embedded in a calcareous matrix. If this is so, no doubt the person so found, died in a cave, and was afterwards incrustated, and the cavern filled up by calcareous droppings, and converted into a human stalagmite, instead of being a Pre-Adamite! In Brixham, England, human bones were found. Very probably, but they were not the bones of Pre-Adamites. (5) A fossil human skeleton, dug out of the Shist rock, at Quebec, is still preserved in the Museum of that city. This is very doubtful. In the Caverne de Engihoul, examined by Dr. Schmerling, the bones of man were found. Very likely the bones of men are found over the world, in caverns and out of them. But does that prove that they are the bones of Pre-Adamites? (7) Dr. Tiedmann found human bones in Belgium, mixed with those of hyenas and elephants. But were they the bones of the Pre-Adamites? (8) The Cave of Gailenruth, in Franconia, and those of Zahnloch and Kuloch, also contained human skeletons. This amounts to just nothing at all. These remains have all been examined by men who were far more capable of forming a correct opinion concerning their origin, than Mr. Lee, and they could see no evidence that they were the bones of Pre-Adamites. (9) A skeleton found in the Delta of the Mississippi, described in Nott's & Gliddon's "Types of Mankind." This skeleton was found (so Mr. Lee says) in a position where it must have been reposing for a period of fifty-seven thousand years! This assertion is based upon a calculation made by one Dr. Bennet Dowler! Any person acquainted with the Delta of the Mississippi river, and the constant and rapid changes taking place there, will at once see how fallacious all such calculations must be. If this skeleton had been found in almost any other place on the face of the earth, there might be some show of plausibility for its antiquity; but none in the Delta of the Mississippi, where thousands of acres of land are sometimes swept away in a single year,

and holes filled up, thirty and forty feet deep, during a single freshet!

We come now to the far-famed and prolific fountain of human skeleton, in the South of France, in the departments of Somme, the Pas-de-Calais, the Oise, and the Seine Inferieure. M. Boucher has discovered many human remains in these localities. The formation seems to be calcareous, and these skeletons may, for ought we know, not be two thousand years old. This country was, no doubt, settled a thousand years before Christ, by the ancient Phœnicians. The French Infidel Geologists, like Mr. Lee, have failed to present us with a single fossil man, found in such a position as to satisfy an intelligent mind, that it is older than the Alluvial period.

Mr. Lee says there is the *os innominatum* in the Academy of Science, in Philadelphia, Pennsylvania, taken from beneath the skeletons of the Megalonyx, and other animals; these skeletons are, at least, one hundred and twenty thousand years old! This, then, surely must be the nameless bone of a Pre-Adamite. We have a number of other human remains, all of the same character. Mr. Lee asks, on page two hundred and ninety-seventh: "What becomes of Adam and Moses, in the face of facts like these?" We answer they remain in *statu quo*, and will so remain until Geology furnishes a real fossil man.

Mr. Lee also lays great stress upon the stone axes and arrow heads found in caverns with human skeletons, on the river Somme, in the South of France. He had no occasion to go so far, for these remains of Pre-Adamites; we have them by thousands, in our own country. We have often found them made of flint, of granite, of porphyry, of limestone, of hornblende, and of jasper, some worn, some unfinished, some broken, and some quite new. These implements were made, not by Pre-Adamites, nor by a race of stonemen, now extinct, but by our own American Indians. And they have been in use within the recollection of men now living. We have seen these heads on the arrows of Indians. And their axes are found, even to this day, with their wooden handles yet undecayed. The wild Indians, in our far West, now use those arrow heads and axes, and also make them. Are these stone implements the products of Pre-Adamites?

Nearly all the human remains of Mr. Lee, are found, either in calcareous formations, or in drift detritus. In the



drift detritus of the Mississippi, you can find watches, and double eagles, so that if they had not the dates stamped on them when coined, Mr. Lee would insist upon it that they were the buttons that some wealthy Pre-Adamite had worn on his small clothes! Strange things sometimes occur, and many that are hard to explain. Some years ago a gentleman purchased, as he supposed, a piece of wild land, in Ohio; he commenced digging a well, he went down through clay and calcareous rock, some forty feet, and there came upon a tin pail full of butter! Now if Mr. Lee would have been there, he would no doubt have discovered the product of a Pre-Adamite. But, unfortunately for the correctness of such a conclusion, an old citizen happened to pass by just as the rustic savans were cogitating over the matter, and he recollected that a long time ago, perhaps near half a century, there had been a cabin and a deep well, right on that spot. This explained the mystery.

Take another case, which, we know, occurred, that may, one or two hundred years hence, perplex the most profound Geologist. A gentleman in Iowa, some ten years ago, dug a well, some forty-five feet deep. The well gave out in dry weather. He then bored a large hole in the centre of the bottom of his well, fifteen inches in diameter and fifteen feet deep. In dry seasons it failed again, in rainy times there was plenty of water. A number of articles accidentally fell into this well, among others, a smoothing iron, a small brass kettle and a clock weight. In a dry season that well was cleaned out, but those articles had gone down into the hole at the bottom of the well, where, of course, they could not be reached. There they will remain. Now suppose, two or three centuries hence, a well should be dug over the spot of this filled up well, and these things should be discovered sixty feet below the surface of the earth, and in a formation older than any in which Mr. Lee's skeletons have been found, for in reaching that depth you have to pass through a ledge of hard fuller's clay, which is contiguous to the old Silurian period. Would not such a discovery be stronger evidence of Pre-Adamites, than anything we have met with in "Pre-Adamite Man?" If there had been human beings in the world during the older formations, they would long since have been discovered. For the osseous structure of man, is more solid than that of most animals. Even birds, with fragile bones, and delicate insects, have been embedded in the solid rocks, and handed down to us. Geology

has already discovered eight hundred and fifty species of fishes, in a fossil state, and eighty species of reptiles, including saurians and snakes; and fifty-one species of birds, and over two hundred mammals, and seventy-five species of insects, the individuals amounting to millions, and yet not a solitary bone of a human being. This is a strong presumptive evidence that there were no human beings in those early ages of the world. Hence we may safely infer that he who made the world, and revealed its date to Moses, was not mistaken.

The Bible and Geology do not contradict each other: *Nunquam aliud Natura, aliud Sapientia dicit.* They agree, as Professor Hitchcock says, in the fact that man was among the latest of the animals created to inhabit the earth. And this is an important fact.

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## ARTICLE V.

### THE DISCOVERY OF THE LAW OF GRAVITATION.

By Prof. J. T. DUFFIELD, D. D., Princeton, N. J.

THE law of gravitation, that all matter attracts all matter, directly as the mass, and inversely as the square of the distance, whether we consider the extent of its reach, or the number and variety and peculiar interest of the problems of which it furnishes the solution, or the grandeur of many of those problems by reason of the magnitude of the elements involved, whether we consider the power which it gives us to anticipate nature, so to speak, and predict with the minutest accuracy and the certainty of a mathematical demonstration celestial phenomena, for ages yet to come; whether we regard it as a confirmation of our belief in the unity of the Great Author of the universe, or as an illustration of his infinite wisdom; accomplishing results so sublime and so manifold, by means so admirably simple, we cannot but regard it as the most important truth in the whole book of nature, and its discovery as the most interesting event in the history of physical science. As there is but one material universe, and the law of gravitation solves the enigma of *its*



structure, no other problem, of equal interest and importance, can ever occupy the attention of the student of nature.

Kepler has remarked that: "The occasions by which men have acquired a knowledge of celestial phenomena, are not less admirable than the discoveries themselves." If this be so, the history of the discovery of that great law of nature by which all celestial phenomena are determined can never cease to be a matter of peculiar interest.

In the account which we propose to give of this discovery, we shall select as our chronological starting point, the beginning of the seventeenth century. At that period the theory in regard to the structure of the material universe, which, with few exceptions, had been held from time immemorial, still prevailed. The earth was regarded as the centre of the universe, about which the sun, moon, planets and stars performed their ceaseless revolutions. More than half a century before (in 1543) Copernicus, in his memorable work, "*De Orbium Cœlestium Revolutionibus*," had, indeed, announced the true system of the universe, yet as he was led to the adoption of the theory he proposed, not so much by positive evidence in its favor, as by the difficulty of reconciling certain phenomena with the Ptolemaic theory; moreover, as the objections to this theory were, from their very nature, such that few could appreciate their force, whilst in the *apparent* motions of the heavenly bodies, every one could see what seemed to be an ocular demonstration of its truth, it is not strange that the doctrine of Copernicus should have been, for so long a time, generally regarded as nothing more than an interesting, yet fanciful, speculation. It remained for a subsequent age to furnish proof of the truth of the Copernican system which could not be gainsayed or resisted.

At the beginning of the seventeenth century, the dicta of Aristotle, in regard to matters of science as well as philosophy, were still accepted, as they had been for many centuries preceding, as of infallible authority. In regard to the subject of our inquiry, he taught that bodies at the surface of the earth fell, or tended to fall, toward the centre of the earth, not in virtue of any attraction of the earth, but in virtue of the fact that the centre of the earth was the centre of the material universe—that if the earth itself should be moved out of its place, and then left free to move, it would return to its place by the same law of nature which controlled all terrestrial bodies. He taught, moreover, that celestial



bodies were different in kind from bodies terrestrial—that whilst the latter were imperfect, corruptible and changeable, the former were perfect, (and, therefore, according to his fancy, perfectly spherical in form) incorruptible, unchangeable and self-luminous. Being different in kind, he held that they were subject to entirely different physical laws; that, whereas the motion of terrestrial bodies, when free to move, was rectilinear, by a necessity of their nature, the motion of celestial bodies was circular by a like necessity of their nature. His language on this point is worth quoting as an illustration of the contrast between the ancient and modern method of philosophizing in regard to natural phenomena. He says: “All simple motion must be rectilinear or circular, either to a centre or from a centre, each of which is rectilinear, or about a centre. It is natural for two of the elements—earth and water—which are heavy, to tend to a centre, two—air and fire—which are light, to tend from a centre. As the motion of all the terrestrial elements is, therefore, rectilinear, it seems reasonable that celestial bodies, which are of a different nature, should have the only other simple motion possible, namely, circular motion.”

The year 1609, marks a new era in the history of Astronomy. In this year two events occurred, independent, yet alike memorable as contributing to the overthrow of the theory in regard to the structure of the material universe which had previously prevailed, and establishing the doctrine of Copernicus upon an immovable foundation. The invention of the telescope; by Galileo, and the immediate discovery, by means of it, of the inequalities of the moon's surface, the phases of Venus, the satellites of Jupiter and the rings of Saturn, at once annihilated the fancies of Aristotle as to the perfectly spherical form of the planets, their self-luminosity, and their difference in kind from bodies terrestrial. The other memorable event referred to was, the publication of Kepler's great work on “the Motions of Mars,” in which, with much that was fanciful, two of the three laws of planetary motion were for the first time announced. Some twelve years later, in his work, entitled “Harmonies,” he announced the third law of planetary motion, fully establishing his right to the title, by which he has since been distinguished, the Legislator of the Heavens.

These laws of Kepler are: 1st. That the orbits of the planets are elliptical, the sun being at one of the foci; 2d. That the radius vector, that is, a line drawn from a planet



to the sun, passes over equal spaces in equal times; 3d. That the squares of the times of revolution of the different planets, are to each other as the cubes of the mean distances from the sun.

Together with these laws of planetary motion, two of the three axioms of the science of Mechanics, known as *the Laws of Motion*, were about this time discovered, or, rather, were now, for the first time, distinctly apprehended and enunciated. The first of these was given by Kepler—the law of inertia, namely, that a body will persevere in the state in which it is, whether of rest or of motion, until it is acted on by some force; or, more precisely, a body at rest will continue at rest until acted on by some force, and when acted on by any single force, if free to move, its motion will be rectilinear, uniform and continuous until the body is acted on by some other force. The second law of motion was announced by Galileo, and is known as the law of the coexistence of motions, or independence of forces. It may be expressed as follows: If a body be acted on by several forces simultaneously, it will obey the impulse of each force, just as it would if the others were not acting. The simplest illustration of this law, is what is known as the parallelogram of forces. If the direction and intensity of two forces acting simultaneously on a body, be represented by the sides of a parallelogram, the body will describe the diagonal of the parallelogram; that is, at the end of a unit of time the body will be just where it would have been if the forces had, each for a unit of time, acted consecutively.

The true system of the universe, the laws of planetary motion and the fundamental principles of mechanics having become known, for the first time in the history of the race, any intelligent inquiry as to the physical cause of the motions of the heavenly bodies became possible. With earnestness and assiduity, proportioned to the grandeur and interest of the problem, men of science at once applied themselves to its solution, and yet half a century of gradual progress toward the truth elapsed before the desired result was reached. From the facts which we shall have occasion to mention, it will appear how much, or rather, how little, foundation there is for the common belief that the idea of the law of gravitation was wholly original with Newton—suggested to him for the first time by observing the fall of an apple, and then suddenly coming forth from his brain, like Minerva from the head of Jove, unheralded and complete. The ordinary

method of transition from wide-spread and plausible error to the truth, is by slow and gradual progress, and the discovery of the law of gravitation, so far from being an exception to this rule, is but one of its most striking illustrations. Such an *accident* as that which the discovery of the law of gravitation is generally supposed to have been, is of the kind which only happen to men of large knowledge, profound thought, and often intense and protracted mental effort. Simple as this law is now known to be, and easily apprehended, and even demonstrated by ordinary minds, it needed one endowed with the most gigantic intellect probably ever given to mortal—availing himself of the suggestions and the results of the labors of those who had preceded him in the same field of inquiry—to make the discovery.

In tracing the history of this discovery, from the epoch when, by the previous discovery of all the necessary data, it for the first time became possible, the first place in the order of time, and next to Newton in the order of merit, is undoubtedly due to Kepler. Possessing a singularly lively imagination—we might say, volatile fancy—combined with a love for the truth, that amounted to a ruling passion, and a breadth of knowledge, in his favorite science, far in advance of any other man of his age, he was eminently fitted for the work, which he so successfully performed, of scientific discovery. Fertile in hypotheses—sometimes the most extravagant—he was indefatigable in his labors to test his hypotheses by the facts. Without the slightest pride of opinion, he seemed to take a satisfaction in exploding his own theories, when they were false, that was only exceeded by his delight when successful in demonstrating their truth. Of the men who have contributed to the advancement of science, there are few to whom we are under greater obligation, or whose character, as an investigator of nature, is more worthy of admiration, than “the Legislator of the Heavens”—the father of modern Astronomy.

In the introduction to his memorable work on “the Motions of Mars,” referred to above, he opposes the doctrine of Aristotle on the subject of terrestrial gravity, and in the course of the discussion, uses the following remarkable language.

“A mathematical point, whether the centre of the universe, or not, has no power to move heavy bodies to approach it. Let philosophers prove, if they can, that natural things have any sympathy with that which is nothing.



“The true theory of gravity is founded on the following axioms. *Gravity is a mutual affection between cognate bodies toward union or conjunction, similar to the magnetic virtue.* If we assume the earth to be the centre of the world, heavy bodies are not carried toward its centre in virtue of its quality of centre of the world, but in virtue of its quality of centre of a cognate round body; so that wheresoever the earth may be placed, or whithersoever it may be carried by its animal faculty (alluding to a fanciful theory, which we shall have occasion presently to notice) heavy bodies will always be carried toward it.

“If the earth were not round, heavy bodies would not tend from every side toward its centre, but to different points from different sides.

“If two stones were placed in any part of the universe, near each other, and beyond the sphere of the influence of a third cognate body, these stones would come together at an intermediate point, each approaching the other a distance proportional to the comparative mass of the other.

“If the moon and the earth were not retained in their orbits, by their animal force, or some other equivalent, the earth would mount to the moon by a fifty-fourth part of their distance from each other, and the moon would fall toward the earth through the other fifty-three parts, that is, assuming that the substance of each is of the same density.

“The sphere of the attractive virtue which is in the moon, extends to the earth and entices up the waters, but as the moon flies rapidly across the zenith and the waters cannot follow so quickly, a flow of the ocean is occasioned toward the westward.

“If the attractive virtue of the moon extends to the earth, it follows, with greater reason, that the attractive virtue of the earth extends to the moon and much farther, and, in short, nothing which consists of earthy substance, however constituted, although thrown up to any height, can ever escape the powerful operation of this attractive virtue.”

These views of Kepler—so novel at the time they were announced by him, and yet which we now know to be, in the main, so correct—were published more than thirty years before Newton was born. As we read them, our first feeling is one of surprise that any subsequent investigator of the phenomena of gravitation should be able, by his discoveries, to achieve for himself a fame which should not only render his name immortal, but should almost wholly hide from view

the merit of the great pioneer in this field of inquiry. To appreciate, however, the important work which yet remained to be performed, we should bear in mind, that, whilst Kepler's views, in regard to terrestrial *gravity*, were so remarkably just, he, at the same time, in common with the age in which he lived, and we may say, with all preceding ages—regarded the tendency of bodies near the earth, to fall toward its centre; and the motions of heavenly bodies, as entirely different phenomena, and not at all referable to the same physical cause. He indeed speculated on the possibility of referring the motions of the planets to an attractive force emanating from the sun, similar to that which caused bodies near the earth to tend toward its centre, and concluded that such an hypothesis was untenable, inasmuch as the motion in one case was rectilinear, and in the other curvilinear. Again, not to over-estimate the merit of Kepler in connection with the discovery of the law of gravitation, we should remember that a theory as to the physical cause of natural phenomena, even if it be in the main correct, will furnish no complete solution of the problems which those phenomena present, unless it express accurately and precisely the *measure* as well as the *mode* of the action of the assigned cause. For example, to know merely that all matter attracts all matter, would not enable us to explain the phenomena of gravitation; we need to know precisely how the intensity of this attraction is affected by the comparative magnitude of the masses, and by the distance of the masses from each other. Now the theory of Kepler, in regard to gravity, was correct as to the first of these points, namely, that the intensity of this attraction was directly as the mass, but he was in error in regard to the second point, as he supposed that the intensity of the attraction was inversely as the distance, instead, of what was subsequently found to be the fact, the square of the distance.

Once more, to estimate at its just value the part which Kepler performed in the discovery of the laws of gravitation, we should bear in mind, that an hypothesis, even if subsequently it be found to be correct, is of no *authority* until its truth be demonstrated. It may be of great importance, by way of suggestion, in directing the labors of subsequent inquirers, but the chief merit of the discovery of the truth is due to the individual who furnishes its demonstration. When this is done, and not before, that which was



previously but an hypothesis takes its place among the recognized laws of nature.

As, in Kepler's day, the tendency of bodies near the earth to fall toward its centre, and the motions of the heavenly bodies were regarded as phenomena of entirely different laws of nature. His views as to the physical cause of *planetary* motion, next claim our attention. He supposed that the motions of the planets in their orbits, was due to an influence emanating from the sun, but assuming that, if this influence were an *attractive* force, similar to terrestrial gravity, its effect would be to cause the planets to fall toward the sun in straight lines, instead of their actual motion of revolution about the sun; he supposed that the emanation was of a corporeal nature, somewhat analagous to light; that as the sun revolved on its axis, this emanation revolved with it just as the spokes of a wheel, when the hub revolves, and that the planets were swept along in their orbits by the revolution of this emanation—the force which caused them to move, being a *propulsion*, and not an *attraction*.\* As the hypothesis would seem to require that the times of revolution of all the planets, should be the same, whereas, in fact, they are different, the nearer performing their annual revolution in a less time than the more remote—he supposed that the density of the emanation diminished as its distance from the sun increased, that consequently its virtue, or propulsive energy, diminished in like manner, just as the intensity of light diminishes with the increase of distance from the luminous centre. This would account, in a general way, for the fact that the times of revolution of the planets nearer the sun, are shorter than the times of revolutions of those more remote, but the precise difference in the observed times of revolution, was not exactly that which would be required by the hypothesis. Moreover, he had discovered that the orbits of the planets were not circular, as would seem to be required by his hypothesis, but elliptical, the sun being at one of the foci; also, the ever-varying radius vector always passed over equal spaces in equal times, hence the motion of the planet in its orbit was not uniform, as his hypothesis would require, but ever-varying; and this variation, too, was evidently not fortuitous or uncertain, but increased or dimin-

\* This hypothesis, as to the physical cause of the motions of the planets, is deserving of notice, as being historically the germ, or first form of the idea, from which was subsequently developed the great law of gravitation.

ished in the exact ratio to the varying distance of the planet from the sun, required by the law just mentioned, of equal spaces in equal times. These facts, apparently so inconsistent with his hypothesis, Kepler accounted for, by supposing that each of the planets was animated by an intelligent spirit, by whose agency the motion of the planet was, in part at least, determined. We have seen an allusion to this theory in the quotation above given, on the subject of gravity. He regarded each of the heavenly bodies, and the earth as one of them, as literally a huge animal, and in one of his works, describes, with some minuteness, the habits of that particular animal, on whose body it is our lot to live. "If any one," says he, "from the top of a high mountain, throw a stone down into its deep clefts, a sound is heard, just as when you thrust a stone into the ear or nose of a ticklish animal, it shakes its head and runs shuddering away. And what is so like breathing, especially the breathing of those fish who draw water into their mouths and spout it out again at their gills, as that wonderful tide. For although it is so regulated by the course of the moon, that I have, in the preface of my work on the Motion of Mars, mentioned it as probable, that the waters are attracted by the moon, as the iron by the loadstone, yet if any one maintain that the earth regulates its breathing according to the motion of the sun and moon, as animals have daily and nightly alternations of sleep and waking, I shall not think his philosophy unworthy of being listened to, especially if any flexible parts should be discovered, in the depths of the earth, to supply the functions of gills." Again, he says, "the earth sometimes appears lazy and obstinate, at other times, after important and long-continued conjunctions (of the heavenly bodies) she becomes exasperated, and gives way to her passions, and this continues even after the conjunctions have passed; for the earth is an animal, not like a dog, ready at every nod, but more like an elephant or a bull, slow to become angry, yet so much the more furious when incensed." As the mistakes and foibles of those whose achievements have determined the subsequent course of political history, are matters of interest to every intelligent mind, even so are the errors and vagaries of those whose lives mark new eras in the intellectual progress of the race. It is due to Kepler, to remark that, however absurd the grotesque fancy, just mentioned, may appear to us, from the earliest ages, down to the time when the true doctrine as to the physical cause of the



motions of the heavenly bodies became fully established, the belief of it extensively prevailed.

Kepler's hypothesis of an emanation from the sun of a corporeal nature, by whose revolution the planets were propelled in their orbits, was received with more or less favor; for a time; but was soon superseded by another memorable hypothesis, no more reasonable or plausible; and yet from the time of its announcement until the publication of "*The Principia*" demonstrated its fallacy. It was adopted by most men of science, and may be said to have been the accepted theory on the subject. We refer to the *Vortices of Descartes*. This distinguished philosopher, born 1596, rose to eminence about the time of Kepler's death, which occurred in 1630. By the force of his genius, illustrated not only by that achievement for which his name will ever be held in honored remembrance—the invention of Analytical Geometry—but by the abundance and the ability of his labors in every department of science and philosophy, Descartes, for more than half a century, occupied a position in the learned world, scarcely inferior to that which, for ages preceding, had been held by Aristotle.

As to the cause of planetary motion, Descartes assumed the existence, throughout the limits of our system, of a subtle transparent fluid in ceaseless revolution about the sun as its centre, and that the planets floated in this fluid, and were, consequently, carried round the sun by its motion, just as in a whirlpool a cork or floating body is carried round by the motion of the water. To account for the difference in the times of revolution of different planets, he supposed that the velocity of the revolution of the fluid, at different distances from the sun, was different. To account for the revolution of the satellites of the planets, he assumed that, in the neighborhood of each planet, this fluid revolved about the planet as a centre. To this purely fanciful hypothesis there are several fatal objections, as was subsequently demonstrated by D'Alembert, of which it will be sufficient to mention that the very existence of a spherical vortex, is a mechanical impossibility. And yet such was the weight of the authority of its author, and the ingenuity with which it was defended by himself and his followers, that, as was mentioned above, it not only was received with general favor, but for more than half a century it was accepted by most men of science without questioning, and continued to be maintained

by some, even after Newton had announced and demonstrated the law of gravitation. It is a notable illustration of the tenacity of error, when once it becomes firmly fixed and wide-spread, that for some years after the publication of "The Principia," a Latin translation from the French of "The Physics of Robault"—a work entirely Cartesian—continued to be the text-book in Philosophy at the University of Cambridge—Newton himself being, at the time, Lucasian Professor of Mathematics. We have the authority of Playfair for the statement (which, indeed, has been called in question by Sir David Brewster, in his "Life of Newton," though so far as we have been able to see, without any sufficient reason) that the doctrines of "The Principia" were introduced into the regular course of instruction, at Cambridge, by strategem. Dr. Samuel Clarke, a zealous advocate of the Newtonian Philosophy, prepared a new and more elegant translation of Robault, with copious notes, in which the doctrines of "The Principia" were explained and defended, and it was by this work, more directly than by the Lectures of Newton himself, that Cartesianism was finally driven from the University.

Whilst Kepler's speculations, as to the cause of the motions of the heavenly bodies, was soon supplanted by the hypothesis of Descartes, his more just views in regard to terrestrial gravity, commended themselves to the scientific world, and speedily passed into universal and abiding favor. In the memorable work of Galileo on the true system of the universe—completed the very year of Kepler's death, and published two years after; a work which, aside from its own merit, "The Holy Inquisition," by the persecution of its author, has made immortal—we find the doctrine of Kepler, on the subject of gravity, distinctly stated and elaborately defended. The Inquisition had power to imprison Galileo, and commit copies of his work to the flames, but the truth it contained could not be burnt or bound. The earth "still moved," and matter continued to attract matter, unawed by the terrors of the Inquisition. The truth, once distinctly apprehended and announced, was never again to be lost, but was destined to grow in importance, and be extended in its application far beyond the conceptions even of the great prophets of nature who were the first to proclaim it. The doctrine of Kepler, on the subject of gravity, may be regarded as, historically, the foundation of that sublime superstructure which, in a subsequent age, was reared by Newton,



and which, by reason of the magnitude of its proportions and the multiplicity of its details, all pervaded and determined by the most admirable unity, now stands, and in all probability, will ever stand, as the most imposing monument ever erected by the human intellect.

Although Kepler's theory, that bodies terrestrial mutually attracted each other, met with ready reception, more than thirty years elapsed after the publication of his work, before the idea was entertained, at least favorably, of accounting for the revolutions of the heavenly bodies on the theory of the universality of the attraction of gravitation. Kepler, indeed, as we have remarked above, alludes to such an hypothesis only, however, to expose, as he imagined, its fallacy. The motions of the heavenly bodies being curvilinear, whilst the motions of bodies, under the influence of gravity, were rectilinear, it was taken for granted, as a thing self-evident, that the two phenomena must be due to entirely different physical causes. Familiar as we are with the fact, that, by the two laws of motion above-mentioned, the hypothesis of an attractive force of the sun, combined with the hypothesis of a tendency of the planets to move in a straight line, in virtue of an original impulse communicated to them, would satisfactorily and readily account for their curvilinear motion, it cannot but be a matter of surprise, that the truth should have remained so long unrecognized.

The credit of having been the first to generalize the idea of gravity, and refer the revolutions of the heavenly bodies to the attraction of matter for matter, appears to be due to Borelli, an Italian philosopher, a pupil of Galileo. It is announced in a work which he published "on the Satellites of Jupiter," in 1666, although, as we shall have occasion to notice subsequently, Newton had conceived the same idea, at least as early as 1665. Both Newton and Huyghens, however, attributed to Borelli the honor of having been the first to announce the important truth.

The idea, having been suggested, was at once accepted by many with favor, and immediately led to the investigation of a hitherto unexplored field in the department of mechanical philosophy. Whilst the labors of others, in this field, were not unimportant, particularly those of Wallis, the name which is especially deserving of honorable mention, in this connection, is that of Huyghens. In a work published in 1672, we meet, for the first time, with a scientific discussion of *the doctrine of Central Forces*. His investigations were

remarkably satisfactory and complete as to the phenomena of *circular* motion, the attractive force being at the centre, and contributed largely to the success of the labors of subsequent inquirers.

A great step had been taken toward the solution of the problem of planetary motion, but a formidable difficulty yet remained to be overcome. The orbits of the planets were not circular, but elliptical, and the sun—the centre of the attractive force—was not at the centre of the ellipse, but at one of the foci. For the complete solution of the actual problem which the phenomena presented, a calculus was needed, which neither Borelli nor Huyghens possessed, and the pre-eminent genius of Newton was illustrated, probably more by the invention of the needed calculus, than by his successful application of it to the solution of the important problem in question.

The general fact having been established that the curvilinear motion of the heavenly bodies was explicable on the hypothesis of a central attractive force, it was soon surmised that the particular character of the planetary orbits—involving as it did a continual variation in the distance of each planet from the sun, as well as a continual variation in the velocity of the planet's motion—could be due to no other cause than a difference in the intensity of the sun's attractive force at different distances. The query was: What was the precise law of this variation in intensity, which would account for the phenomena? Was the attraction inversely as the distance? or, as the square of the distance? or, as the cube? or, was it such as admitted of any precise expression? Guided, probably, by the known fact as to the distribution of light, of heat, indeed, of any emanation radiating in all directions from a centre, several individuals, independently as it would seem, adopted the conclusion which was afterwards demonstrated to be correct, namely: that the attractive force of matter for matter, varied inversely as the *square* of the distance, that is, at double the distance the attraction is one-fourth, at treble the distance one-ninth, and so on. The first to announce the true law of variation in the intensity of the attraction, was a French philosopher, Bouilland, or as his name ordinarily appears, in the Latinized form, Bullialdus. About the same time, Sir Christopher Wren, the distinguished architect of St. Paul's—Dr. Hooke, for a long time Secretary of the Royal Society, and the eminent mathematician astronomer, Halley, had ar-



rived at the same conclusion. It was still, however, but a conjecture. In spite of the most earnest and persevering effort, no one was able to furnish a demonstration.

As contributing to the discovery of the demonstration, the place of merit, next to that of Newton, though, of course, far inferior, is doubtless due to Hooke. His labors were probably of aid to Newton, by way of suggestion, without, however, affording any just ground for the charge which Hooke subsequently made, that Newton was wearing the laurels to which he himself was justly entitled. As early as 1666, Hooke exhibited, in the presence of Royal Society, an experiment, now quite familiar, but at the time new and of exceeding interest. He suspended from the ceiling a long wire to the end of which a ball of wood was attached—a simple pendulum on a large scale. On removing the pendulum from the vertical position, and then giving it a lateral impulse, at right angles to the plane in which it tended to oscillate, the ball described an ellipse—the eccentricity of the ellipse varying with a variation in the intensity of the lateral impulse. An ocular demonstration was thus given of the important fact that elliptical motion could be produced by the combined action of two forces—one impulsive and the other central—and that the particular form of the ellipse depended upon the relative intensities of the two forces. Although, in the experiment, the attractive force was at the centre of the ellipse, whilst in the case of planetary motion it was at one of the foci, still the fact exhibited must have been highly suggestive to any subsequent inquirer as to the cause of planetary motion.

In 1674 Hooke published a dissertation, entitled “An attempt to prove the motion of the earth by observations,” in which he says: “I shall hereafter explain a system of the world, differing in many particulars from any yet known, depending upon three suppositions.” The first—which he gives at some length—is a distinct statement of the universality of the attraction of gravitation. The second is substantially Kepler’s law of inertia. The third is “that the attractive powers of the heavenly bodies are so much the more powerful, by how much the nearer the body wrought upon is to their own centres.” And, he adds, “Now what these several degrees are, I have not yet experimentally verified, but it is a notion which, if fully prosecuted, as it ought to be, will mightily assist the astronomers to reduce all celestial motions to a certain rule, which, I doubt not, will never

be done without it." From this declaration it is evident, first, that at this time he was still in doubt as to the true law of gravitation; and, secondly, that he was endeavoring to discover it by *experiment*—a method by which he could never have arrived at the truth. A few years later, as appears from his correspondence with Newton, Wren, and Halley, he was fully convinced that the intensity of the attraction of gravitation was inversely as the square of the distance, and he even professed to be able to furnish a demonstration. In this, he was either insincere at the time, or discovered subsequently that his supposed demonstration was defective, as he never presented it, though repeatedly urged by Wren and Halley to do so.

We are now prepared to understand and appreciate aright the precise work which Newton performed in connection with the discovery of the law of gravitation. Born on Christmas day, of the year 1642, the year in which Galileo died; in 1665 we find Newton a student of Trinity College, Cambridge, which he had entered in 1660. But twenty-three years of age, he had already not only mastered all of value that had previously been written on Mathematics, Astronomy and Natural Philosophy, but he had discovered the Binomial Theorem, and had conceived, and to an extent developed, the Differential Calculus—an achievement with which few other events in the history of science deserve to be compared, after we except his own subsequent brilliant discoveries in Optics, and his successful application of the calculus to the discovery of the law, and explanation of many of the most interesting phenomena, of gravitation. In the summer of 1665, he left Cambridge, on account of the plague which prevailed there at the time, and returned to his native town of Woolsthorpe, in Lancastershire. It was during this visit to Woolsthorpe, that the famous incident occurred, which, as is generally supposed, first suggested to him the idea of gravitation, and was the occasion of his great discovery. The account of it is given by his cotemporary and friend, Pemberton. One day, as he was sitting under an apple tree in the garden, an apple fell before him. This turned the current of his thoughts, and led him to reflect upon the nature of that mysterious influence which urges all terrestrial bodies toward the centre of the earth, causing them, when free, to move, to fall with a constantly accelerated velocity, which continues, moreover, to act without sensible diminution in intensity, at the top of the highest towers, or even the



summit of the loftiest mountain. The thought was suggested to his mind, why may not this power extend to the moon? And, if so, is not this the influence which retains her in her orbit round the earth? He at once applied himself to the determination, if possible, of the truth of this conjecture. If the moon were really retained in her orbit by terrestrial gravity, he concluded that the planets were retained in their orbits by a similar influence of the sun. Moreover, if the attractive influence of the earth extended to the moon, and that of the sun to the farthest limits of our system, he concluded that the intensity of the attraction, in each case, diminished as the distance from the centre of attraction increased. If this were so, it would manifest itself by a difference in the velocities of the planets, they being at different distances from the sun, and he, accordingly, inferred that by a comparison of the velocities of the motions of the several planets with each other, the law of the variation of the intensity of the attractive force might be determined. Kepler's third law, that the squares of the times are as the cubes of the mean distances, furnished him at once with the necessary data for the calculation. He was not, at the time, able to solve the precise problem which the actual phenomena presented, the planetary orbits being elliptical, and the attractive force at one of the foci, but assuming the orbits to be circular, and the attractive force at the centre, he found that Kepler's law would follow, if the variation in the intensity of the attraction were *inversely as the square of the distance*.

It deserves to be noticed, that to solve even this problem, Newton must at the time have been familiar with the doctrine of central forces, though Huyghens' work on that subject was not published until more than six years after.

Though the data which Newton assumed, were not precisely those which the planetary system presented, the result reached was highly interesting, and calculated to encourage and direct further inquiry. The next question to be determined was, the law of the variation of the earth's attraction—Was this also *inversely as the square of the distance*? If so, the universality of the attraction of gravitation, varying in intensity according to the law just mentioned, would be almost indubitable.

The method by which Newton undertook to determine the variation of the earth's attractive influence—so simple when once suggested—was entirely original with him, and is one,

though but one, of the grounds for attributing to him, pre-eminently, the honor of the discovery of the law of gravitation. Hooke, and doubtless others, subsequently labored for years to determine whether the intensity of the earth's attraction diminished with an increase of the distance from the centre, and if so, according to what law; and yet all their efforts were fruitless. Newton's method was simply this; assuming the supposed distance of the moon from the earth, to be correct, the length of the entire orbit of the moon may be readily determined. Moreover, the time of a complete revolution of the moon about the earth being known, the arc which she describes in one minute of time becomes known. Regarding this arc, which differs but little from a straight line, as the diagonal of a parallelogram, by the parallelogram of forces one of the sides of this parallelogram would represent the distance which the moon actually falls toward the earth, under the influence of the earth's attraction, in one minute of time. The arc, just mentioned, being known, this distance, which is the versed sine of the arc, may be readily determined. A measure is thus obtained of the intensity, at the moon, of the earth's attraction. By comparing this with the intensity of the attraction at the surface of the earth, as indicated by the distance a body near the surface will fall in one minute, the law of the variation in the intensity may be determined. Upon making the necessary computations, the result was not just that which Newton anticipated, or rather, hoped for. The distance which the moon ought to have fallen in one minute, according to the hypothesis, was one-sixth greater than that which, as it appeared, she actually did fall. Most men would have regarded this discrepancy as of little account, and accepting the result as, for the time at least, a sufficiently accurate demonstration of the hypothesis, would at once have given it publicity. Newton, however, though he could not but feel well assured that the true law of gravitation was indicated in the result he had reached, with that singular reticence as to his labors, and indifference to fame, which were among the marked features of his character, not only did not publish his investigations, but did not even, in his correspondence with his friends, allude to the subject. For more than thirteen years he does not appear to have made any further progress toward the solution of the problem of gravitation. Though his attention was, doubtless at times, directed to it, he was mainly occupied, during this period, with other scien-



tific labors, particularly in investigating the phenomena of light, making more brilliant discoveries on this subject which, even if he had not subsequently discovered the law of gravitation, would have entitled him to a distinction among men of science, scarcely inferior to that which is now universally awarded him.

In 1679, after Bouilland, Hooke, Wren, Halley and others had become well convinced of the true law of gravitation, and yet were unable to furnish a demonstration of it, Newton was led to a renewed investigation of the subject. Hooke had for some time been investigating the motion of projectiles, and in a letter to Newton about this time, asserted that a body acted on by an impulsive force, and at the same time by an attractive force varying in intensity inversely as the square of the distance, would describe an eccentric ellipse. What proof Hooke had of the fact asserted, does not appear. It may be regarded as certain that he was not able to give a mathematical demonstration of it. As he had become well convinced that the attraction of gravitation varied according to the law mentioned, it is altogether probable that the main, if not the sole, ground for his assertion, was the fact that the orbits of the planets are elliptical. However this may be, Newton at once appreciated the importance of the assertion, if it could be demonstrated, and was led to attempt the solution of the problem suggested by Hooke, or rather, the converse problem, namely, to determine the law of the variation in intensity of a central force which would cause the body acted upon to describe an ellipse. By the aid of the calculus, which he had by this time considerably perfected, he finally succeeded, after long and laborious effort, in demonstrating, in its most general form, the truth of Hooke's assertion. The importance of the result cannot be overestimated. The enigma, which the elliptical orbits of the planets had presented, was solved, and the fact of the sun's attraction, and the precise law of the variation in the intensity of that attraction, was at last established beyond the possibility of further doubt or questioning.

The demonstration of the universality of gravitation, however, was still incomplete. The sun, indeed, attracted the planets, with a force varying inversely as the square of the distance, but was this a property common to all matter? Was it identical with that attraction of the earth, which caused bodies near it to fall toward its centre? Were the revolu-

tions of the planets and the revolution of the moon phenomena referable to one and the same great law of nature? The result which Newton had reached in his investigations, in 1665, seemed to render this doubtful, or, at least, presented a difficulty, for the time, inexplicable. Accordingly, with that characteristic reticence to which we have previously referred, Newton refrained from communicating to any one the important discovery he had made, preferring to await the solution of the difficulty which the anomalous fact of the apparent intensity of the earth's attraction at the moon presented.

Three years afterwards, in June, 1682, Newton attended a meeting of the Royal Society. Whilst in London, he accidentally learned that Picard, in France, had just measured an arc of the meridian with great accuracy, and that the result which he obtained for the length of a degree in that latitude, differed somewhat from the measurement previously accepted as reliable. Newton at once perceived the importance of this fact in connection with the determination of the intensity of the earth's attraction. If the commonly received measure of a degree of the meridian was erroneous, the accepted estimate of the size of the earth was erroneous; moreover, if the assumed semi-diameter of the earth was incorrect, the supposed distance of the moon from the earth, in the calculation of which the earth's semi-diameter is involved, must also be incorrect. The possible explanation of the annoying result he had reached in 1665, was immediately suggested. Obtaining accurately the measurement of a degree of the meridian as given by Picard, immediately on his return to Cambridge he determined the size of the earth and the distance of the moon, on the supposition that Picard's measurement was the true one. With the data thus obtained, he returned to the problem at which he had labored sixteen years before, and by the same method then pursued, he sought anew to determine the law of the variation of the earth's attraction. Perceiving, as he advanced in the calculation, the tendency of the numbers to produce the desired result, he became so much agitated that he was unable to finish the computation, and was under the necessity of requesting a friend to do it for him. The identity of the force which causes bodies near the earth to fall toward its centre, and that which causes the heavenly bodies to revolve, was fully established, the universality of the law of gravitation was



finally and forever demonstrated—the solution of the grand problem of the universe was complete.

We might have supposed that Newton would have eagerly hastened to announce his great discovery, and secure for himself the eminent honor to which he was entitled, and yet more than two years elapsed before the discovery was published to the world; and then, not of his own motion, but at the instance of his friend Halley, who subsequently boasted that he was the Ulysses who had discovered Achilles and brought him forth from his concealment. In the month of August, 1684, Halley, having become satisfied that Hooke could not furnish the demonstration of the law of gravitation, which he had repeatedly promised, visited Cambridge to confer with Newton on the subject, on which he had become deeply interested, and been long laboring without any satisfactory result. He inquired of Newton, what would be the curve described by the planets, on the supposition that the attractive influence of the sun diminished as the square of the distance? Newton at once replied, "An Ellipse." When asked how he knew this? he replied: "I have calculated it." Halley, surprised and delighted at the announcement, asked to see the demonstration. Newton was unable to lay his hands on the calculation he had made two years before, nor could he, at the moment, reproduce it. He promised Halley, however, that he would send him the demonstration as soon as he was able, and in the month of November following, he fulfilled his promise. Halley immediately revisited Cambridge to obtain Newton's consent to the publication of the discovery. In this he succeeded, and on the 10th of December he informed the Royal Society of the discovery, and that Newton had consented to prepare a paper on the subject for the Society. In February, 1685, the promised communication was received—a paper of twenty-four pages, containing four theorems and seven problems. He refers to it in the accompanying letter, as his "notions about motion." This humble, yet most memorable paper ever presented to the Society, was the germ of "*The Principia*."

The great discovery having been made public, Newton seems to have felt that the time had come to enter on the gigantic task he had, doubtless, proposed to himself when the discovery was first made, but which other occupations had hitherto prevented him undertaking, namely, putting his demonstration in a complete and rigidly conclusive form, and

applying it to the solution of the many interesting and sublime problems which the phenomena of the material universe presented. For two years, he dismissed from his mind all other occupation, and devoted himself, with all the energy of his mighty intellect, to the Herculean task. With untiring industry, prolonged attention and intense thought, probably never paralleled in the history of intellectual effort, he lived but to meditate and to calculate; oftentimes so wholly absorbed with the grand themes which occupied his mind, as to be, for the time, unconscious of all the ordinary concerns of life. Frequently, on rising in the morning, he would sit for hours on his bedside, arrested by some new conception, and had it not been for the attention of the members of his family, would often have neglected to take his daily food.

We cannot enter upon any detail, or present even a summary, of the magnificent results of these labors. They are to be found in his immortal work, the "*Philosophiæ Naturalis Principia Mathematica*," given to the world in 1687, under the auspices of the Royal Society. Of this work, the great Laplace, who, of those who have applied the highest powers of the human mind to the investigation of the phenomena of gravitation, stands second, only because Newton lived before him, says: "The universality and generality of the discoveries it contains, the number of profound and original views, respecting the system of the universe, it presents, and all presented with so much elegance, will insure to it a lasting pre-eminence over all other productions of the human mind." "It is a work," says Sir David Brewster, "which will be memorable, not in the annals of one science or one country only, but which will form an epoch in the history of world, and will ever be regarded as the brightest page in the records of human reason. It is a work which would be read with delight in every planet of our system, and in every system in the universe. There was but one earth on whose form and movements and tides the philosopher could exercise his genius; one moon whose perturbations and inequalities and action he could study; one sun whose controlling force and apparent motions he could calculate and determine; one system of comets whose eccentric paths he could explore and rectify; one universe of stars to whose binary and multiple combinations he could extend the law of gravity. To have been the chosen sage, summoned to the study of that earth, these systems and that universe, the favored lawgiver to worlds unnumbered, the high-priest in the temple of boundless space,



was a privilege that could be granted to but one member of the human family; and to have executed the task, was an achievement which, in its magnitude, can be measured only by the infinite in space, and in the duration of its triumphs, by the infinite in time."

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## ARTICLE VI.

### LUTHERAN HOME MISSIONS.

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The work of Christian Missions includes not only the preaching of the Gospel to the destitute, but also the organization among them of the Christian Church, and, indeed, the establishment of the pastoral charge. It is authoritatively to declare the plan, the method, and the conditions of salvation, to those who are ignorant thereof, and thus to raise up in each place, or district, a Christian society, by which this same preaching, and the other gospel ordinances, can be permanently and independently maintained.

The preaching is the great burden of the work, and, virtually, includes the organizing; but still, it is not complete without organization itself, for this latter is involved in the gospel's permanent method of operation, and is a necessary part of the arrangement by which the independent maintenance of the new pastoral district, is attained, and missionary labor brought to a successful termination.

Such was the apostolic usage; for, while the work began by the going forth of the Christian herald, to "preach the gospel," and continued by his "teaching all things whatsoever Christ had commanded," it did not end till "the things wanting were set in order, and elders (pastors) were ordained in every city." And whether each one of these elderships, or pastoral districts, provided its incumbent a pecuniary support, or whether he, in part, or altogether, maintained himself, out of his own possessions, or by engaging in some secular pursuit, it is not important here to inquire, since the rule for the whole ministry is, that "They who preach the gospel shall live of the gospel," and the exception to the

rule is, that they may gain a livelihood by "working with their own hands."

This point, then, of the due organization and self-support of a Church, or pastoral district, marks the further limit of missionary operations, and constitutes the transition of such district, from a mission field to an established pastorate. Whatever, therefore, does not include the authoritative preaching of the gospel, is not, properly speaking, the mission work at all; whatever, in the way of preaching, stops short of this point, is the mission work incomplete; whatever simply attains to it, is that work consummated; and whatever goes beyond it, is the pastoral work begun.

The *Department of Home Missions*, as a separate branch of the whole, finds its sanction and its type in the personal ministry of our Lord on earth, and in the temporary commissions of the *Twelve* and also of the *Seventy*. Christ's own ministry was addressed only to the "Lost sheep of the House of Israel," though his message went much farther; and the *Twelve*, and also the *Seventy*, were not to "Go into the way of the Gentiles nor into any city of the Samaritans," but were to minister only to the same scattered household, in the places "Whither the Lord himself would come." All of these ministrations, therefore, were distinctly limited to the home field of the Jewish people; and these high examples fully warrant the recognition, and the instituting ever, of this separate department of the work.

And this division is not simply a geographical limitation of the same work to a particular field, but rather a separate branch of the labor itself. It is a functional division, marking out a somewhat distinct office in the system of evangelical operations, and that office distinctively is, to finish out an incomplete work. It enters upon what was begun by foreign missions, and carries it forward to its consummation in the establishment of the pastorate.

Hence, this department always addresses itself to a people somewhat prepared or instructed. It does not go forth to the totally untaught pagan tribes, but to those who, having lived in the home-land of the Church, are partially taught in the things of the gospel—who having enjoyed religious advantages, are justly presumed, at least to be, in some degree, prepared for gospel ordinances, who, at any rate, have had the opportunities for this preparation. Such were the Jewish people, to whom the ministries already mentioned, as typical of this branch of labor, were directed. They were



God's own and only people then on the earth; and the Saviour came to them as "his own," not in a mere national, or a blood-relationship sense, but rather in a religious sense. They had enjoyed a course of preparation in the use of the Old Testament Scriptures, and the regular services of the temple and the synagogue, and were, therefore, justly presumed to be somewhat in readiness to obey the summons of their spiritual king; and indeed among them, were some at least found, who were ready to hail with joy the coming and the message of these gospel heralds, and to enter into the new economy.

So, at the present time, it is to those who have been somewhat instructed before-hand, that the labors of the Home Missionary are addressed; for whether he seeks to rally and reunite the distracted congregation, or to gather in and organize anew the migrated membership of various distant Churches, or more fully to instruct and edify the children of the Church, now far removed from the scenes of their baptism and early culture, or even to reach forth to the more neglected and ignorant masses, he still deals with those who have some degree of Christian knowledge, who, though deplorably ignorant, are not so totally untaught, as are the heathen, who, like the Jews before them, having enjoyed the opportunities of religious knowledge, are justly supposed to be somewhat prepared for his coming, and who generally embrace among their number some, at least, who are ready to second his endeavors. So that in any and every place he enters upon a work begun, but not completed. Indeed it would seem to be upon the ground that these people are thus partly made ready, and can more quickly, and more easily, be brought to a condition of safety for themselves, and of efficiency in the service of the gospel, that these labors are based; for otherwise, it would be more in accordance with the equity, and the world-wide aims of the gospel, to enhance the efforts and the means upon the heathen, who, as yet, have had no offer of salvation.

But this incomplete work the department of Home Missions hastens to finish. Among the people partially made ready, it seeks, as quickly as may be, to establish the gospel institutions. It was to this great end, the founding of the gospel Church, the setting up of the kingdom of God among men, that the ministrations of Christ and his disciples above noted, were especially directed; their object was, "To preach the kingdom of God." To the Jews, already taught

to look forward in expectation of this promised kingdom, the disciple preachers went forth bearing the momentous message, that its realization was now "at hand," and the Master, himself, followed after, teaching the forewarned multitudes the inner things of the kingdom, pointing out the way of entrance into it, and urging them to accept its provisions. Thus a most direct, earnest and persuasive effort was made to bring all these Jewish people into the gospel Church. "The kingdom of God was brought nigh unto them." Nor did these endeavors entirely fail; for though the great mass of the Jews proved degenerate, and refused to obey the summons, yet a small number was found in readiness for it, and the little band, or Christian community, thus gathered, did actually become the nucleus of that kingdom in the world; not only maintaining the gospel institutions among themselves, but also imparting the same to the nations around them.

Such, then, is the Home Mission work. It is to invite into the kingdom all those, who, living in Christian countries, are, in some measure, made ready for entrance, and then, with the coöperation of these, to establish the gospel ordinances. It is to bring the partially cultivated field to fruitfulness, and place it under the immediate and permanent care of its own husbandman. It is to re-enter the waste places, and there to raise up anew the Christian Church and provide it with a settled ministry. It is to gather again the distracted and deserted charge, and bring it to order and readiness for a regular pastor. In short, it is to take up the unfinished, or long impaired, work, at whatever stage or state it may be found, and carry it forward to its completion, in the establishment, or re-establishment, of the pastoral district. This is the goal of its efforts, the consummation of its design, as a department of labor. And it is by keeping before our minds its nature and its aim, as thus ascertained, that we are enabled, somewhat nearly, to determine the proper *place, time and method*, of its operations, though for these, it is not easy, in advance, to lay down any very definite boundaries and rules.

But it should, at any rate, enter every unoccupied place, and there make a faithful and earnest endeavor to accomplish its wanted work. It is to strive to fill up every vacancy between existing pastorates, and thus to make the limits of one adjoin those of another, throughout christendom. It would so place the watchmen, that the limit of vision for the one,



shall extend to the limit of vision for the other, continuously, over the country, and by thus enabling them to "see eye to eye"—to see to each other's boundaries of vision—and so to bring every part under view, it would cause them to "lift up their voices together" in songs of safety to the entire land.

But it would seem that this branch of service would find no proper field in those districts already sufficiently provided with gospel institutions. For integrity to the work itself would require that it be put forth only in those places where it is really needed. And just here comes in the difficult question of denominational right and obligation on any given territory. As the gospel makes no provision for the existence of divers and distinct denominations, or Churches, so it lays down no rules for the adjustment of their separate interests and operations within the same district. These various denominations, however, do exist; and all, respectively, assuming for themselves the right to existence, they, hence, also infer their right, and even duty, to extend themselves abroad, and, by so doing, they constantly cut into each others limits; and although in places of large and diversified population, they may not conflict, but may rather coöperate somewhat as varied functions of the same grand organism, yet in places of narrow limits, and meagre population, they often most seriously interfere with each other's interests. No earnest Christian mind can contemplate the Home Mission operations, in many parts of our country, without becoming so impressed with the comparative waste of means and of effort, as, in view of the destitutions of the world abroad, to feel deep abasement and sorrow. Yet the difficulty is one that cannot be effectually remedied, by anything short of the union of these various bodies; and the day for this does not seem to be near at hand, inasmuch as at the present time, even more than in years past, they are disposed, respectively, to maintain their distinct Boards, not only for the Home, but also for the Foreign Mission work. Totally to ignore their right to existence, does not reduce them to a unit, and, therefore, affords no practical relief.

Sectarian bigotry would cut the matter short by allowing the incoming denomination, in any given case, to assume that it is *the Church*, that all the others are mere sects, and, therefore, its proper spoils; and hence, exclusively to claim any and every field. But this only opens the way for a

like assumption on the part of others, and, therefore, leads to that incessant and mutual strife.

Their relative rights and obligations, in any particular place, might, to some extent, be determined, upon the same principle on which the whole Home Mission department selects its field; namely: preparation and opportunity in the field, for the work it proposes to do. If the instruction which the people in general have received from the Churches combined, prepares them for the reception of Home Missionary labors in common, then the instruction imparted by each denomination to its own people, will prepare them for the labors of its own missionaries in particular, and will furnish to it peculiar facilities for operation in those places where its people more largely dwell; and this peculiar facility imposes a corresponding obligation, and confers a corresponding right. It is, hence, clear enough that each of these denominations could sometimes better serve the common cause, or the Christian Church, by yielding up a particular field to another, having a larger interest there, than by itself occupying it. Nor would a truly earnest, enlightened and well-tempered Christian zeal, on the part of all, or even a majority, fail to introduce such a practice. But until this is the case, until a more enlarged and profound interest in the whole cause, pervades and rules the Churches, all specific rules and proposed regulations for the remedy of this evil, will prove comparatively useless.

Just *how long* Home Missionary labors, as such, should be continued, even in a well selected field, is not easily determined. But long enough, at any rate, to make a faithful effort to found there the Christian Church; long enough to bring the kingdom of God nigh to the people; long enough to enable them intelligently to accept or reject the gospel. And if there is then, on their part, manifest disposition to accept the gospel, and to coöperate in its designs, these labors, as missionary, should continue till their object, as heretofore seen, is fully accomplished. The period of their duration, therefore, is not to be measured so much by years as by circumstances, conditions and events. But they must not, in any case, settle down into a fixed and permanent arrangement, but must constantly progress towards their issue. And it may, with some truthfulness, be confessed that at the present time, that issue is often too tardy in its coming. Owing to the divided, and even distracted state of the community, between several rival denominations; to the



want of real interest, and tolerable liberality, on the part of the mission membership, and it may yet be added, to the inefficiency of the missionary, a district is sometimes continued, as a mission field, much longer than the real necessities of the case demand. And as this evil lies much deeper than the missionary arrangements and policy of the Churches—even far down in the present imperfect organism and worldly disposition of the Churches themselves, it cannot be effectually cured by any change within the mission department alone, but will, to a great extent, continue, till a deeper baptism of the Christian spirit shall purge out from the Churches their worldly temper, shake off their sectarian trammelings, inspire their emigrating membership with a deeper and more earnest devotion to the cause, and imbue their missionaries, before they go forth, with greater fortitude, faith and zeal. But notwithstanding the fact that this is the only effectual remedy for the evil, it still becomes those who have supervision of Home Missions, carefully to consider what allowances *must* be made for the present condition of the Church, and also what may be done to check and counteract this one outgrowth of its defectiveness.

But again, if after a fair and faithful effort in any community, the people remain indifferent to the gospel, then certainly, these labors are not to be indefinitely continued, to the neglect of other fields, that might be cultivated with success. For though the ministrations of Christ and his disciples, which furnish the type of these labors, were, for a time, exclusively devoted to the Jews, though they were most earnest, being accompanied with tender entreaty and with tears, yet upon their persistent disregard of the divine message, these same Jews were abandoned to their own wilful blindness and obduracy of heart—the blessed things of the kingdom were hidden from their eyes, and the very dust of their cities was shaken from the feet of the messengers, as a formal testimony against them. Though these messengers were of the same country, and the same race with the people, yet did they turn away from them, when, by rejecting the kingdom thus fairly offered to them, they had proved themselves unworthy of a place therein. The kingdom of God could not wait for them; nor will it now wait for any particular nation or race of men, not even for those who are nominally Christian, if at the same time they are nothing more. The fact that any such nation, or race, has hitherto enjoyed religious advantages, is no just ground for their be-

ing still thus favored, in preference to others, unless they now prove to be more ready to accept the gospel, and to unite their exertions with those of the Church, in extending these blessings still further abroad. It cannot, hence, be laid down as a rule, that every particular community in the home-land of the Church, must have its established pastorate, much less, that every soul at home must be brought to a state of safety before missions are to be undertaken abroad. For, mournful as the fact may be, it nevertheless is a fact, that from the beginning till the present time, many of those who have been most favored with religious privileges have persistently neglected them, and have died in unbelief. The true Church has always been made up, rather by selection than collection. There seem always to be, even in the best Christian communities, those who will not be saved by any amount or manner of means. And on these the great mission of the Church, which is to save the repentant and believing, cannot wait.

As to the *method* of this work, not much need be said; for, in a word, it is plainly this: to organize, as soon as may be, the Christian Church, and thenceforward, to develop that organism in all its functions and operations. The gospel, as a living principle, seeks to express itself in an organized form, and to employ that form or body, in accomplishing its great purposes. And, therefore, when the missionary has once found a few believers, or has won a few to the faith, in any particular place, he is to unite them in Church fellowship, though there be only enough to form the nucleus of the prospective congregation, and then around this nucleus he is to gather the future additions. But along with these additions without, there are to be developments within, of churchly qualities. The body, though small, is still a Church, and it must be taught so to demean itself. Authority, order, duty, and right, must all have place. Both unity and diversity must be maintained; and especially in the way of attaining self-support, must it undertake obligations more and more weighty. What its shoulders can, and almost what they cannot bear, must be daily imposed.

While, therefore, it is not easy, in advance, to point out the precise limits, as to time and place, for Home Missionary labor, or to lay down definite rules for its methods, it is plain enough from the nature of the work itself, that it is to be comparatively transient. It is provisional, not fixed and permanent. It does not exist for itself, but belonging to the



gospel economy, where all is service, and having its object set before it, it must hasten on to its fulfilment. It must not wander where its task is not, nor loiter in the field when its work is done.

The *importance* of this department is at once apparent from the fact just noted, that it is related to other departments, and to the whole system of gospel operations, and serves them on either hand. Placed in between the department of Foreign Missions and that of the settled ministry, it follows up and completes the one, and prepares the way for the other; and therefore serves them both, and through them the whole economy. Nor is the office it fulfils an unimportant one. It serves to maintain the numerical strength of the Church, by constantly gathering its scattered membership and bringing them again within its connection; it serves to render the past labors of the Church available, by taking up the material on which it has already bestowed much exertion, and preparing it for a place in the living temple of its organism; it maintains and increases the means of the Church, by following up its enterprising and liberal-hearted people to the places of thrift and rapid accumulation whither they emigrate, and retaining them within its pale; it serves to extend the Church abroad into new and fresh fields, and thus to keep alive in it the spirit of Christian enterprise; it serves to keep all of its effective ministers employed, by opening new districts for them when the established pastorates are all supplied; and it is, also, a most economical branch of service, for it must occur to the mind of every one, that a given sum spent directly in employing an efficient living ministry, in a proper field, will accomplish more for the Church, than it would in almost any other way. And as this department must continue as long as there are vacant districts to be occupied, and scattered members of the Christian household to be gathered, that is, throughout the present dispensation, its importance is of an abiding character.

But while its labors are thus *always* of great consequence to the Church, there are times in which they are specially so. When the Church, by some potent agency from without, has been torn, wasted and scattered, requiring a re-gathering of its members, or when by embracing some element foreign to its own nature, it has been convulsed and rent asunder so as to need reorganization, then is this branch of service in special demand. Or when civil society, itself, has been up-

heaved from its very foundations, and cleft and tossed into chaos; or when a population has been much shifted about, and its movements greatly changed and reversed, so as to require re-adjustment, then especially should the Home Missionary arm of the Church be put forth, in strong and well directed efforts, to maintain its own footing amid the general wreck, and to settle into right position the loosened and floating elements of society.

Again, there are *countries*, in which this work is relatively more important than, for the time being, it is in others. In any new country where the foundations of society are only being laid—where the swollen streams of immigration bear their multitudes of settlers to new homes in the wide waste lands of a nation—where the sparse settlements of a wilderness region rapidly spring into a populous and powerful State, where the diminutive village suddenly grows into a great and grand metropolis, here in a peculiar degree is Home Missionary labor important, inasmuch as here it is both more needful and more effective—here it finds the greatest abundance of the partially prepared material, and here duly organized religious institutions are most wanting. In that country then, into which a nominally Christian population comes, the Home Mission branch of service is relatively of much greater consequence than in that country from which the population departs.

This work again, may be of greater importance to a certain denomination, than to others at the same time, and in the same country; for if the unorganized population, whether native or foreign, is more largely made up of the people of that particular Church than of others, then it has a larger share of the work to do, and is required in a corresponding degree to strengthen this arm of its service. This work then is not only always important, but at certain times in certain countries and to certain Churches, or denominations it is of special importance.

And now it is scarcely necessary to say, that this truth has a direct application to our own country, to our own time and to the Lutheran Church.

That this country is one of the most extensive and most inviting Home Mission fields of the whole world is too apparent to need formal proof. It has all along been the immigrant country. It has along been the great receptacle of people from almost every country of Christendom, and so too it continues to be. And not only large numbers of these



foreign people, but also of our own home-born population are constantly advancing into the hitherto almost unoccupied regions, where Christian institutions are not yet fully established, and often scarcely exist. Moreover, even in the older States, such are the movements in the way of developing the latent resources of the country, that communities, towns and even cities, spring into existence, as if by magic, where a few years or months prior scarcely any population was found. Indeed, nearly the whole land continues to be a new country, and is therefore missionary ground. Hence, aside from the great mission that this country is to fulfil among the nations—aside from the influence it must, as a nation, hereafter exert upon the world, it now furnishes within itself, the most encouraging field for Christian enterprise, and especially in the sphere under consideration, that can be found on the globe.

Just as clear is it also, that the *present period* presents more than ordinary demands and opportunities for Home Missionary exertion, in our country. New settlements are forming even more rapidly than hitherto; the tide of immigration is materially increased again; free and ready access is now given to four millions of people in the Southern States, from whom heretofore, the missionary, bearing a whole gospel, was excluded. Nor can any other country present an equal number of people, who are as needy and at the same time as hopeful, so far as the immediate effects of the gospel are concerned, as these Freedmen of the South. This is the united testimony of those Boards that have the greatest experience among them, and have for a long time been operating largely in various lands and among various races of men. Indeed, the unsettled state of society generally, in many parts of the country, resulting from the mighty conflict of arms, through which they have just passed, and of opinions, through which they are yet passing, calls loudly for Home Missionary labor. And though the agitations that so largely prevail, are not, in themselves, favorable to the work, yet they may be necessarily connected with it and not entirely unfavorable to it. Conflict is not an inherent tendency of the gospel, yet it is involved in its process of purifying corrupt society. The ultimate end of the gospel is peace, in the individual and in the community, but the course, through which in both cases it reaches that end, against the resistance of depraved humanity, is conflict. Owing to the opposition of a sinful world, the way, even the

way of the gospel, to peace, is often through fierce combats ; and therefore frequently a state of conflict indicates the first stage in the way to peace. There may be conflict that concerns not the truth, and hence is not a step towards quietude ; but when the truth is involved in the strife, and when the latter ensues from the advances of the former, then is agitation the true harbinger of rest. And that the truth is thus involved in this struggle and that upon the whole it advances by means of it, only the wilfully blind cannot see. And though the contest threatens long yet to continue, let no one be surprised, for the Rebellion has not been, and so far as it continues is not now, simply a revolt against the government of our country, but a rebellion against the civilization of the age ; and therefore it may be expected to continue, in other forms, when the weapons and engines of war are laid aside. The present agitation, therefore, is only a part of the great, general, incessant warfare waged between right and wrong since the world began, and especially since Christ came. Hence the present is no time for inactivity on the part of the Church, but it is the very period when in this country, its evangelizing power should be put forth, with more than wanted earnestness ; and therefore just now the work of Home Missions assumes a more than usual degree of importance.

It is, moreover easy to be seen that the Lutheran Church, in this country, taken as a whole, is afforded peculiar opportunities for prosecuting, here, the Mission work. To declare this, is only to repeat what has often been said. It has been uttered in almost every form. It has been made the subject of discourse, and the ground of appeal in Missionary assemblages, again and again. And though what has thus at times been set forth may require some abatement yet we cannot evade the truth, that our Church shares largely in the opportunities presented in our country and our times for prosecuting this part of labor.

To the population of a mixed character, as to race and denominational tenets, throughout the country, we have at least common and equal access with other churches. Perhaps in view of the large admixture of our scattered members and people among that population, we might say that we have more than equal access, in proportion to our organized numbers. Nor is it to be overlooked that a part of our church occupies a liberal, and somewhat medium doctrinal position,



which in a peculiar manner enables it to address itself to this mixed, and consequently mutually modified, population.

The same may also be said in regard to the population of the Freedmen in the South. For while, on the one hand, we have not, by previous labors among them, predisposed them in our favor, yet on the other, we have not excited a prejudice in them against us, as our Church has never been a stronghold of Slavery. And then, in consequence of the very general, even vague, character of their instructions heretofore, their bias of mind, as to denominational distinctions, are, perhaps, not very decided or fixed. Any people, not specially guilty of their oppression hitherto, and now earnest and judicious in their efforts to benefit them, would probably meet with success.

But the field that is claimed to be peculiarly ours, lies among the immigrant Germans, Swedes and Norwegians, of whom so large a portion were, in their native countries, educated in the Lutheran faith, and made acquainted with Lutheran usages, and among the Anglicised descendants of these races. To these people we have more than common access; not only on account of doctrinal bias, but also on account of our having in practice among us, so many of their various languages.

The number that there may be of these people, bearing our name, may have been, at times, over-estimated. Carelessly gathered statistics, mere suppositions, may have been piled up in formidable array, with a view to impress the mind; and figures, that are said not to deceive, may have been freely given to settle the matter beyond all doubt. But it should be borne in mind, that an hypothesis in figures, is just as unreliable as if expressed in any other way. Nevertheless, it is evident, that their number is large. It will be admitted by all, that the Lutheran immigrants constitute a larger proportion of the whole Protestant immigration, than the organized membership of the Lutheran Church constitutes of the whole Protestant membership, in this country—in other words, that we thus receive on our hands a larger number of these people, in proportion to our numerical strength, than does any other denomination.

The extent to which this part of our population, as a whole, is, upon its arrival here, actually prepared to accept evangelical labors on our part, and to participate in them, may, at times, have been also extravagantly stated. More

may sometimes have been made out of a mere name, than there really is in it. But whatever, on this point, may yet be demonstrated by proper efforts, it is undoubtedly our duty to make those efforts. We must make use of sincere and earnest endeavors to effect their evangelization and due organization. We must faithfully test the matter of their readiness at least. And inasmuch as the time has fully come, when they *should* be gathered in, when those test labors should be performed, we may say that, "the field is white unto the harvest," just as was declared concerning the Jewish field, which, as we have seen, proved to be so unready when the trial was actually made, though the full time for the harvesting had come. And, in view of the vastness of even these test labors, we may exclaim: "The harvest truly is great."

But then there is, in this nominally Lutheran population, an actual preparation for missionary operations, by our Church in this country, taken as a whole. For though these people differ very widely in doctrine, embracing every grade in the vast scale of existing Lutheranism so-called, from the high-toned dogmas of hyper-orthodoxy to the lax notions of Rationalism, there is also as great a variety, in this way, as is at all safe, in the several branches of the Lutheran Church; and, therefore, that Church will naturally, and without any studied purpose based on expediency, go as far in the way of adaptation to special conditions and wants, as can be done with even a tolerable degree of security. In this view, it is not claimed that the several divisions of the Lutheran Church, in this country, are so connected ecclesiastically, as properly to be called one whole, or organic Church, but, simply, that they all claim one and the same name, and are so recognized in the land; and this mere nominal unity is all that is referred to here. Nor is it meant to embrace in this nominal connection the professed Rationalists, whose faith is a mere Naturalism, and not Christian at all. Moreover, it is not intended to assert that every one of the remaining divisions is thoroughly evangelical, or that each one of them would be so regarded by all the rest, but that each one professes so to be, and is so recognized by the majority of the rest, and by the Protestant Church generally. And this general verdict, we, for the present, accept, and thereupon conclude that each division may be fairly expected to do its part in this evangelical work; or taking the sum of



them as one nominal Church, that it is justly held responsible for its share of the great task.

Taking this for granted, then, it is evident, from what has already been shown, that the Lutheran Church has more than common advantages here for Home Missionary operations—that outward circumstances are in its favor. And thus it becomes apparent that, in this country, the great Home Mission field of the world, in this present period, the special time for these labors, the Lutheran Church has peculiar opportunities in this sphere, and may safely regard it of special importance among her acknowledged duties and interests. She does not embrace as large a membership as some other Churches, and therefore cannot be expected to do as large a part as they; she may not possess as much wealth as others, and may, on that account, fall short of her proportionate share; she may not have as complete general development, and may, in consequence, fail in comparison; she may not have as perfect an organization, and may, therefore, come short of her proper measure; she may not be actuated by as earnest a spirit, and, hence, may not accomplish her due portion; she may, from various inner hindrances, be surpassed by others, but her outer opportunities are favorable; and whatever may be her inner defects, or her inner completeness, she will be able to labor with rather more success in this department than in any other.

But it does not at all follow, from this showing of the missionary opportunity and duty of the Lutheran Church, as a whole, that any one part, or general synodical division, possesses the whole of the advantages; nor yet that each one of them has the same facilities and obligations with reference to every particular part of the whole task. On the contrary, it seems that some, at least, of the separate ecclesiastical bodies, find their respective specialties in the corresponding diversities of the people among whom the labor is to be performed. The Joint Synod of Missouri, and the German Synod of Iowa, that are ecclesiastically distinct from all others, and from each other, that use almost exclusively the German language, that adhere rigidly to the symbolical position of the Old Lutherans of Germany, and that are mainly located in those parts of the country where the great body of the destitute foreign Germans is settled, find their specialty—almost their entire work—indeed, among the foreign Germans of that doctrinal cast. In like manner the Scandinavian Synod, which is located among the immigrants of

those races, which uses their languages, and which occupies the doctrinal basis of the Churches in their native countries, finds its special field among those Scandinavian people. And so the General Synod, which occupies a moderate doctrinal position, which uses the English language, mainly, and which is widely spread over the country, finds its particularity among the English-speaking Lutheran population, whether native or foreign, which population, in becoming Anglicised, has also become liberalized in doctrine. Not, indeed, that the Synod finds in this language, and among these people, its exclusive sphere; for it also finds some open and fruitful fields among others, especially among the more liberal class of the Germans, who, in their native land, belonged to the Evangelical, or United Church. But inasmuch as this United Church also exists in this country, embraces about one hundred and twenty-five ministers, is favorably located for operating among the great masses of the Germans, uses their language almost exclusively, and addresses itself earnestly to the wants of this class, it occupies the German field, that would otherwise fall to the share of the General Synod. Taking away, then, from the one side the professed Rationalists, who, as we have seen, do not pertain to the Lutheran Church more than to any other, except in language and assumed name, and from the other side the Old Lutherans, that naturally belong to the missionaries and others, and then from the centre, those who, from education and association, have strong preferences for the Evangelical Union, there is left among the foreign German population, in the Great West, but comparatively a narrow field for the General Synod. However in some parts of the West, and occasionally elsewhere, it now finds, and it will continue to find, openings which it should enter and occupy. But these cannot constitute its specialty. We do not here overlook the fact that other denominations, more largely divergent from rigid Lutheranism than the General Synod is, have wrought great things among the Germans; but we also bear in mind the other fact, admitted by these denominations, that what they have accomplished, has been done with great labor and difficulty—that the results have not been in proportion to the efforts put forth. The question is not whether the General Synod can do something among the Germans, but whether it can do most there.

It is not denied either, that the General Synod might support rigid symbolical missionaries among the class of people



that are prejudiced in that way, and thus raise up Churches that, for a little time, would have some sort of nominal connection with the Synod, but that they would not be likely, very long, to continue, and what is still worse, they would not be at all in harmony nor in sympathy with it, while they would continue.

On the other hand, the work now plainly set before the General Synod, among the English-speaking population, is immensely great—the more so because of past neglect—and is increasing by the addition of Anglicised youths of the German population. In addition to all this, it may be safely assumed, that if any part of the Church would be expected to undertake missions among the Freedmen, it would be the General Synod. In view, then, of all these facts, it seems clear enough that the specialty of this part of the Church, in the matter of Home Missions, is among the English-speaking population.

This view, or rather this state of the case, is, of course, liable to objection, but so is the whole condition of things, out of which it necessarily arises ; and this view is taken, because the facts are so, and because a different showing would not really change them. It may, of course, be objected, that this view admits that there is division in the Lutheran Church, the contrary of which has often been made the subject of congratulation. But if the degree of doctrinal agreement and ecclesiastical unity existing among us, is an occasion of congratulation, one is at a loss to know what extent of contradiction and party division would constitute cause for lamentation. Do the general synodical bodies, such as the Joint Synod of Missouri, the Joint Synod of Ohio, and the General Synod, have any ecclesiastical connection whatever? Do they agree in doctrine? Do they coöperate in their various enterprises, even to the extent that is done by other distinct Churches? They do hold some doctrines in common, and so do all the divisions of the Christian world: they do all claim one name, and so do all the denominations claim the one Christian name. They do not all mutually admit that each has a right to the Luthern name, and so some of the denominations deny the Christian name to others. We are, at present, actually divided, or rather we have not yet been united. It is not asserted that this should be the case, nor that it is for the good of Missions that it is, but that, since it is so, it is better to recognize the fact than to deny

it, and to base our missionary operations on a false, and consequently injurious, assumption.

It may also be objected, that this *favors* separatistic and disorderly movements. This would be the case if the several bodies were actually united as one Church; but since they are already separate, and have severally assumed the position and authority of *the Church*, it is now even more orderly for each one to operate in its own sphere, and allow the others to do the same, till some acknowledged union takes place. It may again be objected, that such a view does not encourage any one division to undertake large things. But it does encourage each one to undertake, and to do, the work plainly set before it, and thus to spend its energies in the service of the great common cause, rather than in the maintenance of a party strife; rather to do its own work, in its own sphere, than to supervise the doings of others; rather to enter and to occupy the open and destitute field presented to it, than to press in, and scramble for a place among rival laborers.

But it may yet be objected, that each one of the divisions cannot, on account of their number and slight distinctions, find a field of labor. This may be true, but it is just about as true, also, that it would be hard to find, for such a division, a proper place of distinct existence; nor, perhaps, *would* it exist, separately, except to furnish a leadership for some great man. But such a body will find, or make, a place.

It may even be objected, that the General Synod, with its present basis, should not at all exist, and, consequently, that it should not presume to have a great mission to fulfil; that unless it can take the doctrinal position, and adopt the usages of some of the other divisions, it should dissolve, and distribute itself among the other denominations around it. Nevertheless it does exist. Nor does it profess to exist through mere sufferance, or indulgence, but by right of having the truth. It does not beg the privilege of hanging on to some other, as a tolerated errorist, but boldly avows that it has an honest and valid claim to a place of its own; and there is not, just now, much evidence that it designs to abandon that claim. And, this being the case, we have only inquired for its Home Mission sphere, and have found it to be not only a wide one, but, also, one replete with advantages for good. Its surroundings, on every hand, invite it forth to



effort, and promise it large success. Its opportunities are great, and its obligations weighty.

In how far the General Synod is actually meeting the obligations thus Providentially imposed, it would be, by no means, easy, exactly to determine. For, in the first place, there is no absolute and authoritative standard, by which to judge of its labors, even if an accurate summary of them were rendered, since it is not certain that the doings of other Churches, by which they might be compared, are up to the full measure of duty. But if we were to accept what others do, as the standard of duty, it would still be difficult to make a just comparison, on account of the fact, that no full report of our operations is furnished. These operations are reached through so many separate organizations and agencies, and in such a variety of methods, that no complete aggregate of them could, with any tolerable degree of effort, be obtained. But judging from the mutual censure sometimes indulged in, with reference to this matter, or from the invidious comparisons that are often made by our missionaries and Western pastors, laboring on the same fields with the missionaries of other Churches, or from the amount annually contributed by certain Churches and Synods of ours, as compared with Churches and Synods, of like strength, in other denominations, or even from the general results, as they are made patent to common observation throughout the country, we are led to the conclusion that we are not doing our proportionate part. Doubtless the comparisons made are, sometimes, greatly at fault, in not making due allowance for the difference in the numerical strength of the General Synod and the body with which it is compared. But still, when this allowance is made, there is yet a serious discrepancy. Doubtless there has been a vast improvement in the last score of years, and, perhaps, if a complete summary of each year could be had, it would, perhaps, show a constantly increased improvement. It may be that some of our individual Churches, or even some of our Synods, have attained to equal efficiency with those of like numbers in any other Church; but, taken as a whole, the General Synod certainly has not. The time is here, the opportunity is here, but the efficiency is not here.

And now, as this comparative failure cannot be attributed, as we have seen, to the outer circumstances of the Church, it must result from its inner condition; and, upon examination, the cause will be found to exist, not in the Home Mis-

sion department alone, but to be, rather, of a general character. It will be found that the defects that appear in this particular department, arise, in a large measure, out of the general state of the Church.

There is a grievous defect in our Home Missionary *organization*. We have, indeed, a profusion of organizations, and yet are we not well organized. There is neither a system, embracing one central, and then many auxiliary, organizations, so as to make the central one large, well ordered and effective; nor a general understanding, that each is independent, so as to cause them to feel their respective obligations, and by common agreement to make an advantageous distribution of the work.

We have a "Home Missionary Society of the General Synod" that seems to have been designed as the common agency of the Church for this purpose; but several of the larger district Synods have never coöperated with it; and for the last few years about half of the Synods (exclusive of those in the revolted States) embracing more than two-thirds of the whole membership of the General Synod, and perhaps three-fourth of its wealth, have not coöperated with that Society at all, while some others that coöperate, do so only in part.

Next we have a Society in each of the district Synods, not coöperating with the General Society, or else the Synods, as such, conduct their own Home Mission affairs in an independent manner. Moreover we have local or municipal Societies, that have been formed with a view to certain local wants, or to carry on certain missions in their own immediate communities, and that have no connection with each other, or with any of the rest. And yet again we have individuals, who claim to be mediums, through which the Church shall carry on this work, who, though unappointed, undertake missions in the name of the Church.

In all this there is no general plan, no general agreement, no systematic arrangement, for either concentrated and united effort, or for distinct and separate endeavors. There is rather a confusion of organizations, and while this does not entirely defeat the work, it greatly hinders it. It does not admit of an intelligent and impartial survey of the whole field, and then a just distribution of labor, with reference to the common and main wants and advantages. It fails to interest the wealthy Churches of the great cities, in important and distant fields; but, on the contrary, through the



local societies, diverts their attention from these proper mission fields, to their own immediate vicinities; and thus the most destitute, and often the most promising places, are left in total neglect. It fails to present to the Churches that clear, practical and encouraging view of missionary affairs, that is necessary to secure their hearty interest and liberal support; but by its confused presentation and frequency of appeal, rather induces doubt and distrust, and, hence, causes diminutive contributions. It does not, therefore, secure, either internal order, or external efficiency. The whole affair bears as much the stamp of a weak compromise between diverse tendencies and party interests within, as of an earnest and intelligent purpose and plan to prosecute a great work without.

But whence comes this entangled condition of affairs? Is it created within the department itself, or does it arise out of a defective general organization? While the General Synod claims the right to "devise plans for missionary institutions," it never has, in its synodical capacity, done so. Nor has it now the power, either to assume this work in its own capacity, and make the district Synods auxiliary to it, in this particular, or to institute a central society, and make all other societies auxiliary thereto, nor yet to dissolve the present central society and make the several Synods, or their societies distinct and independent, and assign to each its field of labor. If the General Synod were now to assume such authority, it does not seem likely, that the district Synods would recognize and obey it. The question is not settled among us, either theoretically or practically, which is *the Church*, the General Synod, or the *district* Synod, to which we belong. There is, on the part of many, a vague notion, a feeling, and a creditable one it is, that the General Synod is the general Church, of which the individual congregations connected with it, are the particular Churches. But it has not for itself distinctly assumed that much. It has not taken upon itself the rights or the duties, the authority or the obligation of *the Church*. And while, without this assumption, some individuals, and even Synods, so regarding it, are willing to accept its doctrinal position, to heed its counsel, and to coöperate with its undertakings, there are others that seem to be unwilling to do any of these things, but appear to regard it, not as the Church, of which they are a part, nor yet as an associate body, with which they are con-

jointly prosecuting a common work, but rather as a mission field, into which they have entered to labor and to build for themselves.

We do not censure the founders of the General Synod. Perhaps they did the best that then could be done. For from the first, our Church, in this country, was defective in general organization. The Mother Church, of Germany, never imparted to it thorough, or even tolerable, organization, for the simple reason that she did not herself possess it; for to this day, in her outward and general form, she is little more than an appendage to the State. From this defect in the beginning, our Church has been the more slow to recover, because of the undue fear that, for a long time, many of our people cherished, of ecclesiastical authority; and more still, perhaps, because of the doctrinal diversities that have existed among us. Hence, at the time of the formation of the General Synod, the people and ministers were not prepared for much more than a periodical convention, based on compromise. And whether, upon the whole, we have, from that time, advanced much, in this respect, or not, it seems that we have not yet attained to that unity of doctrine, or that recognition of authority, or that mutual agreement in reference to objects to be pursued, and methods to be adopted, that are necessary to organic unity in the body as a whole, or to order and efficiency in its departments of operation. The faultiness of organism, therefore, is general, as well as particular. It does not originate solely within the department of Home Missions, but arises out of defective organization in common.

But there is also a want among us of a missionary spirit. The inefficiency of which we have before spoken, and of which there is so much complaint, cannot all be justly attributed to imperfection of organization alone. Indeed an earnest spirit will, in time, effect organization. The life principle everywhere seeks to clothe itself in proper forms. From the most diminutive plant, to the towering oak, each seed-germ produces its own form after its kind. So in the animal kingdom, the life-power of each variety takes its own organic body. The spirit of war gathers, arranges, drills, and finally leads forth, its mighty hosts to battle. The spirit of tyranny forms its great compacts, gathers its proud courtiers, clothes itself in splendor of equipage, and builds its castles and towers. The spirit of learning erects Colleges, gathers endowments, forms faculties, and collects its



multitudes of eager disciples. The gospel spirit, or the spirit of Christianity in general, creates, maintains, and constantly employs, all the varied organisms and agencies that pertain to the Church in its being and doing; and so the spirit of each department in particular, gives it its peculiar cast or character, and makes its operations effective. We do not say that it will, at once, overcome all obstacles and absolutely control all circumstances, and transform them into occasions and means of its own liking, but that such is its constant tendency, and that in general, in due time it will prevail. Wherefore, the very fact that, for so long a time, our Mission arrangements have been so confused and inefficient, is itself an indication that there is some lack of the missionary spirit, some lack of the aggressive characteristic of the gospel, some want of that phase of piety, which manifests itself in Christian enterprise.

But is it not a fact, that from the very first, our Church in this country has been wanting in this particular? Has not this very thing made us the prey of other denominations more earnest and active? And although their zeal may sometimes have been mere proselytism, has not our piety and innocence, at times degenerated into such indifference as to furnish the occasion for this proselytism? Have not hundreds of our most enterprising people, especially in the earlier periods of our history, deserted us on this account? And while some may have gone through motives of mere worldly advantage, yet have there not been among them multitudes who would have been an honor and a blessing to our Church?

Some excuse for this defect, during the earlier periods, may be found in the disadvantages under which our people were then placed. The first Lutheran immigrants here, do not seem, as a mass, to have been people of so high culture, or so great force of character, as the English colonists. Though the early Lutheran ministers sent here, were men of large endowments and great attainments, and though some of the people were of like character, yet this was not the case with the masses, and therefore they were not naturally, and by education, qualified to take an equal part with the other colonists in Christian enterprises. The disadvantage, too, of not being able, for a long time, to use the prevalent language of the country, operated much against them in this respect. They were unacquainted with the English language, and were, thereby, prevented from taking an equal interest in public affairs. They were much isolated, and the stream

of progress swept by them, so as not to bear them onward with it. Moreover, they were not of the dominant race in the country. The colonies were English, the rulers were English, the usages, the laws, the whole tone and form of society, were such. This naturally gave the prestige to that race, in every thing, and threw our people into the background, tending to cramp their energies and check their aspirations. All these disadvantages must have done much to depress their spirit as a people and a Church, and to induce the want suggested; and it would necessarily require a long period to overcome it. But still, when all just palliation is presented, there remains ground for the assumption that all along there was, and that there still is, some want of the earnest, aggressive missionary spirit.

But this disposition is not separate and distinct from that of the gospel, in general. It is, indeed, essentially the same thing. It is the spirit of earnest and enlightened faith. It is zeal, directed by intelligence. It is one of the proper impulses of Christian life. It is in essence an emanation of that same spirit that works "all in all." Where it is wanting, therefore, more is wanting. Its weakness argues a general weakness; and hence, here again, as in defective organization, the disease is a common one and not simply special. Not that there is among us no earnest Christian spirit, nor that certain parts of the Church have not a large share of it, but that as a whole, the General Synod is yet largely wanting in true Christian zeal and activity. This conclusion is written with sorrow and deep regret, and not without forebodings of severe censure on the part of some who may regard its utterance as an act of disloyalty to the Church. But what is here admitted, seems, nevertheless, to be the truth, and that is what we are in search of, especially since it may lead to the removal of existing evils. But if this admission is not true, if, indeed, there is no general defectiveness, then how comes it, that in all other departments of operation, as well as in that of Home Missions, we are so lamentably in the rear of some other Churches, that certainly have not done too much? How comes it that our Institutions of learning were so long a time in coming into being, and then for so long a time had a bare and sickly existence, and even now are not equally as well endowed, nor as fully manned, as those of many other Churches? How comes it that our Foreign Missions never have borne, and do not now bear, any thing like their true proportion, in number and ex-



tent, to those of other denominations? How comes it that our publication department, the very one in which it has all along been claimed that we have peculiar advantages, in consequence of the vast stores of German literature, that are at our command, is most deplorably wanting of all? We may close our eyes to all these facts, and may steadfastly declare that, though we have not shown it, we are profoundly and universally earnest and zealous; we may even persuade ourselves that there is no inner defect, yet those who observe from without, will generally conclude that the great reason why we do not accomplish our proper and acknowledged work, after long enjoying the opportunities and advantages for doing it, is that we have not sufficient disposition in that direction. It is not forgotten that we have made very great advances during the last few years, for this is certainly the case; but still we have not made full attainment. We yet need a higher and more complete development in all the qualities that justly belong to a Christian Church.

If, then, the inefficiency, which has hitherto marked our Home Missionary doings, extends also to other departments, and if it so largely results from a common faultiness, then the remedy to be applied, must be general as well as specific. In order that the one department of Home Missions may be carried forward to a higher degree of perfection, there must be a corresponding development in the others also, so as to sustain it. As the state of each department is largely grounded in the general condition, the progress of this one department must, to some extent, await the common advance.

To discuss the various means and measures by which a general Church development is to be attained, does not come within the scope of our subject. But it may not be improper to remark that the great means is, *revealed truth*—that truth, as it applies to the whole matter of Christian character and conduct, in both the individual and the Church. Particularly should the great evangelizing truths of the New Testament be declared and enforced—the essential truths, in order that by means of them, the essence itself may be conveyed, and thus the one spirit infused, through which unity of organism and of effort, may be obtained. Proper, but minor, matters of forms and methods in detail, should have their place, and when a truly earnest spirit rules, will have their place, and nothing more, but they cannot, with impunity, be substituted for things essential.

But the remedy must be particular, as well as general. For as the common condition is only the aggregate state of the several parts, it must be improved through the parts in detail. And as the advances of the particular, must in some part wait on the general development, so, at the same time, must the particular necessitate and promote general progress by vigorously pressing forward its own column.

Among the special remedies needed, we may mention that of improved *missionary organization*. Something, surely, should be done, and can be done, in this direction. But whatever is attained will have to be a matter of growth rather than immediate creation. Hence in our endeavors thereto, we must bear in mind the condition of things existing among us, as well as that to which we aspire. Our immediate measures must have reference to what is now practicable, as well as to what is in itself desirable. We must neither overlook existing obstacles, nor abandon just principles. The plan of improvement must itself be a progressive one, recognizing those imperfect steps first to be taken, and yet reaching forth to the final end to be attained.

The most simple, most scriptural, most orderly, and most effective missionary organization for the Churches of the General Synod, would be the General Synod itself, if all its parts were prepared to make it so, and practically and heartily to coöperate with it and through it. For it is certainly proper, in every view of the matter, that the Church have charge of its own Missions, and the General Synod being made up of representatives of all portions of the Church, is virtually, by delegation, the Church itself. But for so great a step as this, the several Synods are manifestly not just now prepared. The diversities of doctrine, and other separatistic causes, render its immediate accomplishment impracticable. Some of the Synods are, doubtless, ready for it, but that others, many others, are not, is manifest from the whole tenor of their conduct.

In the absence, then, of this plan of concentrated action, through the General Synod, the next one in point of internal order and practical efficiency, would be to make each district Synod a separate and independent missionary organization, and along with this to have some agreement as to the division of the field. The Synods are constituted of delegates from the Churches within their respective boundaries, and so each one is, in some sense, the general Church of its district, and may rightly have charge of its Missions. It, moreover,



meets annually for the purpose of transacting the business of the Church; and then, too, it generally has Missions within its own limits, that it can, perhaps, better manage through its own committee than can any other organization.

But it would seem from our past history and present tendencies, in parts of the Church, that all the Synods will not agree to this disconnecting and distributive plan. There are some of the Synods that persist in having a central organization of some kind; and besides this, there is great practical difficulty in making a division of the missionary territory, or in making the best selection of points to be occupied, without having some general supervision and arrangement.

It appears, therefore, that neither of these plans can at present be universally adopted, nor either of them universally rejected. Each one will be adopted only by parts of the Church, and yet each will be, for the present, continued.

But now, while honest differences may, at the present time, prevent the unanimous adoption of either one of these plans, certainly those differences should not prevent the adherents of either measure from according to those of the other the right to act in its own way; for it will not be maintained that either plan is abstractly and religiously wrong.

As a present necessity, therefore, let both remain, and let the adherents of each respect the rights and doings of the others. Let those Synods that prefer separate action, continue to do so, without hindrance on the part of the others, until they see fit to unite with the general organization; and let those Synods that prefer a union with each other, be allowed a like privilege. Let them, through their delegates to the General Synod, continue in the present Home Missionary Society of the General Synod, and from time to time modify its provisions in such manner as to suit their wants and purposes, and let those who do not coöperate, abstain from interference. Let it be understood that the basis of membership in the Society, is the representation of Synods that, as such, coöperate with the Society; and upon this just and equitable condition, let not the brethren of other Synods, that do not coöperate, infringe.

But, at the same time, let the General Society be always open for the entrance of all the Synods in the General Synod, on the same impartial terms. And, furthermore, let the present Society, as a Society, or organism distinct from the General Synod, be understood to be only provisional and temporary, so that if, at any time hereafter, all the Synods

come into the Society, and thus the membership of the two becomes identical, the Society shall be dissolved, and the Synod, as the proper representative of the Church, and therefore, as the proper missionary organization, shall occupy its place. In this way there will be a constant inducement to united action, which will at length prevail, if the central organism of the General Synod itself should be rendered more complete; and, on the other hand, the Synods remaining separate, can lead the way in independent action, if at last that should become the recognized policy of the Church. This will accommodate all honest differences of doctrine and method, and thus afford every Synod a sphere of operation without disorderly interference, will in some sort relieve the present confusion, will afford an opportunity for demonstrating the practical advantages of each plan, will be sufficiently particular to answer all local purposes, and may, in the end, lead to the unanimous adoption of one or the other of the plans.

It is scarcely necessary to say that no room need be left for those individual and disorderly pretensions and movements, of which mention has already been made. If a man has some great and good plan, or measure, in which he desires to act, and to have the Church to act with him, let him show it openly to the Church, and give it to the Church, and himself with it, so as to labor in it and by it, in an orderly way. And if he would aspire to do more than others, to be distinguished from others, and to win a brighter crown, let him remember that "he is not crowned except he strive lawfully." There is scope and variety enough in the regular and authorized functions and operations of the Church, to give exercise to all allowable peculiarities. Special managers are not needed.

But along with these constant endeavors to promote a better organization, there must be appropriate and earnest efforts to enlighten the Church with reference to missionary affairs, and to diffuse throughout its membership a higher degree of interest in them. It is after all the earnest spirit that does the work, and not the dead arrangement or plan. The plan itself is helpless. The minds of the people, all the people, must be familiarized with the Scripture authority for Missions, with the details of missionary operations, with the wants and prospects of the field, with the results of the efforts, from time to time put forth; and then the people must also be constantly exercised in sustaining



these operations; for it is only by such drill and discipline that they are led to catch the inspiration of any object in particular. It has been in this way that other Churches have attained their efficiency. Their pastors have, for a long time, been industriously instructing, exhorting and exercising the people, till they have imbibed the spirit of the work. So, too, we must do, if we would bring out the latent powers of the Church, and fulfil the great mission that lies before us. By patient teaching and earnest expostulation in the pulpit, in Sunday School, in the catechetical class, in the family, and the individual, and also by believing, ardent and habitual prayer for the quickening influence of the Holy Spirit, must the preparation for this great work be attained. "This kind goeth not out but by prayer and fasting." Such preparation is not the work of a day, or of some one occasion, or of some ecclesiastical assemblage. It is rather to be done by all means, on all occasions, and everywhere. The cheapest of all contributions to it, are those indefinite and censorious utterances, and those vast and impracticable plans, that are now and then put forth on public occasions, when the subject is under consideration. And the poorest of all apologies for it are those fulsome commendations passed upon trifles done, and those bigoted boastings of noble origin, and of swollen numbers, and of hyper-orthodoxy, that are sometimes substituted for matters of present duty; and that only add pride and self-complacency to practical unbelief and spiritual indifference.

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## ARTICLE VII.

### LOUIS HARMS, OF HERMANNSBURG.

THERE are few persons that have not heard of Louis Harms, the Lutheran Pastor of Hermannsburg, whose earnest and useful career on earth has so recently terminated. He was one of the most remarkable men that ever lived, and in the success of his life and labors, furnishes a forcible illustration of the power of prayer and of faith. He was a true Christian hero, a striking example of persistent effort, not

only in study and in the pastoral office, but in his high and holy missionary zeal and his earnest devotion to the salvation of the heathen world. Although only in the fifty-eighth year of his age when he died, he had achieved more than the work of a century, and exercised an influence, almost unprecedented at the present day. He was born at Walsrode in 1808, and in his ninth year, removed with his parents to Hermannsburg. His descent he was able to trace to the illustrious Hermann (Harms) who gave name to the town, of which his father was long the honored pastor. The son was carefully but rigidly educated, and displayed, at a very early period, extraordinary abilities, which were developed under judicious instruction and diligent study. His preparatory training he received in the High School at Celle; thence he was transferred to the University of Göttingen. Whilst here he enjoyed the best advantages for mental culture. He pursued the study of Mathematics, Physics, Astronomy, Natural History, Philosophy, Theology, Greek and Hebrew, also the Sanscrit, Syriac, Chaldee, Italian and Spanish, but his religious principles were exposed to great peril. Infidel sentiments were then prevalent in the Institution, and every effort was made to lead him from the truth. He was obliged to pass through many an inward struggle, for he was yet destitute of true faith. But in a conflict with scepticism, during a night of protracted study, whilst engaged in reading the seventeenth chapter of John's gospel—particularly the passage, "And this is life eternal, that they might know the only true God and Jesus Christ whom thou hast sent"—light dawned upon his soul. His difficulties were all removed, and he found peace in believing. Early parental effort yielded its appropriate fruit. Religious principles, so faithfully inculcated upon his youthful heart, could not be effaced. The habits which he formed in childhood stamped their impression upon his character and influenced his future destiny. After successfully completing the course of study at the University, he repaired to Lüneburg, and served for some years as a private tutor. His labors in this capacity proved a great blessing, not only to the household, but to the whole community. The sermons which he preached and the Bible classes which he conducted, were the means of doing much good. He was invited to Hamburg as Preceptor in the Mission School; and also received a call to the city of New York, but he declined both, as he regarded it a duty to assist his father in his declining years. In accordance with his wish,



in 1843 he accepted a call as Assistant Pastor, and at once entered upon the duties of the position. In 1848, on the death of his father, he assumed the entire charge of the parish.

Hermannsburg is a small town in the kingdom of Hanover, one of the villages of the great Lüneburger Heath, embracing about one hundred square miles, in the midst of a wide, sandy plain, sparsely inhabited by a simple-hearted, but enterprising population. The village is composed of small cottages with gardens intervening, and all presenting the aspect of perfect neatness and evidences of the greatest thrift. The wonderful change which, within a few years, has come over the parish, the means by which it was accomplished, and the results of that renovated life, are described in the following narrative, derived from a German periodical:

“About seventeen years ago, a new clergyman came to the parish, and it is since then that the people have begun to talk of the Lüneburger Heath. He was a Hermannsburger himself, and the son of its former pastor. Bred upon the Heath, it seemed to have exerted the same influence over him as over the rest. When a boy, his great pleasure was to roam over the downs, and through the deep woods, Tacitus in hand, and to read his vivid description of the old German tribes, and their ways, recalling to his mind every feature of the past. Many stories are told of his independence when a student, and even a candidate for the ministry, and the difficulties, in which he was involved with his Professors, and ecclesiastical councils by his boldness and free declarations. He was a close student, an honest and steady thinker, a man to succeed and to be held in esteem, and to whom University-life must have been dear; but as he said, ‘I am a Lüneburger, body and soul, and there is not a country in the world that I would place before the Lüneburger Heath; and next to being a Lüneburger, I am a Hermannsburger, and I maintain that Hermannsburg is the best and prettiest village in the Heath.’ And so before his father died, he came to assist him in his *cure*. It was only a year or two when he was left alone. From that time he entered with all his heart on the remarkable labors, which occupied him incessantly. A scholar and a man of refined culture, yet he always considered himself one of the people, never elevated himself above their capacity, and lived among them as a brother or a father. He was an original thinker and an eloquent speaker; eloquent in saying the right thing in the right words with the

proper feeling, in simplicity and truth. There was also in him a healthful and overflowing humor, that was quite irrepressible, delightfully quaint, *näive* and shrewd. These traits are mentioned, because they assist us in understanding his work more fully, the self-sacrifice and the qualifications it required. But that which alone qualified him for it, in any fit sense, was his exceeding faith in God; the nearness and perfect confidence of his relation to God; the character of his spiritual intercourse which was a perpetual and deep communion with Jesus; the profoundness and humility, of his spiritual knowledge; the utter earnestness and consecration of the man; and the real strength and beauty of his life. Like any other child of God, he became a power in the world, by giving himself up to the power of God; for in proportion as Christ is in the believer, so is he the power of God in him. He found the village and the neighborhood very different from what they are now. There was always considerable orthodoxy in Hanover, but it was orthodoxy in the Church, and not of the Spirit; it was quite as powerless for good, and quite as hurtful to the people as Rationalism, which was dominant elsewhere. It was only one phase of the common death that had overspread Germany."

Pastor Harms, from the beginning, aimed and labored for the spiritual improvement of his whole flock. He assiduously devoted himself to the great work, to which he had consecrated his life, in prayer, in preaching the word, in laboring from house to house, and in living before the community, as a man of faith and of God. He soon developed an earnest Christian activity which was extraordinary and, perhaps, without a parallel in the world. Hermannsburg has been transformed into a model Christian parish. In every house in the village the family altar has been erected, and morning and evening devotions are daily offered. The large sanctuary on the Lord's Day, is always crowded; no one is absent from the services, unless necessarily detained at home, nearly the whole population being regular and devout communicants of the Church. The services during the week, held every Wednesday, the greater part of which is consecrated to religion, are as well attended as those of the Sabbath. The laborers have prayer in the field; the plough-boy and the maiden-girl are constantly found singing their sacred melodies; and as men walk the streets of an evening, they are often heard chanting the old Church hymns. The whole community is just like one Christian family, radiating a



Christian influence in every direction, and exercising a conservative power on the surrounding districts. "Notwithstanding all that is said about Puritan usages," remarks Professor Park, "there is not, perhaps, a single New England community which exhibits so many external signs of religious zeal, as are shown in this German parish. Many of the peasants have committed to memory a large part of the Hymn Book, and large portions of the Bible, some of them, the entire Epistle to the Romans. On a Monday morning I met a carpenter going to his day-labor. 'How do you do?' I asked. 'I cannot *but* be well,' he replied, 'having so many religious privileges as I enjoy here. I removed to Hermannsburg from a distant town for the sake of hearing Pastor Harms, and I am rewarded every Sabbath for my removal.' A stranger is apt to regard the villagers as living almost altogether for the Church and for missions. 'Are there not some unbelievers in the parish?' I asked my landlord. 'There is one, and only one,' was the landlord's reply." In Hermannsburg poverty is unknown. There are no beggars, no drunkards, no ragged, vagrant children. All are comfortably clad. No one is permitted to suffer through indigence. The people are generally farmers and laborers, deriving their support, for the most part, from the cultivation of the soil, grazing and keeping bees. They are distinguished for their industry and fidelity in the discharge of duty. They live together in harmony and peace, exemplifying the power of the truth and the sincerity of their principles. When Louis Harms became the pastor, there was very little Christian life among them. There was the form without the power of godliness. But his spirit was soon diffused among the people, and they were brought into cordial and active sympathy with his work. These are some of the results which, with the presence of the Holy Spirit, and the divine blessing, have accompanied the labors of this man of prayer and of faith.

But his work as pastor of a large charge was not all that he performed, although this was sufficient for an ordinary man. His labors were more extended. He is, perhaps, best known by his missionary enterprise. The influence of his unremitting efforts manifested itself in an earnest desire, on the part of his people, to do something more to glorify their Master. Whilst they were enjoying these rich spiritual blessings in their own homes, and God was producing among them results so marvellous, in the renovation of the whole

parish, their thoughts, Christian-like, were turned towards those in other places who were deprived of these privileges, who were sitting in the region and shadow of moral death. A mission to the heathen was suggested. The question was discussed and made the subject of special prayer. The consequence was that twelve of their number offered themselves as Foreign Missionaries. Harms did not think it best to send them away to be educated for this purpose. This was the origin of the Seminary, established in 1849, the management of which was added to his work. The course of training embraced a period of four years, and instruction was given in Biblical studies, Church History, and Systematic Theology. A daily task of manual labor was, also, assigned the members of the Institute for the promotion of their health and, as Harms was wont to say, "to keep them humble, that they might never be ashamed of their work any more than Peter was of his fishing, or Paul of his tent-making." He wished to educate for the missionary field "young peasants, who had already learned some trade, and who could, therefore, introduce the arts of Christian life as well as the ordinances of the Christian Church, into heathen countries. He desired to train pastors who had been farmers, carpenters, tailors, blacksmiths, shoemakers, bakers, and who could thus sustain themselves, in some degree, while they instructed the heathen in things, temporal and spiritual." The spirit which he endeavored to infuse into the candidates for the missionary work, may be learned from the following passage, taken from one of his addresses: "Be diligent, but also remember Luther's saying, '*Well-prayed is more than half-learned.*' Therefore pray diligently. I do not mean your common prayer alone, but pray diligently in your own room, daily, for the Holy Spirit."

The field selected for their missionary operations, was a most difficult one, the eastern coast of Africa and the tribes of the Gallas, lying north-east of the Zanzibar, who were only known as the terror of the whole coast—a numerous, powerful and savage race, of whom one of their own number said: "We Gallas are men, it is true, but we are not human." They were robbers and murderers by profession, living in such a state of degradation as seemed almost beyond recovery.

But before the studies of the candidates had been completed, the missionary spirit in Hermannsburg had very much increased. All were fired with a zeal to do something



for the cause. Some pious German sailors having become acquainted with the project, offered to join the expedition, and soon after another feature was engrafted upon the missionary enterprise. A number of the peasants, who possessed no special missionary gifts, but who were animated with a desire to carry the gospel to the perishing heathen, earnestly pleaded to be taken out as colonists. Although comparatively few from the numerous applications could be accepted, yet the scheme now assumed a magnitude which had not, at first, been contemplated.

And now a new question arises. How are these persons to be sent to the field selected? Whence are the funds to be procured? Neither Harms, nor the people of the barren Heath possessed the means, but they trusted in their Heavenly Father, to whom the gold and the silver belong. They worked together and they prayed together, and the God to whose holy keeping they had committed their cause, blessed them and their work. From the touching account, given by Pastor Harms himself, something of his spirit and the secret of his success may be gathered. "Then I knocked diligently," he says, "on the dear Lord in prayer, and since the praying man dare not sit with his hands in his lap, I sought among the shipping agents, but made no speed; and I turned to Bishop Gobat, in Jerusalem, but received no answer; and then I wrote to the Missionary Krapf, in Mombaz, but the letter was lost. Then one of the sailors who remained said: 'Why not build a ship, and you can send out as many, and as often, as you will?' The proposal was good, but the difficulty was to secure the funds. It was a time of great conflict, and I wrestled with God. For no one encouraged me, but the reverse; and even my best friends and brethren intimated that I was not quite in my senses. When Duke George, of Saxony, lay on his death-bed, and was yet in doubt to whom he should flee with his soul, whether to the Lord Christ and his precious merits, or to the Pope and his good works, a faithful courtier said to him, 'Your Grace, Straightforward makes the best runner.' That expression has lain fast hold in my soul. I had knocked at men's doors, and found them shut, and yet the plan was good, and manifestly for the glory of God. What was to be done? *Straightforward makes the best runner.* I prayed fervently to the Lord, laid the matter in his hand, and as I rose up at midnight from my knees, I said with a voice that almost startled me in the quiet room, *Forward now, in God's name!*

From that moment there never came a thought of doubt into my mind."

"Arrangements were at once made," says the narrative from which we have already quoted, "for the building of a Brig at Harburg. It was well and quickly done, and there was only one mishap, which, in the end, proved harmless—it cost upwards of two thousand crowns more than the estimate. With a landsman's ignorance, Harms had not recognized the difference between copper-fastened and copper-sheathed, until the little item in the bill brought it prominently before him. But all passed off well, and one bright autumn day, a special train carried the clergyman and some hundreds of his parishoners to Harburg, where they found that the shipping was dressed with flags in honor of the new vessel; and having held a simple service on board, they dedicated the *Candace* to its work of carrying the gospel to the Ethiopians. At Hermannsburg there was a ceaseless industry; smiths, tailors, carpenters, shoemakers and coopers were making for *their* ship. A water-butt, or a suit of clothes, was not to be had at any price. The women and girls knitted with a rapidity that was terrible to look upon. The farmers came in with loads of buckwheat and rye. Fruits and flowers were placed on board. Pigs and hens accumulated to the proportions of an agricultural show. The very Heath was stripped for besoms. Nor did a Christmas-Tree fail, but one was carefully planted in a huge tub to be in readiness, as they expected to keep that festival on the ocean. Then the Mission pupils had to pass their examination, before being ordained by the Consistory. There were eight now, for two had died and two had proved unworthy—a scandal which was never afterwards reproduced. Those that were left, sustained their examination with credit. The colonists had to be prepared. They all knew something of agriculture, but there were in the party by more definite profession, two smiths, a tailor, a butcher, a dyer and three laborers. The Captain was chosen, and the crew. The cargo was on board, and at last the time for separation came. A service was held in the Church; the people poured in from the neighborhood and thronged outside; Harms preached a farewell sermon and then the sixteen stood up together and sang, as their parting hymn, *Eine feste Burg ist unser Gott*. The next day they went to Hamburg, and on the 28th of October, 1853, the anchor was lifted, and the *Candace* floated away, amid



exulting songs and earnest, loving prayers, down the Cuxhaven."

At one time a rumor prevailed that the *Candace* had sunk and was lost. "What shall we do?" was the earnest inquiry propounded to the Pastor, and the prompt response was, "Humble ourselves, confess our sins, pray for forgiveness and build a new ship." The report, however, proved false. The voyage was prosperous, and is still employed on its errands of mercy. The Mission has been eminently successful. It now extends from the Zulus, on the coast, to the Bechuanas in the centre, from the Orange River to Lake Ngami, and embraces nine stations, fifty missionaries, and more than one hundred colonists, spread over forty thousand acres of land, appropriated to the missionary service, with dwelling-houses and work-shops at every point. There have been upwards of one hundred baptized converts among the heathen, the results being larger than usual for the time devoted to the work. Missionaries have, also, been sent from this Institution to the East Indies, to Australia and to the United States. The Seminary buildings have been enlarged, the halls are filled with students, and funds have poured in from all directions. In answer to prayer, the wants of the Pastor, however pressing, were always supplied. He asked no one but God. His sole resort was to "the dear Lord," and his faith was unwavering and all-conquering. He himself gives many remarkable instances of the Divine interposition on his behalf. Once he prayed to God for a medicine chest, which his missionaries required, and he soon received the money for a medicine chest. "A short time ago," he writes, "I had to pay a merchant five hundred and fifty crowns, and when the day of payment was near, I had only four hundred. Then I prayed to the Lord Jesus, that he would provide me with the deficiency. On the day before the time of payment, three letters were brought, one from Schwerin with twenty, one from Bücksburg with twenty-five, and one from Berlin with a hundred crowns. On the evening of the same day, a laborer brought me ten crowns, so that I had not only enough, but five over."

Another enterprise now engages the attention of this earnest servant of God. The people must be informed of their foreign operations, missionary intelligence must be disseminated, a channel of communication between the Missionaries and the Parish must be opened. To meet this want

a printing press was procured in 1854, and a Missionary Journal established, of which Harms became Editor. Although additional labors were thus imposed upon him, he was found equal to the task. In less than eight years the paper reached a circulation of fourteen thousand, larger, it is said, than any religious periodical in all Germany. It now yields a handsome revenue to the Mission.

An interesting feature connected with the Parish of Hermannsburg, is the Missionary Jubilee, held every year during the month of June, which is attended by about six thousand persons, and from the most distant parts of Germany, every house in the village being filled to its utmost capacity, and the students in the Mission House acting as the stewards to the many strangers, convened to participate in the religious festivities. The influence of this Jubilee is most salutary, not only in awakening renewed and deeper interest in the work of Missions, but in stimulating the Church to greater efforts for the advancement of the cause.

In addition to his labors in connection with the pastoral office, the Missionary Institute and Journal, Pastor Harms published a large number of sermons and miscellaneous pamphlets. He was a very laborious man, a most faithful Pastor and an earnest, diligent student. His practice was to devote nine hours of the Lord's Day to public, or social worship, and twelve hours of every other day to his books, or correspondence. In the course of a year he wrote about three thousand letters to members of his congregation who were distant from the Parish, to the fifty Missionaries in the field and to the many friends who were sending their contributions to the cause of Missions. He was engaged with his duties all the day long, and all the year round. He never took a vacation. He allowed himself very little sleep. He seldom retired till two or three o'clock in the morning. He suffered very much from a distressing disease, and in his studies he sought relief from pain. It is surprising that his feeble frame could so long endure the amount of toil which he so cheerfully performed. His labors seem almost incredible, but his life was an earnest one, and his enjoyment seemed the highest, when his time was most faithfully occupied.

To the spiritual wants of the parish he ministered with the greatest fidelity, in private as well as public. He was most deeply interested in their welfare. He was always accessible to his members. Every day, morning and evening, he had his receptions, and they would come to consult him,



not only with regard to their spiritual condition, their temptations and conflicts, but also with regard to their difficulties and trials in secular matters. At ten o'clock every night the parsonage was regarded as open to all who wished to spend an hour in religious exercises, when many of the neighbors assembled to unite with the good Pastor in the evening devotions of the household. These services usually continued one hour. A chapter from the Scriptures was read and expounded, a hymn was sung, and prayer offered. It was, in fact, a daily prayer-meeting. Says a writer from this country, who was struck with the devotional character of the people, and supposed that the parish was enjoying a special season of awakening: "I inquired, How long has this excitement continued?" "About seventeen years," was the reply; "ever since Pastor Harms has been among us." His people were very much attached to him. Their confidence in him was unlimited. He inspired them with love as well as with reverence. His influence over them was unbounded. But he was a man of great intellect and large heart. His life was marked by a feeling of genuine kindness, childlike simplicity, and great singleness of purpose. He was distinguished for his sincerity. His whole conduct showed this. His example was always consistent with his profession; his actions corresponded with his words.

In the pulpit he was very earnest in his expressions, faithful in his reproofs and plain and outspoken in his exposures of vice and the follies of the world. In one of his discourses, Professor Park, of Andover, who spent three Sabbaths with him, in the autumn of 1863, heard him, with great boldness, say: "Alas! how many in this kingdom *act* themselves into hell from the theatre; *sing* themselves into hell from the opera; *drink* themselves into hell from the tavern; *play* themselves into hell from the card-table; dance themselves into hell from the ball-room; laugh themselves into hell from the evening carousal." In the same sermon he remarked: "I love to dwell in the country, because it is comparatively, so pure from vice. I am never at ease when I am in the city; my happiest moment in the city is when I turn my back upon it, and start for my dear quiet home. It was so with my Redeemer. When he must needs go to the city he went, for thus it became him to fulfil all righteousness, but he could not spend his *evenings* there; he left it when the sun set, and went to the silent and sweet cottage of Bethany, which reminds me of my own Hermannsburg." The same

clergyman tells us that he heard him, three times, in his own Church say: "That the parents who neglect to offer their children to God at the baptismal altar, within eight days after the children's birth, are worse than robbers and murderers; for robbers take merely the material wealth, and murderers take only the temporal life of their victims, but such parents, so far as in them lies, deprive their children of spiritual health and of eternal life; for it is in Baptism that the Holy Ghost is given to the children." Professor Park, also, gives a very interesting and graphic account of the services of the sanctuary, which he, several times, attended. He says: "I went into the old church at half after nine in the morning. The service did not begin until half past ten, but the throng of worshippers was so great, that it was necessary for strangers to go an hour beforehand, in order to obtain an eligible seat. The church was filled long before the ringing of the church bell. At the first stroke of the bell, the audience rose and offered a silent prayer. When the pastor entered the audience rose again, with as much apparent awe as if John the Baptist were risen from the dead, and had come into this church of the wilderness. His first appearance was that of a man worn down with care and thought. His chest was narrow, his form bent, his face pale, and an indescribable solemnity marked his countenance. He stood leaning against the altar, for he seemed too weak to keep himself erect without support. He commenced the service by chanting a prayer in a low and tremulous tone; and yet the thousand worshippers, who thronged the pews, galleries, aisles and stairs, preserved such a stillness that he could be heard in every nook and corner of the house. After the singing of a hymn by the congregation, he commenced the exposition of a Psalm. He recited every verse *memoriter*, and explained it with singular felicity. Having spent a half hour in his exposition, he took the Bible and read the entire Psalm with such emphasis as to recall his previous comments. The ordinance of Baptism was then administered to several infants, all born since the preceeding Sabbath; and the sponsors were addressed with peculiar fervor. The congregation sang another hymn; and the pastor ascended the pulpit, and read his text, the audience rising as he read it; after giving a rich exposition of the text he announced the subject of his discourse, offered an earnest prayer; stated the several divisions of his sermon; illustrated and enforced each of these topics with singular clearness; his voice often



rising to the highest notes, even to a shriek, and sometimes breaking so as to become painful by its shrillness. He studied to use, and he did use the language of the common people; he quoted apt and racy proverbs, sometimes made a sarcastic remark, occasionally provoked a smile, was terrific in his denunciations of popular sins and exhibited the tenderest concern for his people and the general interests of the truth. He preferred the concrete to the abstract, did not speak of holiness so often as of God, nor of sin so often as of the devil. His main power lay in his lively style, the quickness of his transitions, the boldness of his personifications, his clearness of thought, his rich stores of Biblical knowledge, and his striking exhibitions of faith in Divine Providence and especially in the redemptive scheme. Whenever I heard him, he closed his discourse with an appeal so as to be, in a good sense, awful. After his sermon he offered an extemporaneous prayer. Although he was eminently liturgical in his spirit, yet he seldom confined himself to the liturgy of his Church—very often he made but very little use of it—and his free utterances in supplication were remarkable, sometimes for their terseness and sometimes for their childlike simplicity. On one Sabbath he prayed: ‘Bless our dear Seminary, all its teachers and pupils and all the missionaries, who have gone from it to the lands far away. Bless our Missionary ship. Bless all the dear children that have been baptized to-day and their parents. Bless the children in our schools and their teachers. Bless all this people, the young and the old. Bless the carpenter, the tradesman, the farmer. Bless the harvest. Bless the cattle. *Bless the bees.*’ I asked a nobleman who had come to hear him from Würtemberg: ‘Is it *common* to pray for the bees of Lüneberger Heath?’ His quick reply was: ‘What Pastor Harms does, call not thou common!’”

In the discharge of all his duties he was most fearless. Nothing could prompt him to swerve from what he believed was right. Not even royal influence could tempt him to yield his convictions. Although a favorite of the monarch in power, and identified with him in many of his views, he never hesitated to express his disapprobation when he thought the government was wrong. The king revered him, and often would seek his society. On a certain occasion, when Harms was in Hanover, he sent one of the officers of the government with a carriage to bring him to the palace. “Give my respects to the king,” said Harms, “and tell him

that I would obey his order if my duty permitted, but I must go home and attend to my parish." The officer was astonished, that the message was treated with indifference, and anticipated the royal indignation, but the king receiving the reply, only said, "Pastor Harms is the man for me!" Some years ago, when the Queen of Hanover died, a form of prayer was prescribed, and the pastors were commanded to offer it in their churches. In the prayer there was reference made to the piety of the Queen in such terms as Harms could not approve. He refused to read it, and no influences from the throne could intimidate him in his purpose, or change his convictions. He was the man who could have rejoiced in persecution, and honored a martyr's death. He would never make any compromise, when he thought principle was involved. He was very rigid in his Lutheranism, in his strict adherence to the Symbolical Books, and refused to receive the members of the Prussian Church to the Lord's Supper, as that Church consisted of a union of the Lutheran and the Reformed. "He was terrific," says Professor Park, "in his denunciations of Calvinism. I stood within five yards of him, and heard him in one sermon pour forth the most powerful invectives against the Calvinistic doctrines, the Congregational Church polity, the republican form of government in the State, with special allusion to America. It was a *faithful* discourse. I admired his zeal and true-heartedness. He expressed the same opinion about America which many of our divines express about Germany." Under different circumstances, and surrounded by different associations, his sentiments, on some subjects, would, doubtless, have been very much modified or changed. We do not, in our judgment of others, always make sufficient allowance for education and position. We are all, more or less, subjective in our views, and influenced by our surroundings. This fact ought to make us more tolerant towards those whose sentiments do not coincide with our own. Very good men often differ on those points which are not essential to salvation. No one doubted Pastor Harms' Christian integrity, however much some of his views may have been at variance with his own. Professor Park says: "I never saw a man so wonderful, so much like a being of another world and a superior race." "I can never forget," he adds, "the affecting tones and the hearty words with which he bade me his last farewell. 'I do not trouble myself about such matters as health of body. It is true, that I am suffering much every day,



and more every night. I do not wish it to be otherwise. The Saviour is my physician; I desire no other. I love to lie awake the whole night, because I can then commune with Him. I should not be happy if I thought that I was to be kept much longer in the world. Oh, that would be a sad thought—to be kept away from home so long! I am glad to have heard so much about Andover and New England; I had formed a different opinion of your country. I rejoice that you observe the Lord's Day so well in New England; hold fast this good old usage. And now I shall never see you again. May the Lord be ever gracious to you! Farewell—farewell!"

Such a life as Pastor Harms, so fully consecrated to his Master's service, could not fail to be most fruitful in its results. It furnishes a practical illustration as well as a powerful testimony to the efficacy of fervent, unceasing prayer, of simple, earnest, unwavering faith. He believed in the promises of his Father in Heaven. He taught his people to exercise the same implicit confidence. They walked daily in communion with God, to whom they were united in an everlasting covenant, and exemplified in their life, the principles they professed.

Such a life presents the strongest incentives to a life of earnest, holy effort, to fervent and believing prayer. There is a power in prayer, which scepticism cannot understand, and which Christians do not adequately realize. It is a real power, a positive energy, transcendent in its influence, overpowering all other agencies and producing results which no other power can accomplish. Why should not the believer always draw near to God with the conviction, full and firm, that He is the hearer and answerer of prayer, the bountiful rewarder of all those who diligently seek him? "Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." "If ye shall ask anything in My name, I will do it." The word of inspiration hath also said: "It is better to trust in the Lord than to put confidence in men; it is better to trust in the Lord than to put confidence in princes."

## ARTICLE VIII.

## NOTICES OF NEW PUBLICATIONS.

*History of the Rise and Influence of the spirit of Rationalism in Europe.* By W. E. H. Lecky, M. A. In two volumes. New York: D. Appleton & Co. The author, who seems to be a scholar of culture and research, and of earnest convictions, discusses the subject under the following captions: (1) The declining sense of the Miraculous—Magic and Witchcraft; (2) The Miracles of the Church; (3) Aesthetic, Scientific and Moral Developments of Rationalism; (4) Persecution—its antecedents and history; (5) The secularisation of Politics; (6) The Industrial History of Rationalism. The book will be extensively read, but however interesting some of its speculations may be, it should be read with great care, on account of the doubtful attitude it assumes towards Christian revelation. Its spirit is hostile to evangelical truth. The author presents a false idea of the term Rationalism. He supposes that some truths of Revelation are destined to pass away when they come in conflict with the spirit of Rationalism, and that under this same spirit, with the diffusion of knowledge the mind will be released from influences, to which it has often been enslaved. The ability and apparent candor, with which the author advances his views renders the work the more dangerous, unless there be the proper antidote furnished to meet the insidious error.

*An Introduction to the Doctrinal Study of the Holy Scriptures.* By Edward Meyrick Goulbourn, D. D. Author of "Thoughts on Personal Religion." First American, from the second London Edition. New York. D. Appleton & Co. The substance of these pages was originally delivered in the form of discourses to the Congregation of Rugby School. The author is an able and earnest advocate of evangelical truth, and the whole book is so imbued with the spirit of pure devotion, that the suggestions presented for the doctrinal study of the sacred volume cannot fail to be profitable.

*Life of Robert Owen.* Philadelphia: Ashmead & Evans. This is an interesting and instructive Memoir of a most remarkable man from the pen of a scholar and a Christian, whose whole life has been signally devoted to the amelioration of society. Whilst the author gives to the subject of his Memoir full credit for all his excellencies, talent, energy and zeal, for his philanthropic schemes to elevate mankind and regenerate the race, he does not fail, successfully, to show that his life was a failure, because the principles which he adopted were in direct antagonism with those of the Bible. Rejecting Christianity as the foundation of his efforts, the edifice came to ruin, for it was built upon the sand. The book is a just and candid review of Mr. Owen's labors, and a complete and most successful exposure of the tendency of all such visionary and perilous speculations. The volume is beautifully printed and is most creditable to the House that has issued it. It ought to find a place in every Library.



*Essays on the Supernatural Origin of Christianity*, with a special reference to the theories of Renan, Strauss and the Tübingen School. By Rev. George P. Fisher, M. A. Professor of Church History in Yale College, New York: Charles Scribner & Co. The topics, discussed in this series of papers, bearing upon the general subject, are; (1) The Nature of the Conflict of Christian faith with scepticism and unbelief; (2) The Genuineness of the Fourth Gospel; (3) Recent discussions upon the origin of the First Three Gospels; (4) Baur on Parties in the Apostolic Church and the character of the Book of Acts; (5) Baur on Ebionitism and the origin of Catholic Christianity; (6) The Mythical Theory of Strauss; (7) Strauss' restatement of his Theory; (8) The Legendary Theory of Strauss; (9) The critical and theological opinions of Theodore Parker; (10) An examination of Baur and Strauss on the Conversion of St. Paul; (11) The nature and function of the Christian Miracles; (12) The testimony of Jesus concerning himself; (13) The personality of God—in reply to the Positivist and the Pantheist. Some parts of the work, originally appeared as contributions to a Theological Review, but in the present form they have been revised and amplified. The discussions are all connected with the great issues of the day, and convey to the reader much valuable instruction. The author is well known as a scholar and in the work before us shows that he fully understands his subject.

*History of Rationalism*; embracing a survey of the Present State of Protestant Theology. By Rev. John F. Hurst, A. M. New York: Charles Scribner & Co. The author of this volume is a minister of the Methodist Episcopal Church, who, after his graduation at Dickinson College, spent some time in the further prosecution of his studies at one of the German Universities. His work seems to be an honest and candid digest of the subject, a careful investigation by a clear and earnest mind, of Modern Rationalism since the period of the Reformation, and clearly exhibits the system as an insidious development of scepticism and a direct antagonism to Christianity. The discussion is not only interesting, but very opportune. The Appendix, presenting the Literature of Rationalism, is valuable, and will be found convenient for reference.

*The Vicarious Sacrifice, grounded in Principles of Universal Obligation*. By Horace Bushnell. New York: Charles Scribner & Co. This work deserves, as it will, undoubtedly, receive the careful attention of theological critics. Notwithstanding some errors which it contains, it presents many important truths. All acknowledge the eminent abilities of the author. He is an original and profound thinker, a brilliant and vigorous writer, but the theory of the atonement, which he gives is unsatisfactory, just as objectionable as the one which he attempts to demolish. The discussion embraces four general divisions. The proposition maintained in the first part is, that there is nothing superlative in vicarious sacrifice, or above the universal principles of right and duty; in the second, that the life and sacrifice of Christ is what he does to become a renovating and saving power; in the third, are considered the relations of God's law and justice to his saving work in Christ; and in the fourth, Sacrificial Symbols and their uses. The term *Vicarious Sacrifice* is not used by the author in the same sense, or with the same meaning attached to it, usually adopted by the Confessions of the Church.

*Personal Reminiscences of the Life and Times of Gardiner Spring.* Pastor of the Brick Presbyterian Church in the city of New York. In two volumes. New York: Charles Scribner & Co. Dr. Spring having been relieved of the active duties of his pastorate, at the age of four-score years, seeks mental employment in the preparation of these autobiographical Sketches. Love of labor and a desire to do good prompted him to write these reminiscences. They are full of interest and instruction, particularly as they give so many incidents connected, not only with the author's personal history, but, with the religious history of the country, for more than half a century. It is interesting to know the views and feelings of one standing on the threshold of the grave, who was, for so long a period, intimately identified with all the religious movements of the day, and whose ministry was so eminently successful. The personal, of course, enters very largely into the general character of the work, but everything presented seems so well-meant, and is said with so much sincerity and earnestness, that we never, for one moment, think of the egotism with which the author feels that, perhaps, he might be justly charged. All who are interested in the progress of the Redeemer's kingdom will read the work with profit.

*Plain Talks on Familiar Subjects.* A series of Popular Lectures. By J. G. Holland. New York: Charles Scribner & Co. This volume consists of nine Lectures, originally delivered before Lyceums and Associations, on the following Themes: Self-Help; Fashion; Work and Play; Working and Shirking; High Life and Low Life; The National Heart; Cost and Compensation; Art and Life; The Popular Lecture. The subjects are treated with that independent, vigorous habit of thought, so characteristic of the author, and contains many practical and wholesome suggestions. The pure sentiments and earnest tone of all Dr. Holland's productions render them safe companions for the young, and deserving of general favor.

*The Shepherd and his Flock;* or the keeper of Israel and the Sheep of his Pasture. By J. R. Macduff, D. D. New York: Robert Carter & Bros. Dr. Macduff is the author of several devotional works. He is an impressive writer, and edifies the reader by his forcible and devout utterances. In the present volume the Scriptural idea of the Shepherd and his flock is developed, and beauty and instruction are derived from those numerous passages in the Bible referring to the symbol. The work will meet with an extensive circulation and the truths presented, awaken comfort and consolation in many hearts.

*Views of Prophecy concerning the Jews, the Second Advent, and the Millennium.* By A. Layman. Philadelphia: Smith, English & Co. The author of this book believes in the Personal Reign of Christ on earth, and offers some plausible arguments in support of his theory. The subject has always elicited an earnest attention in the Christian Church, and even those who differ from the views of the author will read his work with interest.

*Winifred Bertram and the World she lived in.* By the author of "The Schönberg Cotta Family." New York: M. W. Dodd. The author of the Schönberg Cotta Family is well known in all our households, and every new volume from the same prolific source extends the number of her readers and increases her influence for good. Winifred Bertram is an interesting domestic story, the incidents of which are connected with English life and designed to awaken in the youthful heart a spirit of benevolence. The narrative, while differing from its predecessors in construction, is no less marked in its truthfulness to nature and its power of impression for good. This work is the immediate



successor of "Kitty Trevvlyan," no other having been written by its author, since the appearance of that volume, a year ago, and in a note appended, the statement is made, that the American editions of the books, issued by Mr. Dodd, alone have her sanction.

*Mary, the Handmaid of the Lord.* By the author of "The Schönberg Cotta Family, etc." New York: M. W. Dodd. The wide circulation of this beautifully printed volume, clearly indicates the power of Mrs. Charles as a writer, and her success in enlisting the sympathies of her readers, even when she relinquishes the attractions of fictitious narrative. The thoughtful and reverent tone of the volume, its salutary and purifying teachings, cannot fail to increase our interest in the subject of the work and enlarge the circle of the author's influence.

*An Epitome of General Ecclesiastical History* from the earliest period with a condensed account of the Jews, since the destruction of Jerusalem. By John Marsh, D. D. Sixteenth edition, revised and corrected by the author, and brought down to the present time. New York: By M. W. Dodd. This is merely a Compend, free from dry discussions and minute detail, containing well authenticated facts and intended as a text book for the young. The work is divided into three parts, extending from the Creation to the Call of Abraham—from the Call of Abraham to the birth of Christ—and from the birth of Christ to the present period. What is presented in reference to the Lutheran Church in this country is correct, as far as it goes, but the sketch is very meagre, and does not bring the history down to the present time.

*A Scripture Manual.* Alphabetically and Systematically arranged. Designed to facilitate the finding of Proof Texts. By Charles Simmons. Thirty-sixth edition. New York: M. W. Dodd. This is the very kind of Manual which every Minister of the Gospel and Biblical Student will desire to have always within convenient reach for reference.

*Spiritualism*, identical with Ancient Sorcery, New Testament Demonology and Modern Witchcraft: With the testimony of God and Man against it. By Rev. W. McDonald, New York: Carlton & Porter. The substance of this essay was read by the author before two different Associations, and was received with much favor. It is, by request, published in this form. It is full of facts and as a book of reference on the "History of Spiritualism," Ancient and Modern, will be found valuable; and though we are not prepared to subscribe to the theory presented, we believe the book will be useful in counteracting the immoral tendencies of this dangerous Delusion.

*The Centenary of American Methodism:* A sketch of its History, Theology, Practical System and Success. Prepared by order of the Centenary Committee of the General Conference of the Methodist Episcopal Church. By Abel Stevens, LL. D. With a statement of the Plan of the Centenary Committee. By John McClintock, D. D. New York: Carlton & Porter. From the title of the work and the character of its authors, we may readily infer that a rich contribution is here furnished to our ecclesiastical literature and a most valuable book by the highest authority, which will be found constantly useful for reference.

*Sure Words of Promise. The Cross of Jesus.* By Rev. David Thompson. *Plain Words on Christian Living.* By Charles J. Vaughan, D. D. *The Soul Gatherer.* This beautiful series has been published by Carlton & Porter, of New York. The volumes are all of an eminently practical character, addressed chiefly to the heart, yet containing much profound thought, fitted to instruct the mind.

*The Jewish Tabernacle and its Furniture*, in their Typical Teachings.

*The Safe Compass*, and How it points. *The King's Highway*, or Illustrations of the Commandments. *The Giants*, and How to fight them. These volumes are all from the prolific pen of the Rev. Dr. Newton, of Philadelphia, whose entertaining and instructive productions for the young have not been surpassed. They are issued from the press of Robert Carter & Brothers, New York, who, by their publications, have done so much to elevate the character of our juvenile literature.

*Nicholls' Introduction to the Study of the Scriptures*. Philadelphia American Sunday School Union. This a most valuable help in the study of the Bible, and its design and character need only be known to secure for it general favor. *Christmas Greens*, *Isa Greame's World*, *Home in Humble Life*, *Row's Picture Stories*, *Good Night and Good Morning*, are recent issues of the same Institution, all of them of a high moral tone, and well calculated to develop the better part of our nature. A careful examination of the publications of the American Sunday School Union enables us to give them a cordial endorsement and to express our gratitude that we have in our land an Institution, the capacity of which for doing good can scarcely be estimated.

*The Mediterranean Islands*, Sketches and Stories of their Scenery, Customs, History, Painters, etc. By M. G. Sleeper. With Illustrations. Boston: Gould & Lincoln. This is by the author of "Pictures from the History of the Swiss," and "Pictures from the History of Spain," and presents much information, in an attractive form, entertaining and instructive. It is the first of a series of geographical and historical Sketches, which will be found both interesting and instructive to the young.

*A Dictionary of the English and German Languages*, with a Synopsis of English words differently pronounced by different Orthoepists. By Chr. Fr. Grieb. To which is added a supplement, containing a history of the English Language; explanation of the English Pronunciation, with Tables; reading exercises with different pronunciations, a table of the irregular verbs and a glossary of Americanisms, not contained in the work itself; a complete explanation of the German pronunciation and reading lessons, with interlinear explanation of the German pronunciation; also a comparative statement of the Coins, Weights and Measures of the most important commercial places of the world, and a complete tariff of the United States of 1857, in German and English. By J. C. Ochlschlöger, Professor of Modern Languages, &c. Fourth American Stereotype edition in two volumes. Vol. I. English and German. Vol. II German and English. Philadelphia: Schæfer & Koradi. We have already, in terms of high praise, noticed in the Review the first Nos. of this excellent Dictionary which is now completed, and forms two large volumes, each of nearly two thousand pages. The work possesses many advantages, particularly to the German, who is desirous of becoming familiar with the English Language. Prominent among these are the "Etymological Hints," the "Dictionary of Americanisms," the "History of the English Language," with illustrations drawn from standard authors at different periods, and the copious references to different branches of Science and Art. The full list of compound nouns is an interesting feature of the work, and the Table of Exchange, Weights, Measures, Coins, etc., will be found of great practical value. We are under obligations to the enterprising publishers for the important service they have rendered in furnishing the public with a work so important in the acquisition of knowledge.

*The American Conflict: A History of the Great Rebellion in the*



*United States of America, 1860—64.* Its causes, incidents and results; intended to exhibit, especially, its moral and political phases, with the drift and progress of American opinion respecting Human Slavery from 1776 to 1864. By Horace Greeley. Illustrated by portraits, on steel, of Generals, Statesmen, and other eminent men: views of places of historic interest; Maps, diagrams of Battle-fields, Naval actions, etc., from official sources. Vol. I. Hartford: O. D. Case & Co. This is one of the few volumes, notwithstanding the multitude of books which the War has produced, which will live in the future, and be consulted as a standard work by the historian, the statesman and the general inquirer after truth in connexion with the events of the Great Rebellion, its origin, progress and results. Written by one of large experience, thoroughly acquainted with the subject in all its proportions and relations, of humane and liberal sentiments, deeply imbued with a love for his common country and an earnest desire to present the truth, it contains a full, clear and truthful exhibition of the momentous struggle through which our country has just passed, and which has, in the Providence of God, so successfully terminated. The author goes further back, even to our Colonial period and our Revolutionary history, and traces the remote causes of the conflict which culminated in Civil War, then any work which has yet appeared. He divides his subject into two parts: (1) How we got into the War for the Union; and (2) How we get out of it. The first volume is devoted to the elucidation of the former problem, the latter, which is not yet published, will be given to the solution of the latter. This volume contains eighty portraits of prominent Statesmen and Generals, representatives of both parties in the contest, and twenty additional illustrations of historical value. We have examined and studied the book with profound interest—with deeper interest than any work of romance—and anticipate with much pleasure the appearance of the second volume.

*The Life and Public Services of Abraham Lincoln, Sixteenth President of the United States* together with State Papers, including his Speeches, Addresses, Messages, Letters and Proclamations, and the closing scenes connected with his Life and Death. By Henry J. Raymond. To which are added Anecdotes and Personal Reminiscences of President Lincoln. By Frank B. Carpenter. With a Steel portrait and other Illustrations. New York: Derby & Miller. The title sufficiently indicates the contents of the volume, which has been carefully compiled from authentic materials and facts, assiduously collected. The work is of permanent value and is not likely to be superseded. The life and public services of the late President will always be studied with interest, not only by his own countrymen, but by others of all lands. The principles which guided his conduct and the policy which he adopted, will be sought and found in his private and official acts. This work will greatly aid in ascertaining his true character and strength. In its pages is included every public speech, message, letter or document of any kind from his pen, so far as accessible. These documents, with the accompanying narrative cannot fail to give the reader a full insight into the life and conduct of the man who performed so illustrious a part in the American history. It is a most worthy contribution to our historical literature. When we call attention to this attractive volume, possessing so much historical, literary and artistic merit, we feel that we are, also, subserving the interest of patriotism.

*The Secret Service, the Field, the Dungeon and the Escape.* By Albert D. Richardson, Hartford, Conn. American Publishing Com-

pany. The author of the work was a Correspondent of the New York Tribune, who not only witnessed the most thrilling scenes, and incidents but of which, in many instances, he was a great part. He gives us his observations and experiences, which are stranger than fiction, in a graphic, spirited and earnest narrative, which will always be an interesting and instructive companion to the many Histories of the Great Rebellion, which the literature of the War has furnished. Knowing, as we do, that the statements of Mr. Richardson are so entirely reliable, we cordially commend the volume, which is neatly printed, and highly creditable to the Company which has issued it.

*Across the Continent: A Summer's Journey to the Rocky Mountains, the Mormons and the Pacific States, with Speaker Colfax.* By Samuel Bowles, Editor of the Springfield, (Mass.) Republican, Springfield, Mass. Samuel Bowles & Co. The author of this volume was one of the party that, last summer, made the overland journey to the Pacific. He visited the mining regions of Colorado, Nevada and California, spent some time with the Mormons, passed through Oregon, sailed up the Columbia river, went through Washington Territory and Puget Sound, visited the British provinces of the North, traveled all over California, passed several weeks in San Francisco and returned home by way of the Isthmus, and here is presented the result of his experience and observations. The sketches were written on the spot, under the impression of the scenes, so fully and graphically described, and contributed in a series of letters to his own paper. They constitute one of the ablest and most important reports, ever furnished to the public of the Western and Pacific sections of the country. The work abounds in authentic and valuable facts, useful and practical information, accessible in no other form, and its circulation cannot fail to be a public benefit. We regret that in a book of so much excellence an occasional want of accuracy and elegance should characterize some of the author's expressions, showing evidence of haste in the revision of the work for the press.

*Christ Walking on the Sea.* Painted by Richter, and engraved by Miss Emily Sartain. *Home on a Furlough.* Engraved on Steel. By John Sartain, from a painting by Schussele. *How we won the Battle.* Engraved on Steel, By John Sartain, from a painting by Schussele. Published by Bradley & Co., Philadelphia. These beautiful engravings in their conception and execution are of the deepest interest, and worthy of the touching and impressive incidents they are designed to portray. As works of Art they are of a superior character, among the finest of American productions, and will bear the most careful inspection. The influence of such works must be salutary in cultivating our æsthetic nature, in refining the character and elevating our thoughts. They are deserving of a place in every family.

Schæfer & Koradi, of Philadelphia, have placed on our table specimen copies of their certificates of *Baptism, Confirmation and Marriage.* They are very beautiful, adapted to various tastes, and can be procured at moderate prices.

*The Child's Catechism; or First Lessons for Young Beginners.* Prepared by Joseph A. Seiss, D. D. Lutheran Publication Rooms.

*The Day and Hour.* A Lecture by Joseph A. Seiss, D. D. Philadelphia: Smith, English & Co.

*The Civil War and the Christian Life in North America.* A Lecture delivered in a number of German and Swiss towns by Philip Schaff, D. D. and Ph. D. Berlin: Weigandt & Grieben.



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The *Evangelical Review* for January, opens with an elaborate and learned article on "Christ's Descent into Hell." Mr. Valentine's "Essential Principle of Reform" is not only sensible and thoughtful, as all that he writes is, but it has a vivacity and vim which relieves it of the heaviness, almost universally characteristic of didactic essays. Dr. Conrad's article is the ablest thing he has ever published. The exposition of Matt. 7 : 6, states the objections to the ordinary view, and presents another very good one. Dr. Allibone gives us, in his account of the Critical Review, one of those delightful dishes of literary gossip, in whose compounding he has no superior.—*Lutheran & Missionary*.

The April number of the *Evangelical Quarterly Review* has just come to hand. We cannot refrain from expressing our gratification at seeing this excellent number. Professor Stœver deserves the gratitude of the whole Church for his untiring labor to furnish a *Quarterly* worthy of the Lutheran Church of this country. His industry, perseverance, hopefulness amid difficulties and discouragements, his good sense and sound judgment, his catholic Lutheranism, standing aloof from all party movements in the Church, soothing asperities and healing difficulties between brethren of the same Lutheran name—his efforts to unite all the portions and fragments of our Zion into one great body; his genial spirit, and correct literary taste, have fitted him pre-eminently for the post of Editor of our *Quarterly Review*. This last number is peculiarly rich in its contents. Nearly all the articles are written by well-known and able men. Most of them are by Lutheran ministers, and there is not an inferior paper among them.—*Lutheran Observer*.

We always read this *Quarterly*, and many of its articles we read with pleasure and profit.—*Lutheran Standard*.

The *Review* is published in the interest of the Lutheran Church. The number before us contains eight articles, full of thought and learning.—*Christian Standard, Cleveland, O.*

The *Evangelical Quarterly Review*, for April discusses a variety of important questions.—*The Independent, (N. Y.)*

The *Evangelical Quarterly Review*, for April, gives us a series of instructive and valuable articles. The article on the Discovery of the Law of Gravitation, by Prof. Duffield, of Princeton, gives us the romance of Science, especially in its sketch of the investigations of Kepler and Newton. The second article by Dr. M'Cron, of Baltimore, is quite eloquent.—*The Evangelist, (N. Y.)*

The April number of this *Quarterly* presents more than the usual variety of interesting articles.—*Ger. Ref. Messenger*.



THE  
EVANGELICAL  
QUARTERLY REVIEW.

NO. LXVII.

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JULY, 1866.

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ARTICLE I.

BAPTISM: THE DOCTRINE SET FORTH IN HOLY SCRIPTURE, AND TAUGHT IN THE EVANGELICAL LUTHERAN CHURCH.

By Prof. CHARLES P. KRAUTH, D. D., Philadelphia.

OUR Lord, in the course of his earthly ministry, authorized his disciples to baptize, (John 4 : 1, 2) and previous to his ascension, commanded them to make disciples of all the nations, by baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, (Matt. 28 : 19.) The rite of Baptism thus enjoined by our Lord, has been the subject of various disputes in the Christian world. It is the object of this article to exhibit the faith of the Evangelical Lutheran Church in regard to the points of dispute.

Over against all who deny the divine institution and perpetuity of Baptism, our Church maintains that "God has instituted it," and that it is obligatory and necessary throughout all time (Aug. Conf., Art. V, VII, VIII, IX, XIII,

XIV,) so that without it the Church cannot exist in the world.

Serious differences of opinion, however, exist in Christendom, even among those who recognize the perpetuity and obligation of Baptism, as to what is *essential* to Baptism, even as to its outward part. For, while all are agreed that the use of water, and of the Word, are essential, some parts of the Christian world maintain that the essential idea of Baptism, is that of the *total immersion* of the body, inso-much that this *immersion is absolutely necessary*, and *positively demanded by our Lord*, and the application of water in any other way, whatsoever, is no Baptism. THE LUTHERAN CHURCH DOES NOT HOLD that immersion is ESSENTIAL TO BAPTISM.

### *Luther and the Jewess.*

Attempts have, indeed, been made to show that Luther, at least, held the necessity of immersion, and that the Lutheran Church either held it with him, or was inconsistent in rejecting it.

One of the passages most frequently appealed to, in the attempt to implicate Luther, is found in Walch's Edition of his works, X, 2,637. In regard to this, the following are the facts:

1. The passage referred to is from a letter of Luther, written from Coburg, July 9th, 1530, in reply to an Evangelical pastor, Henry Genesius, who had consulted him in regard to the Baptism of a Jewish girl.

It will be noted from the date, that the letter was written a few months after the issue of the Catechisms, in which it is pretended, as we shall see, that he taught the necessity of immersion.

2. The letter given in Walch, is also in the Leipzig edition of Luther, (XXII, 371,) and is not in the original language, but is a translation, and that from a defective copy of the original. The original Latin is given in De Wette's edition of Luther's Briefe, (IV, 8,) and contains a most important part of a sentence which is not found in the German translation. The letter in Walch cannot, therefore, be cited in evidence, for it is neither the original, nor a reliable translation of it.

3. The whole letter shows that the main point of inquiry was not as to whether the girl should be baptized in this or



that mode, but what precautions decency demanded during the baptism, provided it were done by immersion.

4. Luther says, "It WOULD PLEASE me, therefore, that she should \* \* modestly have the water POURED UPON HER, (*Mihi placeret, ut, \* \* verecunde perfunderetur*) or, if she sit in the water up to her neck, that her head should be immersed with a trine immersion." (*Caput ejus trina immersione immergeretur.*)

5. An immersionist is one who contends that Baptism must be administered by immersion. The passage quoted is decisive that Luther did not think Baptism must be so administered. He represents it as pleasing to him, best of all, that the girl should have the water applied to her by pouring, or that, if she were immersed, greater precautions, for the sake of decency, should be observed, than were usual in the Church of Rome. It is demonstrated by this very letter, that LUTHER WAS NOT AN IMMERSIONIST.

6. In suggesting the two modes of Baptism, Luther was simply following the Ritual of the Romish Church. In the Romish Ritual the direction is: "Baptism may be performed either by pouring, immersion, or sprinkling; but either the first or second mode, which are most in use, shall be retained, according as it has been the usage of the Churches to employ the one or the other, so that either THE HEAD OF THE PERSON to be baptized shall have a trine ablution—that is, either the water shall be POURED UPON IT, (*perfundatum*—Luther quotes the very word,) or the HEAD shall be immersed, (*ut trina ablutione caput immergatur*)—Luther again quotes almost verbatim.

In the Romish Ritual, furthermore, for the baptism of adults, it is said, "But in the Churches where Baptism is performed by immersion, either of the *entire body*, or of the head only, the priest shall baptize by thrice immersing *the person*, or his head," (*illum vel caput ejus.*) Luther directed, in case the Jewess were immersed at all, that the officiating minister should immerse her head only. She was to seat herself in the bath, and the only religious immersion was not that of her whole body, (as Rome permits, and the Baptists, if consistent, would prescribe); but of her *head* only, (*ut caput ejus immergeretur.*) Luther, so far as he allowed of immersion at all, was not as much of an immersionist as the Ritual of Rome might have made him, for he does not hint at the immersion of the *whole body* of the Jewess by the minister. An immersionist contends that the whole body

must be submerged by the officiating minister; not indeed that he is to lift the whole body and plunge it in, but the whole immersion is to be so conducted as to be clearly his official work, the person being led by him into the water, and the immersion completed by his bending the body and thus bringing beneath the surface what was up to that time uncovered. Luther preferred, if there was to be an immersion, that the *head* only, not the *body*, should be immersed by the minister, (not *illum sed caput ejus*.) Even to the extent, therefore, to which he allowed immersion, *Luther was no immersionist*.

7. If Luther could be proved by this letter to be an immersionist, it would be demonstrated that he derived his view from the Romish Church, and held it in common with her. In like manner, the Church of England, the Episcopal Churches of Scotland and of the United States, and the Methodist Churches, would be carried over to the ranks of immersionists, for they allow the different modes. But these Churches are confessedly not immersionist; therefore, *Luther was no immersionist*.

8. Whatever Luther's personal preferences may have been as to mode, he never even *doubted* the validity of Baptism by pouring. But immersionists do not merely doubt it, they absolutely deny it; therefore, *Luther was no immersionist*.

9. An immersionist is one who makes his particular mode of Baptism a term of Church communion, and an article of faith. Luther was in a Church which did not prescribe immersion as necessary—never made it an article of faith; therefore, *Luther was no immersionist*.

10. Finally, the letter of Luther shows that he *preferred pouring*. He says expressly that it would please him that the water should be poured upon her, and gives this the first place; and his directions in regard to the immersion, are given only in the supposition that that mode might be decided upon—"if she sit, &c., her head shall be immersed," &c., *si sedens*.

Whatever, therefore, may be the difference between the doctrine of the necessity of immersion, and the "doctrine of immersion," we feel safe in affirming that Luther held neither.

### *Luther's Catechisms.*

From Luther's Larger Catechism, by confounding the very plain distinction between allowance, or preference of a mode,



and a belief in its necessity, the evidence has been drawn that our Confessions teach the Baptist doctrine of immersion.

Yet this very Catechism, in express terms, repudiates any such doctrine, and acknowledges, in the most decisive manner, what the Baptist doctrine denies—the validity of other modes than immersion. Mark these two sentences from the Larger Catechism: “Baptism is not our work, but God’s. For thou must distinguish between the Baptism which God gives, and that which the keeper of a bath-house gives. But God’s work, to be saving, does not exclude faith, but demands it, for without faith it cannot be grasped. For in the mere fact that *thou hast had water poured on thee*, thou hast not so received Baptism as to be useful to thee; but it profits thee when thou art baptized with the design of obeying God’s command and institution, and in God’s name of receiving in the water the salvation promised. This neither the hand nor the body can effect, but the heart must believe.”\* In these words there is an express recognition of pouring or sprinkling, (for the word used by Luther covers both, but excludes immersion,) as modes of Baptism.

But there is another passage yet more decisive, if possible. “We must look upon our Baptism, and so use it, as to strengthen and comfort us, whenever we are grieved by sins and conscience. We should say: I am baptized, therefore, the promise of salvation is given me for soul and body. For to this end *these two things are done in Baptism*, that the body which can only receive the water, *is wet by pouring*, and that, in addition, the word is spoken that the soul may receive it.”† Here not only is the recognition of pouring (or sprinkling) explicit, but if the words were not compared with other expressions of Luther, it might be argued, that he and our symbols went to the opposite extreme from that charged upon them, and instead of teaching that immersion is necessary, denied its validity. So far, then, is the charge from being verified, that we are authorized to make directly the opposite statement. Luther and our Confessions repudiate, utterly, the Baptist doctrine of the *necessity* of immersion.

In the *original* of the Smaller Catechism there is not a

\* Catech. Maj. Müller, 490, 36, *das Wasser über dich giessen*. The Latin is, “*aqua perfundi*.”

† Do. 492. German: “*Der Leib begossen wird*.” Latin: “*Corpus aqua perfundatur*.”

word about immersion in a passage sometimes referred to. It is simply, "What signifies this *Water-Baptism*?" (Wasser-Taüffen.) "Immersion" is but a translation of a translation. The same is the case with the Smalcald Articles. The original reads, "Baptism is none other thing than God's word *in the water*, (*im wasser*,)" and not a word about immersion. We do not rule these translations out because they at all sustain the allegation. Fairly interpreted, they do not; but we acknowledge the obvious rule accepted in such cases—that the originals of documents, and not translations of them, are the proper subjects of appeal.

A translation can carry no authority, except as it correctly exhibits the sense of the original. Even the general endorsement of a translation as correct by the author of the original, is not decisive, on a minute point which he may have overlooked, or have thought a matter of very little importance. A clergyman of our Church translated the commentary of an eminent German theologian, and received from him a warm letter of thanks, strongly endorsing the accuracy of the translation. Yet, not only in a possible deviation of the translation from the original, but in any matter of doubt, however slight, the original alone would be the source of appeal. As the Lutheran Church accepts Luther's version of the Bible, subject to correction by the original, so does she accept any translation of her symbols, however excellent, subject to correction by the original.

But, even if the principle were not otherwise clear, the facts connected with the translation of the different parts of the Symbolical Books, would be decisive on this point. The translation of the Smalcald Articles, made in 1541, by Generanus, a young Danish student of Theology, at Wittemberg, and who was an intimate friend of Luther, was confessedly admirable, pithy, and Luther-like, yet the translation which appeared in the Book of Concord, in 1580, was an *entirely new one*, very inferior to the old one, and this, after undergoing two sets of changes, is the one now ordinarily found in the Latin editions of the Symbol.

*This* is one of the translations to which appeal is made, in the face of the original, and language is used which leaves the reader under the impressien that these articles were translated under Luther's eye, and the translation approved by him.

The German translation of the Apology, found in the *Editio Princeps* of the German Concordia, and in most other editions, adds some things which are not in the Latin, and



omits some things which are there. Which is the authority, Melanchthon's Latin, or Jonas' German, if a dispute arise as to the meaning of the Apology?

3. The Larger Catechism was first translated by Lonicer, faithfully, and into good Latin. The second translation was made by Opsopæus, and this was *changed* in various respects by Selnecker, and thus changed, was introduced into the Book of Concord.

4. The Smaller Catechism was first rendered into Latin by an unknown hand, then by Sauermann. "This translation *seems* to have been introduced into the Concordien-buch, *but with changes*," says Köllner.

The principle involved, which no honest scholar would try to weaken, is well stated by Walch, in these words:\* "It is by all means proper to know what was the *original language* of each of our Symbolical Books, since it is manifest, that from *that, not from translations*, we are to judge of the genuine and true meaning of any book. What they teach, we ought to see, not in versions, but in the original language itself, especially where the matter or meaning seems involved in some doubt. Versions do not always agree entirely with the writings as their authors composed them; as the facts themselves show is the case in our Symbolical Books also."

The allusions of Luther to the outward mode are never found in his *definition* of Baptism. His allusions to immersion come, in every case, long after he has defined Baptism. His *definition* of Baptism, in the Smalcald Articles, is: "Baptism is none other thing than the word of God in the water, enjoined by his institution." His *definition* of Baptism in the Larger Catechism, is thus: "Learn thou, when asked, What is Baptism? to reply, It is not mere water, but a water embraced in God's word and command." It is a mere illusion of the devil when our New Spirits of the day ask, "How can a *handful of water* help the soul?" And then comes his powerful vindication of this "handful of water" in its connection with the word. In the Smaller Catechism, to the question, What is Baptism? the reply is, "Baptism is not mere water, but that water which is comprehended in God's command, and bound up with God's word." Nowhere does any Symbol of our Church say that Baptism is immersion, or even allude to immersion when it speaks of that which constitutes Baptism.

\* Introd. in Lib., Symbol, 61.



That the word “*begiessen*,” by which Luther indicates one of the modes of Baptism, can only indicate pouring or sprinkling, and by no possibility immersion, every one even moderately acquainted with German, very well knows. The proper meaning of *begiessen*, as given by Adelung is, “*Durch Giessen nass machen*,” i. e., to wet by pouring or dropping. Campe’s definition is, “*Durch Darangiessen einer Flüssigkeit nass machen*,” i. e., to wet by the pouring on of a fluid. Frisch defines it: *Perfundere, affundendo madefacere*,” i. e., to pour over, to wet by pouring upon. The Grimms define it by, “*Perfundere*,” to pour over. When followed by “*mit*,” governing a noun, the “*mit*” is always to be translated “*with*,” “*mit wasser begiessen*,” to wet by pouring the water. When followed by “*auf*,” the “*auf*” means “*upon*.” When Adler gives “*moisten*,” “*bathe*,” “*soak*,” and similar words as an equivalent, it is in such phrases as, “to bathe or moisten (*begiessen*) the hand with tears.” You may use “*begiessen*,” when the hand is bathed by the tears which pour or drop upon it; but if the hand were bathed by immersing it in water, a German would no more use “*begiessen*” to designate that act than we would use “*pour*.” We affirm what every German scholar knows, that with any allusion, direct or indirect, to the mode in which a liquid can be brought into contact with an object, “*begiessen*” never means, and never can mean, either in whole or inclusively, “to immerse.” It is so remote from it as to be antithetical to it, and is the very word used over against the terms for immersion, when it is desirable distinctly to state that Baptism is not to be performed in that way. But if “*begiessen*” could ever mean to immerse, or include that idea, we shall demonstrate specially that it has not that force in Luther’s German.

Luther uses the word *giessen* upwards of fifty times in his translation of the Bible, and invariably in the primary sense of pour. The word “*begiessen*” in which the prefix “*be*” simply gives a transitive character to the “*giessen*,”—as we might say “*bepour*,” he uses five times. Twice he uses it in the Old Testament, to translate “*Yah-tzak*,” which in twenty other passages he translates by “*giessen*,” to pour. The two passages in which *begiessen* is used, are, Gen. 35 : 14, “*Jacob poured (begoss) oil thereon*,”—hardly, we think, immersed his pillar of stone in oil; Job 38 : 38, “*Who can stay the bottles of heaven, when the dust groweth (Marg: Hebr: is poured, begossen) into hardness*,”—hardly meaning



that the compacting of the mire is made by immersing the ground into the showers. Three times Luther uses "*begiessen*" in the New Testament, 1 Cor. 3 : 6, 7, 8, "Apollus watered: he that watereth (*begossen, bezeugt*)—referring to the sprinkling, or pouring of water on plants. So Luther also says, "Hatred and wrath are poured over me, (*über mich begossen,*)" Jena Ed., 5 : 55.)

We have shown that the general usage of the language does not allow of the interpretation in question. We have shown that, if it did, Luther's German does not. We shall now show, that if both allowed it any where, it is most especially not allowable in the Catechism, nor in Luther's use of it any where, with reference to Baptism.

Now for "*begiessen*," in its reference to Baptism by Luther, in the Catechism and elsewhere; can it *include* not *exclude* immersion? Let us try this.

1. Larger Catechism: *Dass du lässtest das Wasser über dich giessen, (quod te aqua perfundi sinis.)* We affirm that these words have, to any one who knows any thing of German, but one possible meaning, and that, like the literal English translation of the words "that thou lettest the water pour over thee," the German cannot mean "thou lettest thyself be dipped into the water."

2. What *mode* of Baptism Luther had in his mind, is clear, furthermore, from the words in immediate connection with those we have quoted, for he says: "This (the work of the heart) the bent hand (*Faust\**) cannot do, nor the body," the connection showing the thought to be this: neither the bent hand of the administrator of Baptism, bent to gather up and pour the water, nor the body of the recipient, can take the place of faith, in securing the blessings of Baptism.

3. This is rendered clear again, from the words "*Was sollt ein hand voll Wassers der Seelen helfen?*" What can a *handful* of water help the soul? This shows that the "handful of water" was connected with a received mode at that time in the Lutheran Churches.

If the sense of *begiessen*, as applied to Baptism, were obscure, (as it is not—no word more clearly excludes immersion) this passage would settle it.

4. But there is abundance more of evidence on this point.

\* As in Isaiah, 40 : 12, "*Wer misset die Wasser mit der Faust.*" Eng. Ver.: "Who hath measured the water in the hollow of his hand?"

In Luther's Ritual for Baptism, the officiating minister "pours the water," (*geusst wasser auf,*) and says: "*Ich taüfe dich.*"

5. In the Article of Torgau, the fanatics, who in the Catechism are characterized as asking, "What can the handful of water do," are represented as calling Baptism "miserable water, or pouring," (*Begiessen.*)

6. In the letter of July 9th, 1530, "That standing, she should have the water poured upon her, (*perfunderetur*) or sitting, her head should be immersed, (*immergeretur,*)" surely not both the same.

7. In the Wittenberg Liturgy, of 1542, those are spoken of who do "not dip (*tauchen*) the infants in water, nor (*noch*) pour it upon them, (*begiessen.*)"

But Luther says, *the body* is baptized; therefore, of necessity it is urged, by immersion. When St. Paul describes Baptism in the words "having our bodies washed with pure water," he can hardly be said to prove himself an immersionist. Luther's words are: "These two things are done in Baptism, that the body, which is able to receive nothing besides the water, is wet by pouring, and, in addition, the Word is spoken, that the *soul* may embrace it. Body and soul are the two things in Luther's mind, and it is not hard to see that the body does receive what is poured on the head.

But if the criticism of the word "body," stood, it would do no good, for water can be applied to the entire body, by pouring or sprinkling, as was largely, though not universally, the usage in our Church.

Luther, in speaking of the permanence of the Baptismal Covenant, and of the power of returning, by repentance, to its blessings, even after we fall into sin, says: "*Aber mit Wasser ob man sich gleich hundertmal lasset ins Wasser senken, ist doch nicht mehr denn Eine Taufe.*" This has been thus translated and annotated: "But no one dares to '*begiessen*' us with water again: for if one should be sunk in water (*ins wasser senken*) a hundred times, it is no more than one Baptism?" Here *senken* is used along with *begiessen*, and to explain it.

But neither the translation, nor interpretation, is accurate. "*Darf*" does not mean "dares." but means "needs," as the Latin has it, "*non est necesse.*" The "*ob gleich*" has been dropped, those important words, which the Latin properly renders "*etsi,*" "for *even though* one should be sunk." "*Senken*" is not used to explain *begiessen*. Luther does not



mean that to “*pour upon with water*” is equivalent to being “*sunk in water a hundred times*.” The point is this: After the one Baptism, the repentant sinner needs not that water should be poured upon him again. No re-pouring can make a re-baptism. Nay, if he were not merely *poured* upon, but *sunk* into the water, not *once* but a *hundred* times, still, in spite of the quantity of the water, and the manifold repetition of the rite, there would be but one Baptism. There is an ANTITHESIS, not a PARALLEL, between POUR and SINK, and ONCE and a HUNDRED TIMES.

*Luther's Translation of the Bible.*

Luther's translation of the words connected with *Baptism*, proves that he was no immersionist.

1. Immersionists say that Baptism should *always* be translated *immersion*. Luther, throughout his translation of the Bible, NEVER translates it *immersion*, (*untertauchung*) or *dipping*, (*eintauchung*) or *plunging*, (*versenkung*) but always and exclusively, Baptism (*Taufe*.)

2. Immersionists translate *Baptismos* immersion. Luther translates it either Baptism or washing. Mark 7 :4,—Baptist Version: *Immersion* of cups, &c. Luther: *washing*. Do. 8,—Baptist Version: *immersions*; Luther: *washing*.

3. *a.* Immersionists say that *Baptizo* should always be translated to immerse. Luther *never* translates it by immerse, nor any of its equivalents, but with the exceptions we shall mention in a moment, by *Taufen*, to baptize.

*b.* Immersionists say, moreover, that *en* following *baptizo*, should be translated *in*, “I immerse you *in* water;” “he shall immerse you *in* the Holy Ghost,” &c. Luther translates as does our English version: “I baptize you *with* (*mit*) water;” “he shall baptize you *with* the Holy Ghost,” &c.

*c.* Luther translates 1 Cor. 15 : 29, “What shall they do which are baptized *above* the dead,” and explains it, (Leipz. Ed. X, 384,) of administering Baptism “*at the graves of the dead*,” in token of faith in the resurrection. The words of Luther are: “They are baptized at the graves of the dead, in token that the dead who lay buried there, and *over whom* they were baptized, would rise again. As we also might administer Baptism publicly, in the common church-yard, or burial place.” Auslegung, Anno 1534.

Immersionists generally prefer to consider the Baptism here as metaphorical, and immerse the live saints in sorrows.

4. Immersionists say that the *radical* idea of *Baptizo*, in its New Testament use, is not that of *washing*. Luther repeatedly translates it, *to wash*. We will present some of these translations in contrast: Translation on Immersionist principles: Judith 12 : 8, "Judith went out and *immersed* herself at a spring near the camp;" Luther: "*and washed* herself in the water." Ecclesiasticus 34 : 25,—Immersionist: "He that *immerses* himself after touching a dead body;" Luther: "That *washeth* himself." Mark 7 : 5—Immersionist: ("The Pharisees and all the Jews,) when they come from the market, unless they *immerse* themselves, eat not;" Luther: "*wash* themselves." Luke 11 : 38—Immersionist: "That he had not *immersed* himself;" Luther: "*washed* himself."

5. The Baptist version renders *Baptistes*, *immerser*; Luther, always *Tauffer*, *Baptist*.

6. Immersionists say that *Bapto* always properly means, to *dip*. Luther translates Rev. 19 : 13: "He was clothed with a vesture *sprinkled* with blood."

These proofs are enough to demonstrate that, judged as a translator, *Luther was no immersionist*.

But it has been urged that Luther has used *taufte*, where our translators have "dipped," 2 Kings, v. 14. The fact is, however, that this verse alone is enough to dispose of the false theory. Our translators have "dipped," it is true; but as Luther did not translate from our authorized version, that proves nothing. That same authorized version has "dipped" in Rev. 19 : 13, where Luther has "*besprenget*," "sprinkled." The fact is, that if the ravages in the German, on the part of those who are determined to make Luther a Baptist, or an Anabaptist, against his will, are not arrested, they will not leave a word in that language, once deemed somewhat copious, which will express any mode of reaching the human body by water, except by dipping; "*begiessen*" and "*taufen*" are disposed of, and "*besprengen*" can be wiped out exactly as "*taufen*" has been.

The question, however is worth a moment's attention, Why Luther used the word "*taufte*," in 2 Kings, v. 14? The word "*ta-bhal*" is used sixteen times, but Luther never translated it "*taufen*," except in this place. It is also noticeable that in this place alone does the Septuagint translate "*ta-bhal*" by "*baptizo*." The Vulgate considers it as equivalent in meaning to "*ra-hhatz*," of the preceding verses, and translates it "*lavit*," washed. The Targum considers the two



words as equivalent. So does the Syriac, and so the Arabic. Paginus' version gives to both the same meaning, but marks the distinction between their form by translating "*rahhatz*" "*lavo*," and "*ta-bhal*" "*abluo*." In his Thesaurus, he gives as a definition of "*ta-bhal*," "*lavare, baptizare*," and translates it in 2 Kings, v. 14, "*lavit se*," washed himself.

Origen, and many of the Fathers, had found in the washing of Naaman a foreshadowing of Baptism. De Lyra, Luther's great favorite as an expositor, expressly calls this washing—2 Kings, v. 14—a receiving of Baptism. Luther saw in it the great idea of Baptism—the union of water with the word, as he expressly tells us, in commenting on the passage, in his exposition of the cxxii. Psalm.\*. The word "*taufte*," therefore, is to be translated here, as everywhere else in Luther's Bible, not by immerse, but by "baptize." Naaman baptized himself, *not* dipped himself in Jordan, is Luther's meaning. The Hebrew, *tabhal*, Luther translates fourteen times, by *tauchen*, to dip, in accordance with its accepted etymology. But he also translates what he regarded as its participle, by color or dye, Ezek. 23 : 15. According to the mode of reasoning, whose fallacy we are exposing, wherever Luther uses "*taufen*," we may translate it "to dye;" for the etymological force of a word, according to this, is invariable, and all true translations of it must have the same meaning.

*Bapto* Luther translates by "*tauchen* and *eintauchen*," to dip, dip in; but he also translates it by "*besprengen*," (Rev. -19 : 13,) to sprinkle; but, according to this mode of reasoning, *tauchen* and *taufen* both being equivalents, *taufen* is sprinkling, and Baptism is sprinkling, and dipping is sprinkling. By the way in which it is proved that *Taufe* is immersion, may be proved that both *Taufe* and immersion are sprinkling. *Baptizo*, Luther never translated by *tauchen*, nor by any word which would be understood by the readers of his version to mean immersion. Whatever may be the *etymology* of *taufe*, its *actual use* in the German language did not make it equivalent to *immersion*. Sprinkling (*besprengen*) or pouring (*begiessen*) were called *taufe*. If Luther believed that the *actual* (not the primary or etymological) force of the word made immersion necessary, he was bound before God and the Church to use an unambiguous term. It is not true that "*tauchen*" or "*eintauchen*" had, either

\* Leip. 3. Edit. V. 461.

then or now, that very trifling and vulgar sense, which it is alleged unfitted them over against "*taufen*," to be used to designate immersion. Luther uses them in his Bible, and, when in his liturgies, he means to designate immersion, these words are the very words he employs.

Luther used the ancient word *Taufen*, because, in the fixed usage of the German, *Taufen* meant, to baptize. Whatever may have been the etymology of it, we find its ecclesiastical use fixed before the ninth century. Otfried so uses it, A. D. 868. Eberhard and Maass, in their great *Synonymik* of the German, say: "After *Taufen* was limited to this ecclesiastical signification, it was no longer used for *Tauchen*, and can still less be used for it now, that *Taufen* (Baptism) is no longer performed by *Eintauchen* (immersion)."

The propositions which Luther used in connection with "*taufen*," show that he did not consider it in its *actual use* as a synonym of immerse: to baptize *with* water (*mit*) *with* the Holy Ghost, (*mit*.) John baptized *with* water, (*mit*); baptized under Moses (*unter*) *with* the cloud, (*mit*.) It is not English, to talk of immersing *with* water; nor would it be German to follow "*tauchen*" or "*eintauchen*" by "*mit*;" nor any more so to use "*mit*" after "*taufen*," if *taufen* meant to immerse.

Furthermore, Luther has twice, 1 Cor. 15 : 29, "To baptize *over* the dead," (*über*,) which he explains to refer to the baptism of adults over the graves of the martyrs.

But Luther has not left us to conjecture what he considered the proper German equivalent for *baptizo* and *baptismos*, in their *actual use*—how much their actual use settled as to the *mode* of Baptism. Five times only he departs from the rendering by *Taufe*, or *Taufen*, but not once to use "*tauchen*," but invariably to use *Wuschen*, to wash.

Judith 12 : 8: *Und wusch sich im Wasser*, washed herself, (Gr. : *Ebaptizeto* ; Vulg. : *Baptizat se*.)

Sir. 34 : 30, (25 :) *Wer sich wascht*, he who washes himself, (Gr. : *Baptizomenos* ; Vulg. : *Baptizatur*,) what avails him this washing? *sein Waschen*? (Gr. : *Loutron*.)

Mark 7 : 24: *Ungewaschen (aniptois) Handen*—*sie waschen (nipsontai)*, *sie waschen sich (baptizontai)*, *tischen zu waschen (baptismous)*; 7 : 8: *Zu waschen (baptismous)*.

Luke 11 : 38: *Das er sich nicht vor dem essen gewaschen hatte (ebaptiste)*.

He translates *baptizo* as he translates *nipto* and *louo*.

Here is the demonstration, that while Luther believed, in



common with the great mass of philologists, that the *Etymological force* (*Laut*) of *baptismos* and *baptisma*, is "immersion," its actual force in biblical use is "washing," without reference to mode. Luther treats it as having the same *generic* force with *louo*, *pluno* and *nipto*, all of which he translates by the same word, *waschen*, just as our authorized version translates every one of them, *baptizo* included, by wash. With the etymology of the Greek goes also the etymology of the German. The primitive mode of washing, in nations of warm or temperate countries, is usually by immersion. Hence the words in many languages for the two ideas of dipping and washing come to be synonyms—and as the word washing ceases to designate mode, and is equally applied, whether the water be poured, sprinkled or is plunged in, so does the word which, etymologically, meant to dip. It follows the mutation of its practical equivalent, and comes to mean washing, without reference to mode. So our word, bathe, means, *primarily*, to immerse. But we now bathe by "plunge," "douch," or "shower-bath." If the baptismal commission had been given in English, and the word used was Bathe, the person who admitted that the word "bathe" covered all modes of applying water, but who, in a case confessedly a matter of freedom, would prefer immersion as the mode, because it corresponds with the *etymology* of bathe, as well as with its actual use, would do what Luther did in a cognate case, in 1519, of which we are about to speak; but the inference that either regarded the word in question as *meaning* to immerse, or as a synonym of it, would be most unwarranted.

#### *Luther's Etymologies of the Words.*

An attempt has been made to show that Luther was an Immersionist, by citing his views of the etymology both of the Greek and German words involved. The citation relied on for this purpose, is from the sermon: *Von Sacrament der Taufe*,\* which has been thus given: "*Die taufe* (baptism) is called in Greek, baptismus, in Latin, immersion, that is when any thing is wholly dipped (*ganz ins wasser taucht*) in water which covers it." Further, "according to the import of the word *Tauf*, the child, or any one who is baptized, (*getauft wird*) is wholly sunk and immersed (*sonk und tauft*) in water and taken out again: since, without doubt, in the German language, the word *Tauf* is derived from the word *Tief*, be-

\* Leipzig Edition, xxii, 139.

cause what is baptized (*taufet*) is sunk deep in water. This, also, the import of (*Tauf*) demands."

This translation is not characterized by accuracy. For example it renders both "*Laut*" and "*Bedeutung*," by the one word *import*, when Luther expressly distinguishes between "*Laut*" and "*Bedeutung*;" the former referring to the *etymological* or primary literal force of a word, and the latter to the moral significance of a rite.

Further, it mutilates and mistranslates the words, which, literally rendered, are: "Yet it should then be, and WOULD BE RIGHT (*und wär recht*,) that one sink and baptize entirely in the water, and draw out again, the child, &c." How different the air of Luther's German, from that of the inaccurate English.

There is another yet more significant fact. It OMITS, out of the very heart of the quotation, certain words, which must have shown that the idea that "*begiessen*" includes immersion is entirely false. The two sentences which are quoted, are connected by these words, which are NOT QUOTED: "And although in many places it is no longer the custom to plunge and dip (*stossen und tauchen*) the children in the font, (*die Tauf*,) but they are poured upon (*begeusst*) with the hand; out of the font (*aus der Tauf*." Here over against immersion, as the very word to mark the opposite mode, is used that "*begiessen*," which we have seen referred to immersion. It seems to us inconceivable that any one could read the passage in the original, without having the falsity of the former position staring him in the face.

On the whole passage we remark:

First, That the sermon was published in 1519, among the earliest of Luther's writings, ten years before the Catechism; and when he had not yet made the originals of Scripture the subject of his most careful study, and when his views were still largely influenced by the fathers and Romish theology. It was published five years before he began his translation of the New Testament, and more than twenty before he gave his Bible its final revision. This raises the query whether his views, after the thorough study of the Bible, connected with his translating it, remained unchanged. We have given, and can give again, ample proof that if Luther's meaning in 1519, implies the necessity of immersion, his opinion had undergone a total change before 1529, when the Larger Catechism, whose words are in question, was published.



Secondly, The passage is not pertinent to the proof of that for which it is urged. Luther designs to give what he supposes to be the *etymological* force of *Baptismos* and *Taufe*—not to show their force in ACTUAL USE.

That Luther affirms not that *Baptismos* and *Taufe* in actual use mean “immersion,” but only etymologically, is clear.

1. From the whole vein of argument. As an argument concerning the etymology of the words, it is pertinent; as an argument on the actual use of either, it would be in the highest degree absurd. 2. From his limitation by the word “*Laut*” which means “Etymology,” as Luther himself translates it in the Latin, “*Etymologia*.” 3. By the fact that twice in these very sentences, Luther uses *Taufe* not in the sense either of immersion or of Baptism, but of “font.” 4. That in his translation of the Scriptures he uses “*Taufe*” for “Baptism,” without limitation to mode. 5. That in his translation of the Romish Ritual, and wherever else he wishes to indicate the idea of immersion, he never uses *taufe* or *taufen*, always *tauchen* or *untertauchung*. 6. That in the only Baptismal Service properly Luther’s own, he directs the water to be poured, with the words, *Ich taufe*. 7. That he repeatedly recognizes the validity of *taufe* by pouring, which would be ridiculous, if *taufe* in actual use meant immersion.

— Third. The Latin of Luther’s Sermon on Baptism, in the Jena Edition, which excludes every thing of his which was not officially approved, makes very plain the drift of the words quoted. It says: “The noun, Baptism, is Greek, and can be rendered (*potest verti*,) in Latin, *Mersio*,”—“That” (*i. e.*, the immersion and drawing out) the *etymology* of the word (*Etymologia nominis—Laut des Wörtleius*) seems to demand (*postulare videtur*.) From Luther’s opinion on the etymology of the words Baptism and *Taufe*, the inference is false that he held that Baptism, in the ACTUAL USE of the word, meant immersion, and that the German word *Taufe* in ACTUAL USE had the same meaning. To state the proposition is to show its fallacy to any one familiar with the first principles of language.

1. That the etymological force and actual use of words are often entirely different every scholar knows. Carnival is, etymologically, a farewell to meat. Sycophant, etymologically and properly, means a fig-shower; miscreant is a misbeliever; tinsel means “sparkling,” (Thetis with the “tinsel-

slipperd feet," Milton;) Carriage (Acts 21 : 15,) means things carried; kindly, (in the Litany,) according to kind; painful, involving the taking of pains; treacle, something made from wild beasts. The German *schlecht*, bad, originally meant good; *selig*, blessed, is the original of our English word silly; the word courteous has its root in a word which meant a cow-pen.

3. The very essence of the philological argument against the necessity of immersion, turns upon this fact. If to admit that *Bapto* and *Baptizo* may, etymologically, mean to dip in, is to admit that, in their ACTUAL USE, they mean exclusively to dip in, then the argument against the Baptists is over.

3. The English words Baptism and baptize, are simply Greek words in an English shape. As this argument puts it, they also mean throughout our authorized version and our whole usage, exclusively immersion or to immerse. So the Baptists contend as to their etymological and native force; but as they concede that such is not the actual use of them in English, even they, when they translate anew, give us "immersion" and "immerse."

4. If this interpretation of Luther stands, Luther was an immersionist, did teach that immersion is the synonym of Baptism, and is necessary, did hold the "Baptist doctrine of immersion;" but it is admitted that Luther did none of these, therefore this interpretation cannot stand. The argument makes Luther to be theoretically an immersionist, and only saved by hypocrisy or glaring inconsistency from being an Anabaptist in practice. A disguised Anabaptist is the Martin Luther which this new philology has given us. The positions are inconsistent with each other, and the arguments for them self-confuting.

What is the real meaning of Luther's words? It is that in its *etymological* and *primary* force (*Laut*,) the German term *taufe*, like the Greek *baptismos*, the Latin *mersio*, means immersion, but he does NOT say, and there is abundant evidence that he did not believe, that in ACTUAL USE, either *taufe* or *baptismos* means exclusively immersion, but, on the contrary, means "washing" without reference to mode. We believe that many scholars of anti-baptist schools will concede that Luther was right in his position as to etymology, as all intelligent Baptists will, and do, concede that the etymological and primary force of any word, may be entirely different from that they have in actual use.

2. Luther, in 1519, drew the inference that it would be



right and desirable that the mode of washing should conform to the etymological and primary force, as well as to the actual use of the word. That it would be right, if the Church preferred so to do, is, we think, undisputable; that it is desirable, is, we think, very doubtful, and we can prove such was Luther's attitude to the mode when the Catechisms were written. That immersion is necessary, Luther denied in express terms, in his book on the Babylonish captivity of the same period, (1519.)

3. Luther, in 1519, under the influence of the Romish Liturgy, and of the writings of the Fathers, believed that the moral significance of Baptism, as pointing to the drowning and death of sin, though essentially unaffected by the mode, is yet brought out more clearly in immersion, and at that era *so far* preferred it. In his later Biblical Era, to which his Catechism belongs, there is ample evidence that this preference was no longer cherished.

This, then, is in brief the state of the case. The point of Luther's whole argument, in 1519, is, that inasmuch as immersion corresponds with the *etymology* of Baptism, as well as with its actual general use, which embraces every kind of washing, and as a certain signification common to all modes, is most clearly brought out in immersion, it would be right, and *so far* desirable, that *that* mode, though not necessary, but a matter of Christian freedom, should be adopted. Then, as always, he placed the mode of Baptism among the things indifferent, and would have considered it heresy to make the mode an article of faith. In the Church of Rome, some of the older rituals positively prescribe immersion; and in the ritual now set forth in that Church, by authority, there is a direction that, "Where the custom exists of baptizing by immersion, the priest shall immerse the child thrice." Luther, in his Sermon in 1519, expresses his preference for immersion, not on the ground of any superior efficacy, but because of its etymology, antiquity, and significance as a sign; and when he alludes to the fact that the children, in many places, were not so baptized, he does not express the least doubt of the validity of their Baptism.

In his book on the Babylonish Captivity, which appeared in 1520, declaring his preference again for the same mode, he expressly adds: "NOT THAT I THINK IT (immersion) NECESSARY."\* But this claim of necessity, and this only, is

\* De Captiv. Babylon. Eccles. Jena Edit., II, 273. "*Non quod necessarium arbitrer.*"

the very heart of the Baptist doctrine. The strongest expressions in favor of immersion occur in Luther's earliest works, and his maturer preference, as expressed in later works, seem to have been no less decided for pouring as an appropriate mode.

*The Liturgies of Luther and of the Lutheran Church.*

1. The *Taufbüchlein* of Luther, 1523, is not a Lutheran Ritual, but avowedly only a translation of the Romish service, without change. He declares in the Preface to it, that there was much in it which he would have desired to remove, but which he allowed to remain, on account of the consciences of the weak, who might have imagined that he wished to introduce a new Baptism, and might regard their own Baptism as insufficient. That in this Ritual, therefore, the direction is given to dip the child, (*tauchen*,) only proves that the Romish Ritual had that Rubric.

2. But after this Translation, later in this same year, 1523, Luther issued his own directions for Baptism: *Wie man recht und Verstandlich einen Menschen zum Christenglauben taufen soll.\** This document, in the older editions of Luther's works, has been erroneously placed under 1521. The Erlangen edition, the latest and most critical ever issued, gives it its true place, under 1523. In this direction, how RIGHTLY (*recht*) and INTELLIGENTLY (*verstandlich*) to baptize, Luther says: "The person baptizing POURS THE WATER, (*geusst wasser auff*,) and says, *Ego Baptizo te*," that is, in German, *Ich tauf dich*, (I baptize thee.) POURING, and pouring alone, is described as Baptism, and positively prescribed in the only Ritual of Baptism which is properly Luther's exclusive work.

3. In 1529, the year in which the Catechisms of Luther appeared, in which it is pretended that "the Baptist doctrine of immersion" is taught, he wrote the Seventeen Articles of Schwabach, or Torgau,† which became the basis of the Doctrinal Articles of the Aurgsburg Confession. In the Ninth Article of these, he says: We baptize WITH water, (*mit Wasser*,)—and Baptism is not mere miserable water, or SPRINKLING and POURING, (*begiessen*.) Here again the *begiessen*, the applying of the water to the person, not the immersing of the person in water, is exclusively spoken of as the mode of Baptism.

\* Leipz. xxii, 227. Walch x, 2,622. Erlangen xxii, 168.

† Leipz. xx 22. Walch xvi 778. Erlangen xxiv 321.



4. In the Liturgy of Wittenberg, Luther's own home, (Consistorial Ordnung, 1542; Richter K. O. I, 369,) both dipping and pouring are placed on the same footing in every respect.

5. In the Liturgy of Halle, 1543, (II, 15,) the administrator is expressly left free to use either pouring or dipping.

6. Bugenhagen, in the conjoined work from Luther and himself, (1542,) designing to comfort mothers who had lost their children, says that Baptism of children, by pouring, was prevalent in the Lutheran Churches of Germany, (*das begiessen, siehet man noch bei uns über ganz Deutschland.*)

7. In the Liturgy of the Palatinate of the Rhine, &c., 1556, of which the original edition lies before us, it says: "Whether the child shall have water poured on it once or thrice, be dipped or sprinkled, is a MATTER OF INDIFFERENCE, (*mittel massig.*) Yet, that all things may be done in the Church in good order, and to edification, we have regarded it as proper that the child should not be dipped, (*gedaucht,*) but have the water poured upon it, (*begossen werden.*") And in the Rubric: "Then shall the minister pour water (*begiesse*) on the child."

8. The Liturgy of Austria, 1571, directs the Baptism to be performed by pouring or sprinkling. The later usage is so well known, that it is not necessary to multiply citations.

We shall close this part of our discussion with the words of two popular authors of the Lutheran Church in America. Dr. Schmucker, in his Popular Theology, says, very truly:

"THE QUESTION IS NOT WHETHER BAPTISM BY IMMERSION IS VALID; THIS IS NOT DOUBTED \* \* BUT THE QUESTION IS WHETHER IMMERSION IS ENJOINED IN SCRIPTURE, AND CONSEQUENTLY IS AN ESSENTIAL PART OF BAPTISM, SO THAT WITHOUT IT NO BAPTISM IS VALID, THOUGH IT CONTAINS EVERY OTHER REQUISITE. ON THIS SUBJECT THE LUTHERAN CHURCH HAS *always* agreed with the great majority of Christian denominations in maintaining the NEGATIVE, and in regarding the QUANTITY of water employed in Baptism as well as the mode of exhibiting it, not essential to the validity of the ordinance."

"The controversy on this subject, (the mode of applying water in Baptism) has always been regarded by the most enlightened divines, INCLUDING LUTHER, Melancthon, and Chemnitz, as of comparatively inferior importance."

Dr. Benjamin Kurtz, in his work on Baptism, after show-

ing very conclusively that Luther was not an Immersionist, closes his discussion with these words:

"We leave our readers to judge for themselves, from the foregoing extracts, what amount of credit is due to the objection made by SOME OF OUR BAPTIST BRETHERN, that Luther believed in the necessity of submersion to THE EXCLUSION OF EFFUSION, or that he was not decidedly in favor of children's being baptized. To our more ENLIGHTENED READERS WE MAY OWE AN APOLOGY FOR MAKING OUR EXTRACTS SO COPIOUS and dwelling so long on this subject; but THE LESS INFORMED, who have been assailed again and again by this groundless objection, without ability to refute it, will know better how to appreciate our effort."

It is hardly necessary to show that these views of the mode of Baptism were held by all our old divines. A few citations will suffice:

CHEMNITZ:\* "The verb *Baptizein* does not necessarily import immersion. For it is used John 1:33, and Acts 1:5 to designate the pouring out of the Holy Spirit. And the Israelites are said, 1 Cor. 10:2, to have been baptized unto Moses, in the cloud and in the sea, who, nevertheless, were not immersed into the sea, nor dipped into the cloud. Wherefore, Paul, a most safe interpreter, says that to baptize, is the same as to purify or cleanse by the laver of water in the Word, Eph. 5:26. Whether, therefore, the water be used by merging, dipping, pouring, or sprinkling, there is a baptizing. And even the washing of hands, couches, and cups, in which water was employed, whether by merging, dipping or pouring, Mark 7:4, is called Baptism. Nor in the Baptism instituted by Christ is there needed such a rubbing of the body with water, as is needed to remove the filth of the flesh, 1 Pet. 3:21. Since, therefore our Lord has not prescribed a fixed mode of employing the water, there is no change in the substantials of Baptism, though in different Churches the water is employed in different modes."

FLACIUS ILLYRICUS:\* "*Baptizo*, by metalepsis, signifies, to wash, bathe, (*abluo, lavo*). Hence, Mark, 7:4, says: 'The Jews have various Baptisms (*i. e.*, washings) of cups and pots;' and 1 Peter, 3:21, says: 'Our Baptism is not the putting away of the filth of the flesh.' Heb. 6:2, the word Baptism refers to the purifications and washings under the old dispensation." Clavis S. S.

\* On Matt. 28:19. Exam. Concil. Trid. Ed. 1653. See, also, Harmon. Evang. C. xvi.



STEPHEN GERLACH\* says: "Herein Baptism is analogous to circumcision, which, though local, yet availed by its internal action to render the entire person acceptable to God. Thus the laver of regeneration and renewal is most efficacious, whether the person baptized be entirely merged, or dipped, or some portion only of the body be sprinkled, only so that he be baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost." On Matt. 28 : 19, in Osiander.

GERHARD:\* "*Baptismos* and *Baptizein* are employed to designate any kind of ablution, whether it be done by sprinkling, pouring, or dipping." Loci Ed. Cotta ix, 68.

QUENSTEDT:\* "Baptism, in general, signifies washing, or ablution, whether it be done by sprinkling, pouring, dipping, or immersion."

The question of the outward mode in Baptism, is far less serious than the questions as to the internal efficacy of Baptism, its essence, its object, and results. As closely connected with the view of our Church on these points, we shall present some facts in connection with that fundamental Scriptural phrase in regard to Baptism:

### "BORN OF WATER AND OF THE SPIRIT."

#### *The Context.*

Our Saviour says to Nicodemus, John 3 : 6: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Does he refer in these words to Baptism? We think that no one ever could have doubted that there is such a reference, unless he had some preconceived theory of Baptism with which the natural meaning of these words came in conflict. The context and the text alike sustain and necessitate that interpretation which was the earliest, which was once and for ages universal, and to this hour is the general one; the interpretation which accepts these words as setting forth the Christian doctrine of Baptism. We have said the CONTEXT proves this. We will give a few illustrations which seem to us perfectly conclusive on this point:

1. Baptism, in consequence of the ministry of John the Baptist, was, at the time of the interview between our Lord and Nicodemus, the great absorbing matter of interest in the

\* On Matt. 28 : 19. Exam. Concil. Trid. Ed. 1653. See, also, Harmon. Evang., C. xvi.

nation. The baptizing by John was the great religious event of the time. The subject of Baptism, in its relation to the kingdom of God, was the grand question of the hour, and there was hardly a topic on which Nicodemus would be more sure to feel an interest, and on which our Lord would be more likely to speak.

2. The fact that John baptized was regarded as evidence that he might claim to be the Christ; in other words, it was a settled part of the conviction of the nation that the Messiah would baptize, or accompany the initiation of men into his kingdom with the use of water. "The Jews sent priests and Levites to ask John, Who art thou? And he confessed and denied not; but confessed, I AM NOT THE CHRIST," John 1 : 20. Not a word had they uttered to imply that they supposed that he claimed to be the Christ, but his answer, to what he knew to be their thought, all the more potently proves, that it was considered that THE CHRIST WOULD BAPTIZE, that the beginning of his kingdom would be in Baptism, that he pre-eminently would be the baptizer. "They asked him, and said unto him, Why baptizest thou then, if thou be not that Christ?" Nicodemus came to settle in his mind, whether Jesus was the Christ. Nothing would be more sure to be a question with him than this: Whether Jesus would claim the right to baptize? The answer of John implied that he baptized by authority of the Messiah, as his divinely appointed forerunner, and provisional administrator of this right of Baptism, whose proper authority lay in Christ alone. Nicodemus would be peculiarly alive to any allusion to Baptism, would be likely to understand as referring to it any words whose obvious meaning pointed to it, and our Lord would the more carefully avoid whatever might mislead him on this point.

3. John continually characterized his work in this way: "I baptize with *water*," Matt. 3 : 2; Mark 1 : 8; Luke 3 : 16; John 1 : 26, 31, 33; Acts 1 : 5. At this time, and under all these circumstances, the word "water" would be connected specially with Baptism.

4. John had said of Jesus, shortly before this interview of Nicodemus, Mark 1 : 8: "I indeed have baptized you with water; but he shall baptize you with the Holy Ghost.." Here, before the Ruler of the Jews, was the very person of whom this had been uttered; and when he takes up these words, "water" and "the spirit," it seems impossible that



Nicodemus should doubt their allusion to, and their close parallel with, John's words.

5. John had made two kinds of utterances in regard to Christ's work, and we beg the reader to note the great difference between them, for they have been confounded, and gross misrepresentation of them has been the result.

The first of these utterances we have just given, Mark 1 : 8. It was made to the body of John's disciples, and the two things he makes prominent are Baptism with water, and Baptism with the Holy Ghost; that is, water and the Spirit.

The other utterance, Matt. 3 : 7—12, was made to those to whom he said: "O generation of vipers, who hath warned you to flee from the wrath to come?" John knew that, as a class, the Pharisees and Sadducees who came to him were unworthy of Baptism, yet as there were exceptions, and as he could not search hearts, he baptized them all. Nevertheless, he says: "Every tree which bringeth not forth good fruit, is hewn down and cast into the *fire*. I indeed baptize you with water, but he that cometh after me shall baptize you with the Holy Ghost and with *fire*. Whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner, but he will burn up the chaff with unquenchable *fire*." When we look at these words in their connection, remember the class of persons addressed, and notice how the Baptist, in the way in which the word "fire" runs, fixes its meaning here, nothing seems clearer than this, that John has in view not the work of the Holy Spirit in the individual, but his great work in the mass, and not his purifying power in those who are blessed by it, but his purifying power shown in the removal and destruction of the evil. The wind created by the fan descends alike upon the wheat and the chaff; both are alike baptized by it, but with wholly different results. The purifying power of the air is shown in both. It is a single act, indeed, which renders the wheat pure by removing the impurity of the chaff. "You," says the Saviour to the generation of vipers, "shall also be baptized with the Holy Ghost." His work shall be to separate you from the wheat. You, too, shall be baptized with fire; the fire which *destroys* the impurity which has been separated by the Spirit. See also Luke 3 : 9—17. The addition of the word "fire" marks with awful significance what is the DISTINCTION OF THE BAPTISM OF THE WICKED, AND SUCH AN IDEA, AS THAT THE CHILDREN OF GOD ARE BAPTIZED WITH



FIRE, is not to be found in the New Testament. The only thing that looks like it is Acts 2 : 3, where it is said, "There appeared unto them cloven tongues like as of fire, and it sat upon each of them," but the fire here was symbolical of the character of the TONGUES of the Apostles, of the fervor with which they glowed, and of the light which they shed, in the varied languages in which they spoke. John spoke of the Holy Spirit and fire, when he addressed those who were not to enter the kingdom of God. When he addressed true disciples, he associated water and the Spirit. When he spoke to the former, it was of the Spirit first, and then of the fire. When he speaks to the latter, it is of water first, and then of the Spirit; the one class is to be baptized with the Spirit and with fire, and are lost; the others are baptized with water and with the Spirit, and will enter the kingdom of God. When John contrasted his Baptism with that of the Saviour, he meant not this: I baptize with water only, without the Spirit, and he will baptize with the Spirit only, and not with water; he meant: I baptize with water; that is all I can do in my own person, but he who in his divine power works with me now, and baptizes with the provisional measure of the Holy Spirit, will yet come in his personal ministry, and then he will attend the Baptism of water, with the full gospel measure of the Spirit. When, our Lord, therefore, taking up as it were and opening still further the thought of John, adopts his two terms in the same connection in which he had placed them, he meant that Nicodemus should understand by "water" and the "Spirit" the outward part of Baptism, and that Divine Agent, who in it, with it, and under it, offers his regenerating grace to the soul of man.

6. It is not to be forgotten that Nicodemus was asking for a fuller statement of the doctrine of the new birth. He asked: "How can a man be born when he is old?" The emphasis is not on the word "CAN" alone, as if he meant to express a doubt of the truth of our Saviour's proposition; the emphasis rests also on the word "HOW." He meant to say: A man cannot be born again in the natural sense and ordinary way. How then, in what sense, and by what means, CAN he be born again? It is impossible that one interested in grace itself should not be alive to its means. For our Saviour not to have made an allusion to any of the divine modes as well as to the Divine Agent of the change, would seem to make the reply a very imperfect one. But if any one of the means of grace is alluded to, the allusion is



certainly in the word "water;" and admitting this, the inference will hardly be resisted that "Baptism" is meant.

7. The entire chapter, after the discourse with Nicodemus, is occupied with *baptisms, baptismal questions, and baptismal discourses.*

a. In verse 23, the word "water" occurs: "John was baptizing in Ænon, because there was much *water* there."

b. It is not unworthy of notice, that immediately following the conversation of our blessed Lord with Nicodemus, come these words "*After these things* came Jesus and his disciples unto the land of Judea, and there he tarried with them *and baptized.*"

c. John's disciples and the Jews came to him and said: "Rabbi, he to whom thou bearest witness, *behold the same baptizeth,* and all men come to him." Then John replies: "Ye yourselves bear me witness, that I said, *I am not the Christ,* but that I am sent before him." The authority for John's Baptism was secondary, derived from Christ. Christ now takes it into his own hands, and prepares to endow it with the fulness of the gifts of his Spirit.

### *The Text.*

The context of these words demonstrate that by "water" our Saviour meant Baptism. The evidence of the text itself, is equally decisive that this is his meaning. It is conceded by all, that if the word "water" be taken literally, it means "Baptism;" hence, all those who deny that it refers to Baptism understand it figuratively, and in that fact acknowledge that to prove that it is to be taken literally, is to prove that it refers to Baptism.

We remark, then,

1. That to take the word "water," figuratively, makes an incongruity with the idea of a birth. It is said that water here is the figure of the cleansing and purifying power of the Holy Spirit. But there is an incongruity in such an interpretation. Had the Saviour meant this, he would naturally have said: Except a man be *cleansed*, or *washed* with water, not "born of" it.

2. One of the figurative interpretations is in conflict with the evident meaning of the word "Spirit" here. For it is clear from the whole connection, that the Spirit here means the Holy Spirit as a person. In the next verse it is said: "That which is born of the SPIRIT is Spirit," and in the 8th verse: "So is every one that is born of the SPIRIT." No

sound interpreter of any school, so far as we know, disputes that the word "Spirit," in these passages, means the Holy Spirit as a person; and nothing is more obvious than that the word in the 5th verse means just what it does in the following ones. But if "water" is figurative, then the phrase water and Spirit, means, in one of the figurative interpretations, "spiritual water;" that is, the substantive Spirit is used as an adjective, and not as the name of a person. This false interpretation makes the phrase mean "spiritual water," and Baptism and the Holy Spirit both vanish before it. In its anxiety to read Baptism out of the text, it has read the Holy Spirit out of it, too.

3. Another figurative interpretation turns the words the other way, as if our Saviour had said: "Born of the Spirit and water," and now it means not that we are to be born again of "spiritual water," but that we are to be born again of the "aqueous or water-like Spirit." But not only does such a meaning seem poor and ambiguous, but it supposes the one term, "Spirit," to be literal, and the other "water," to be figurative; but as they are governed by the same verb and preposition, this would seem incredible, even apart from the other cogent reasons against it. In common life, a phrase in which such a combination was made, would be regarded as absurd.

4. The term "to be born of" leads us necessarily to the same result.

*a.* The phrase is employed in speaking of natural birth, as in Matt. 1 : 16 : "Mary *of* whom *was born* Jesus."

Luke 1 : 35 : "That holy thing which shall *be born of* thee, shall be called the Son of God." So in this chapter, "that which is *born of* the flesh."

*b.* It is employed to designate spiritual birth. Thus John 1 : 13 : ("the sons of God) *were born* not of the blood, nor of the will of the flesh, nor of the will of man, but of God." Here no symbolical title is used, but the literal name of the Author of the new birth. So in this chapter, v. 8 : "So is every one that is *born of* the Spirit." John, in his gospel and epistles, uses the phrase "to be born of" fifteen times. In fourteen of them, it is not pretended that any of the terms used to designate the cause of the birth is symbolical. The fifteenth instance is the one before us.

The phrase to "be born of" is never connected elsewhere in the New Testament with terms indicative of the means or cause of birth, which are symbolical in their character. The



whole New Testament usage is in conflict with the supposition, that it is here linked with with a symbolical term.

"Born of God" is used some eight or nine times. "Born of the Spirit" is used twice, and these, with the words before us, exhaust the New Testament use of the phrase.

Without the context, then, the text itself would settle the question, and demonstrate that our Lord referred to Baptism.

### *The Parallels.*

The words of our Lord Jesus to Nicodemus are the keynote to the whole body of New Testament representation in regard to the necessity and efficacy of Baptism. The view which regards the words "Born of water and of the Spirit" as referring to Baptism, is sustained and necessitated by the whole body of PARALLELS in the gospels and epistles. Let us look at a few of these :

1. In Titus 3 : 5, Paul, speaking of God our Saviour, says: "He saved us, by the washing of regeneration, and renewing of the Holy Ghost."

Here the subject is the same as in John 3 : 5, the new birth, or regeneration. There is a parallel between "born of God," and "regeneration," and "renewing;" between "water" and "washing," or laver. "The Spirit" in the one is parallel with "the Holy Ghost" in the other, and "Entering into the kingdom of heaven" in the one has its parallel in the other, in the words, "He saved us." What a beautiful comment does Paul make on our Lord's work. Take up the words in John and ask Paul their meaning. What is it to be "born again?" Paul replies, "It is to experience regeneration and renewing." What is the "water," of which our Lord says we must be born? It is the washing of regeneration. What is the Spirit? Paul replies, "The Holy Spirit." What is it to enter the kingdom of God? It is to be saved.

2. So in Ephes. 5 : 26: "Christ loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word."

In these words the new birth is represented as sanctifying and cleansing; the "water" is expressly mentioned; to be "born of water" is explained as a "sanctifying and cleansing with the washing of water," and the "Word" as a great essential of Baptism and organ of the Holy Spirit in it, is introduced.

3. Hebrews 10 : 21 : "Let us draw near with a true heart, in

full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

Here Baptism is regarded as essential to having a true heart and full assurance of faith, and the mode in which "water" is used is defined in the words, "having our bodies washed with pure water."

4. In 1 John 5:6—8, speaking of Jesus: "This is he that came by *water* and blood, not by *water* only, but by *water* and blood. And it is the Spirit that beareth witness, because the Spirit is truth. And there are three that bear witness on earth, the Spirit, and the water, and the blood."

Here is a most decisive confutation by John himself of the glosses put upon his Master's words. They demonstrate that "water" and "Spirit" are not one. "There are *three* that bear witness, the Spirit, *and* the water, and the blood."

5. The parallel in St. Peter, is also very important. 1 Pet. 3:21—22: "The Ark, wherein few, that is, eight, souls were saved by water. The like figure whereunto *even* Baptism doth now save us."

The water lifted the Ark above it, away from the death which overwhelmed the world. It separated the eight souls from the lost, and saved them while it destroyed the others. Here the Apostle, speaking of "souls saved by water," declares that Baptism, in such sense, corresponded with the deluge, that we say of it also, "It saves *us*,"—the implication being irresistible—that the whole thought involved is this: in the Church, as in the Ark, souls are saved by water, that is, by Baptism. Having said so great a thing of Baptism, the Apostle adds: "Not the putting away of the filth of the flesh, but the answer of a good conscience toward God." That is, it is not as a mere outward purifier, or ceremonial washing, Baptism operates. Its gracious effects are conditioned on the state of heart of him to whom they are offered. He who in faith accepts Baptism in its purifying energy through the Spirit of God, also receives it in its saving result.

6. The words of our Lord Jesus, elsewhere, fully sustain the view which the Church takes of his meaning in John 3:5. In his final commission he charges the Apostles "to baptize" the nations, Matt. 28:19, and connects with it the promise: "He that believeth, and is baptized, shall be saved;" and adds: "but he that believeth not shall be damned," Mark 16:16.

Reader, ponder, we beseech you, these words. Do not



separate what God hath joined together. Who shall be saved? First, He only that *believeth*. That is 'decisive against the idea that Sacraments operate apart from the spiritual state of the recipient. It is a death-blow to formalism—a death-blow to Rome, and to Oxford. We are justified by faith; that is written with a sunbeam in the words: "He that believeth \* \* shall be saved." But is that all the Saviour said? No! he adds, "AND IS BAPTIZED, shall be saved." Who dares read a "NOT" in the words, and make our Saviour say, "He that believeth, and is NOT baptized, shall be saved?" But the man who says "Baptism is *in no sense* necessary to salvation," does contradict the words of our Lord. But if it be granted that *in any sense* our Lord teaches that Baptism is necessary to salvation, then it makes it highly probable that the same doctrine is asserted in John 3 : 5. The reader will please notice that we are not now attempting to settle the precise meaning of either the words in John or the parallels. Our question now simply is, What is the *subject* when our Saviour speaks of water and the Spirit?

7. In the minds of the Apostles the doctrines of our Lord, of the necessity *in some sense*, (we are not inquiring now, in *what* sense or with what limitations) of Baptism, to salvation was ever present. When the multitudes said to Peter, and to the rest of the Apostles, "Men and brethren, what shall we do?" then Peter said unto them, "Repent and be baptized, every one of you, in the name of the Lord Jesus Christ; for the remission of sins, and ye shall receive the gift of the Holy Ghost." Now, mark—first, that Baptism and the Holy Spirit are separately spoken of, as in John 3 : 5; second, that Baptism is represented as a means or condition of receiving the gift of the Holy Ghost; third, that besides repentance, Baptism is enjoined as necessary; fourth, that it is clearly set forth as in *some sense* essential to the remission of sins.

8. The Apostles and other ministers of the Lord Jesus baptized all persons: "When they believed Philip preaching the things concerning the kingdom of God, they were baptized," Acts 8 : 12. When Philip preached Jesus to the eunuch, he said, "What doth hinder me to be baptized?" And Philip said, "If thou believest with all thine heart, thou mayest;" not, as some would say now, "If thou believest with all thine heart, there is no need of being baptized." Thus, Lydia and her household; the Jailor and his household.

No matter where or when the Spirit of God wrought his

work in men, they were baptized, as if for some reason, and in some sense it was felt that this was necessary to an entrance on the kingdom of God.

9. Ananias said to Saul, after announcing to him the commission which God gave him: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord," Acts 22 : 16.

Here Baptism is represented as necessary, in *some sense*; even to a converted man, as a means, *in some sense*, of washing away sins.

10. As resonances of the wonderful words of our Lord, we have the Apostle's declaration: "So many of us as were baptized into Jesus Christ, were baptized into his death, therefore we are buried with him by baptism into death. By one Spirit are we all baptized into one body. For as many of you as have been baptized into Christ have put on Christ."

Thus comparing God's Word with itself do we reach a sure ground. Context, text, and parallel; the great sources of a sound interpretation of the living oracles, all point to one result, in determining what our Lord spoke of when he said: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

### *The Resorts of Interpreters.*

The form of speech to which resource has most frequently been had here to get a figure out of the words, is that which is called "HENDIADYS;" that is, the phrase in which *one* (Hen) is presented *by* (dia) *two*, (dys.) That is to say, *two* nouns are used where one would answer, by presenting the idea of the other in an adjective form. Thus Virgil says: "We offered drinks in bowls and gold;" that is, in golden bowls, or bowl-shaped gold. By this hendiadys, the Saviour is said here to have meant "spiritual water," or "the water-like Spirit."

Now let us look at this "hendiadys" by which it is proposed to set aside the natural meaning of our Saviour's words: We remark:

1. That, after a careful search, we cannot find a solitary instance (leaving this out of question for a moment) in which it is supposed that the Saviour used the form of speech known as hendiadys. It was not characteristic of him.

2. Neither was it of John the Evangelist, whose style is closely formed upon that class of our Lord's discourses which he records in his gospel.



3. Nor is it characteristic of the style of any of the New Testament writers. But three instances of it are cited in the entire New Testament by Glass in his *Sacred Philology*, and in every one of those three, the language is more easily interpreted without the hendiadys than with it. Winer, the highest authority on such a point, says, in regard to hendiadys in the New Testament: "The list of examples alleged, *does not*, when strictly examined, *furnish one* that is unquestionable."\*

4. The passage in Matt. 3 : 11 : "He shall baptize you with the Holy Ghost and with fire," is the only one in which it is pretended that a parallel is found with the one before us; but we have shown in a former part of this article, that there is no hendiadys there; the fire and the Holy Ghost are distinct subjects. The persons addressed were neither to be baptized exclusively with the Holy-Spirit-like fire, or the fire-like Holy Spirit, but just as our Lord says, with both; with the Holy Spirit *and* with fire, the former in his personality separating them as the breath of the purifier's fan, and the latter consuming them as the purifier's flame.

5. But we have a little more to say in regard to this hendiadys; and that is, that if we even concede that it is used here, it does not help the figurative interpretation at all. For look at its real character a moment. Hendiadys does not affect at all the question of the *literalness* or figurativeness of the terms embraced in it; it does not change their *meaning*, but simply their form. Take, for example, the illustration we gave from Virgil: "bowls" and "gold" are both literal; and to have "golden bowls," you must have literal gold as well as literal bowls; not gold analagous to a bowl, or a bowl like to gold. So Lucan says of a horse: "He champed the brass and bit;" that is, the brass-formed bit; but the brass was real, and the bit was real; it does not mean the brass-like bit, or the bit-like brass. So, in Acts 14 : 13, it is said that the expression "oxen and garlands," is a hendiadys, and means "garlanded oxen." We are not quite sure that it does; but if it does, it means there were literally garlands and literally oxen. Oxen is not figurative, meaning strength, of which the ox is a symbol; nor does "garlands" mean "honored," though garlands are an

\* Gramm. of N. T. Diction. Transl. by Masson: Smith, English & Co. 1859, p. 652.

image of honor. It does not mean that they brought honored strength, or strong honor, to the gates; but hendiadys or no hendiadys, it involves equally that there were oxen and garlands. So here, even supposing a hendiadys, we must none the less have literally water, and literally the Spirit.

The only thing hendiadys proves, is, that the things it involves are not separated; and if we suppose a hendiadys here, it leaves both the water and the Spirit as literal terms, and only involves this, that they are conjoined in the one birth. In other words, hendiadys only makes a slight bend in the route, and brings us after all to the same result as the most direct and artless interpretation, to wit, that our Saviour referred to Baptism in his words to Nicodemus.

Another resort, more extreme than the one we have just disposed of, is that of the EPEXEGESIS, that is to suppose that the "AND" gives the words this force: "Born of water, THAT IS TO SAY, of the Spirit." It is contended that it is parallel to such an expression as this: "God and our Father," which means: "God, *that is to say*, our Father." In the Epexegetis, one thing is spoken of in more than one aspect, and, hence, under more than one term. For instance, in the phrase we have quoted: "God and our Father" means: That Being who is God, *as to his nature*, and Father, *as to his relation to us*, God essentially, and Father relatively; in a word, *both* God and Father. It does not make the term God metaphorical, and the term Father the literal substitute for it. If an epexegetis, therefore, were supposable in John 3 : 5, the phrase could only mean: Born of that which is water, as to its outer part, and Spirit, as to its internal agent, that is, *both* water and Spirit. It is, therefore, of no avail to resort to the epexegetis here, even if it were allowable. But it is not allowable. There is not an instance, so far as we know, in human language, in which a noun used metaphorically is conjoined by a simple "and" with a term which is literal and is meant to explain it. In a word, the tricks of a false interpretation, which are sometimes very specious, utterly fail in this case. Our Lord has fixed the sense of his words so surely, that the unprejudiced who weigh them calmly, cannot be at a loss as to their meaning.

#### THE DOCTRINES OF ORIGINAL SIN AND OF BAPTISM, IN THEIR RELATIONS TO EACH OTHER.

The doctrine of our Church on these points, will be found summarily stated in the Second Article of the Augsburg



Confession. It is placed in its historical relation between the first Article which treats of God, in his essence and in his creative and providential work, and the third, which is of the Son of God, the Redeemer. Between these naturally comes the doctrine of sin, and especially of sin in its original spring, both in the first man and in each individual of his posterity.

*Analysis of the Article.*

The Article of the Confession, if analyzed, will be found to present, either in so many words, or by just inference, the following points:

1. The doctrine of original sin is taught with *great unanimity* by our Churches.

2. The *time* of the operation of original sin is the whole time subsequent to the fall of Adam.

3. The *persons affected* by it are all human beings born in the course of nature.

4. The *mode of the perpetuation* of original sin, is that of the natural extension of our race.

5. The *great fact asserted* in this doctrine, is this, that all human beings are conceived and born in, and with sin.

6. This sin *results or reveals its working* in these respects.

a. That all human beings are born without the fear of God.

b. They are born without trust toward God.

c. That they are born with concupiscence, that is, that from their birth they are full of evil desire and evil propensity.

d. That they can have, by nature, no true fear nor love of God, nor faith in God.

7. The *essence* of original sin involves, that this disease or vice of origin is *truly sin*.

8. The *natural consequence* of this original sin, is this: that it condemns and brings now, also, eternal death.

9. This natural consequence is *actually incurred* by all who are not *born again*.

10. When the new birth takes place it is invariably wrought by the *Holy Spirit*.

11. This new birth by the Holy Spirit, has Baptism as an *ordinary* means.

12. Baptism is the *only* ordinary means of *universal* application.

13. Our Church condemns, first, The Pelagians, and, sec-

ondly, all others who deny that the vice of origin is sin, and thirdly, all who contend that man by his own strength, as a rational being, can be justified before God; fourthly, and who thus diminish the glory of the merit of Christ and of his benefits.

It is with the Eleventh of these theses, alone, that we desire for the present to occupy the attention of the reader.

*Relations of Baptism to Original Sin. The Eleventh Thesis.*

11. This new birth, by the Holy Spirit, has Baptism as one of its ordinary means.

The part of the Second Article of the Augsburg Confession which comes under discussion in this thesis is that which asserts that original sin brings eternal death to all those who are not born again *of Baptism* and of the Holy Spirit. We have shown the absolute necessity of being born again: we have seen that the Holy Spirit is absolutely essential to that new birth; it now remains to explain and vindicate our Confession in its declaration that the new birth must also be of Baptism.

As this is one of the points specially objected to, and as these words have been omitted in the Definite Platform, which, so far as its omission is evidence, denies not only the necessity of *Baptism*, but the necessity altogether either of the *new birth* or of the *Holy Spirit* to remove the results of original sin, we may be pardoned for dwelling at some length upon it. The doctrine of our Church, in regard to Baptism, is one of the few fundamental points, on which any part of evangelical Christendom avowedly differs from her. We propose to give first some historical matter bearing upon the origin and meaning of these words in our Confession. We shall present these chronologically.

*I. The Marburg Articles.*

1529. The fifteen doctrinal articles of Luther, prepared at the Colloquy at Marburg, October 3rd, may be regarded as the remoter basis of the doctrinal articles of the Augsburg Confession. The fourth, fifth, and sixth of these articles, exhibit in full the relations of original sin and salvation. They run thus: "In the *fourth* place we believe that original sin is inborn in us, and inherited by us from Adam, and is a sin of such kind that it condemns all men, and if Jesus Christ had not come to our help with his life and death, we



must have died eternally therein, and could not have come to the kingdom and blessedness of God. In the *fifth* place we believe that we are redeemed from this sin and from all other sins, and from eternal death, if we believe on the Son of God, Jesus Christ, who died for us, and without this faith we cannot be absolved from a single sin by any work, condition, or Order. In the *sixth* place, that this faith is a gift of God, which we can gain by no antecedent work or merit, nor can reach by any power of our own, but the Holy Ghost gives and furnishes it where he will, in our hearts, when we hear the gospel or word of Christ. In the *seventh* place, this faith is our righteousness before God."\*

## II. *The Seventeen Doctrinal Articles.*

1530. These Marburg Articles, which were signed by LUTHER, MELANCHTHON, ZWINGLE and ŒCOLAMPADIUS, and the other leading theologians on both sides, were laid by Luther as the ground-work of the Seventeen Doctrinal Articles, which were prepared the same year, and which appeared in 1530. These Seventeen Articles are the direct basis of the doctrinal portion of the Augsburg Confession, of which Luther, with far more propriety than Melanchthon, can be styled the author. Melanchthon was the *composer* of the Augsburg Confession rather than its *author*. In the fourth of these Articles, Luther says: "Original sin would condemn all men who come from Adam, and would separate them forever from God, had not Jesus Christ become our representative, and taken upon himself this sin and all sins which follow upon it, and by his sufferings made satisfaction therefor, and thus utterly removed and annulled them in himself, as is clearly taught in regard to this sin in Psalm fifty-first and Romans fifth."†

## III. *The German Edition of 1533.*

1533. In Melanchthon's German Edition of the Confession, in 1533, the only edition in the German in which any variations were made by him, and which has never been charged with deviating in meaning in any respect from the original Confession, this part of the Article runs thus: "(Original sin) condemns all those under God's wrath, who

\* The Articles are given in full in Rudelbach's Reformation, Lutherthum u. Union, p. 665.

† Jena Ed. v. 14. Mentzer, Exeges. Aug. Conf., p. 42.

are not born again through *Baptism* and faith in *Christ*, through the *gospel* and Holy Spirit..\*"

#### IV. *Meaning of the Confession.*

From these historical parallels and illustrations, certain facts are very clear as to the meaning of the Confession.

#### *Drift of the Article.*

1. The article teaches us what original sin would do if there were no redemption provided in Christ. The mere fact that Christ has wrought out his work, provides a sufficient remedy, *if it be applied, to save every human creature from the effects of original sin.* Let not this great fact be forgotten. Let it never be left out of the account in looking at the mystery of original sin, that there is an ample arrangement by which the redemption of every human creature from the results of original sin could be effected, that there is no lack in God's *provision* for saving every one of our race from its results. "Our Lord Jesus Christ, by the grace of God, tasted death for *every man.*"

#### *Is any Man Lost for Original Sin only?*

2. It is not the doctrine of our Confession that any human creature has ever been, or ever will be, lost purely on account of original sin. For while it supposes that original sin, if *unarrested*, would bring death, it supposes it to be arrested, certainly and ordinarily, by the Holy Spirit, through the divine means rightly received, and throws no obstacle in the way of our hearty faith, that in the case of infants dying without the means, the Holy Spirit, in his own blessed way, directly and extraordinarily, may make the change that delivers the child from the power of indwelling sin.

Luther in his marginal note on John 15: 22, says: "Through Christ original sin is annulled, and NO MAN, since Christ's coming, is condemned, unless he will not forsake it, (original sin,) that is, will not believe."

#### *Who are Mainly Referred to in this Article?*

3. It seems very probable, from the parallels, that the Confessors had mainly, though not exclusively, in their eye in this particular part of the article, original sin as developing itself in *actual sin in the adult*, and requiring the work

\* Weber's Edit. Weimar, 1781.



of the Holy Spirit to save men from its curse. Hence the illustrious Pfaff, in his brief, but very valuable, notes on the Confession, says: "The language here has chiefly (*maxime*) reference to adults who despise Baptism," and such is unquestionably the drift of the form in which Melanchthon puts it in the edition of 1533.

*Baptism: In what sense Necessary.*

4. The Confession does not teach that the outward part of *Baptism* regenerates those who receive it. It says, that it is necessary to be born again of Baptism *and of the Holy Spirit*. It is evident from this, that it draws a distinction between the two. It implies that we may have the *outward* act of Baptism performed, and not be born again; but confessedly we cannot have the saving energy of the Holy Ghost exercised upon us, without being born again, whether ordinarily, in Baptism, or, extraordinarily, without Baptism. Hence, while the doctrine of the Confession is that the new birth itself is *absolutely* essential to salvation, and that the energy of the Holy Spirit is *absolutely* essential to the new birth, it is not its doctrine that the *outward part* of Baptism is *absolutely* essential, nor that *regeneration* necessarily attends it. The *necessity* of the *outward part* of Baptism is not the absolute one of the Holy Spirit, who himself *works* regeneration, but the *ordinary* necessity of the precept, and of the means. God has enjoined it, has connected his promise with it, and makes it one of the ordinary channels of his grace.

*Is Baptism Absolutely Necessary?*

5. Hence, of necessity, goes to the ground the assumption that the Augsburg Confession teaches that unbaptized infants are lost, or that any man deprived, without any fault of his own, of Baptism is lost. The *absolute* necessity of Baptism has been continually denied in our Church. Luther, as is well known to all readers of his works, denied the absolute necessity of Baptism, as did the other great Reformers of our Church.

CARPZOV, whose Introduction to our Symbolical Books is a classic, says: "The Augsburg Confession does not say, that unbaptized infants may not be regenerated in an *extraordinary* mode. The harsh opinion of Augustine and of other fathers in regard to this, was based upon a misunderstanding of John 3:5, for they regarded those words as

teaching an *absolute* necessity of Baptism, when in fact that necessity is only *ordinary*, a necessity, which binds us and will not allow us to despise or neglect Baptism, but does not at all bind God to this means, as if he *could* not, or *would* not, in a case of necessity arising in his own providence; perform that in an *extraordinary* way, which in other cases he performs in an *ordinary* one, through means instituted by himself. As, therefore, the texts of Scripture speak of an *ordinary* necessity; so, also, of that same sort of necessity, and of no other, do the Protestants speak in the Augsburg Confession."

It would be very easy to cite evidence on the same point from all our most eminent Lutheran writers on the doctrine of our Church, but it is not necessary here. No one who has read them will need any citations to establish a fact, with which he is so familiar; and yet there are men who tell the world that it is a doctrine of our Church that Baptism is so absolutely essential, that all unbaptized persons are necessarily lost. Such statements involve a lack of ordinary morality on the part of those who make them; for if they are so ignorant as not to know that they are uttering untruths; their pretending to speak of them, as if they knew something about them, shows a complete want of truthfulness.

#### *Infant Salvation in the Lutheran System:*

6. The truth is, no system so thoroughly as that of our Church, places the salvation of infants on the very highest ground:

"The *Pelagian* system would save them on the ground of personal innocence, but that ground we had seen to be fallacious." The *Calvinistic* system places their salvation on the ground of divine election, and speaks of *elect* infant, and; hence, in its older and more severely logical shape, at least, supposed not only that some unbaptized, but also that some baptized infants, were lost. The *Baptist* system, which totally withholds Baptism from the infant, and every system which, while it confers the outward rite, denies that there is a grace of the Holy Spirit, of which Baptism is the ordinary channel, are alike destitute of their theory of any *means* actually appointed of God to heal the soul of the infant. The *Romish* system, too Pelagian to think that original sin could bring the pains of death, and too tenacious of the external rite, to concede that an infant can be saved without it, reaches the idle theory, that the unbaptized infant is neither



positively lost, in the fullest sense, nor is it saved. It is neither in heaven nor hell, but in a dreary *limbo*. How beautiful and self-harmonious over against all these, is the view of our Church. It knows of no non-elect infants, but believes that our children are alike in the eyes of Infinite Mercy. It confesses that all children are sinners by nature, and believes that the Holy Spirit must change those natures. It believes that God has appointed Baptism as the ordinary channel through which the Holy Spirit makes that change in the nature of a child. In the fact that there is an ordinary means appointed, our Church sees the guarantee that God wishes to renew and save children, and *what so powerfully as this*, prompts the blessed assurance, *that if God fails* to reach the child in his ordinary way, he will reach it in some other. The Calvinist *might* have doubts as to the salvation of a dying child, for to him Baptism is not a sure guarantee, and its grace is meant only for the elect; the Baptist *ought* to have doubt on his system, as to whether an infant can be saved, for his system supposes that God has no appointed means for conferring grace on it, and the presumption is almost irresistible, that where God has no *means* to do a thing, he does not intend to do it; but the Lutheran cannot doubt on this point of such tender and vital interest. The baptized child, he feels assured, is actually accepted of the Saviour, and under the benignant power of the Holy Ghost. In infant Baptism is the gracious pledge that God means to save little children; that they have a distinct place in his plan of mercy, and that he has a distinct mode of putting them in that place. When, then, in the mysterious providence of this Lover of these precious little ones, they are cut off from the reception of his grace, by its ordinary channel, our Church still cherishes the most blessed assurance, in the very existence of infant Baptism, that in some *other way* God's wisdom and tenderness will reach and redeem them. Our confidence in the uncovenanted mercy of God is strong just in proportion to the tenacity with which we cling to Baptism as an ordinary means, most necessary on our part, if we may possibly have it, or have it given. Because in the green valley and along the still waters of the *visible* Church, God has made rich provision for these poor sin-stricken lambs; because he has a *fold* into which he gathers them out of the bleak world, therefore, do we believe that if one of them faint ere the earthly hands, which act for Christ,

can bring it to the fold and pasture, the great Shepherd, in his own blessed person, will bear to it the food and the water necessary to nurture its undying life, and will take it into the fold on high, for which the earthly fold is meant, at best, but a safeguard for a little while. But the earthly fold itself, reared in the valley of peace which lies along the water which ripples with something of a heavenly music, is a sure token of a love which will never fail of its object, a visible pledge that it is not the will of our Father in heaven that *one* of these little ones should perish. Although these facts may be considered decisive, yet it may not be useless further to look into the question,

### IS BAPTISM NECESSARY TO SALVATION?

The Augsburg Confession (Art. IX, 1,) declares that Baptism is necessary to salvation." Is it justified in so doing? Can we accept a statement apparently so sweeping? Is it a Scripture statement?

In order properly to answer these questions, it is necessary to determine what the Confessors meant. In all human writings, and in the Book of God, occur propositions apparently universal, which are, nevertheless, in the mind of the writer, limited in various ways. What is the meaning of the proposition of our Confession? Is it absolute, and without exceptions, and if it meant to allow exceptions, what are they? The first question we naturally ask, in settling the meaning of our Confession, is,

#### I. *What is Baptism.*

The Platform, in defining *what* Baptism it supposes the Church to connect with salvation, designates it as "such WATER BAPTISM."

But what our Church affirms of the blessings of Baptism, she does not affirm of "water Baptism," that is, of the application of water *per se*.

The total efficacy of the sacraments is defined in the Augsburg Confession, (Art. V, 2,) thus, that through them and the word, "as instruments, or means, God gives his Holy Spirit who worketh faith." It would at once remove much of the grossest prejudice against the doctrine of our Church, if it were known and remembered that the Baptism, of whose blessings she makes her affirmative, embraces not merely the external element, but yet more, and pre-eminently, the word and the Holy Spirit. She regards it as just as absurd to



refer any blessings to Baptism, as *her enemies define* it, as it would be to attribute to swords and guns, the power of fighting battles without soldiers to wield them.

Her first lesson on the subject is: "Baptism is not mere water," (Cat. Min., 361, 2.) "Wherefore," says Luther, (Cat. Maj., 487, 15,) "it is pure knavery and Satanic scoffing, that now-a-days these new spirits, in order to revile Baptism, separate from it the word and institution of God, and look upon it as if it were mere water from the well, and then, with their childish driveling, ask, 'What good can a handful of water do the soul?' Yes, good friend, who does not know that when you separate the parts of Baptism, water is water?" "Baptism cannot be sole and simple water, (do. 26) mere water cannot have that power." Not by virtue of the water," (do. 29.) "Not that the water (of Baptism) is in itself better than any other water," (do. 14.) So in the Smalcald Articles: "We do not hold with Thomas and the Dominican friars, who, forgetful of the word and the institution of God, say, That God has conferred a spiritual power on water, which washes away sin through the water," (320, 2.)

"Baptism," says Gerhard,\* "is the washing of water in the word, in which washing the whole adorable Trinity purifieth from sin him who is baptized, *not by the work wrought (ex opere operato) but by the effectual working of the Holy Ghost coming upon him, and by his own faith.*" Such is the tenor of all the definitions our Church gives of Baptism, from the simple elementary statements of the Catechism up to the elaborate definitions of the great doctrinal systems.

The assumption, then, that what the Church says of Baptism, she affirms of mere water Baptism, rests on a fundamental misapprehension. Whatever is wrought is Baptism, is wrought by the Holy Ghost, through the word, with the water, in the believing soul.

### III. *Baptism is not always followed by Regeneration. Regeneration not always preceded by Baptism.*

"That some adults, by actual impenitence, hypocrisy, and obstinacy, deprive themselves of the salutary efficacy of Baptism, we freely admit." Gerhard (IX, 170.)

Just as clear as they are in their judgment that Baptism is not necessarily followed by regeneration, are our Church,

\* Loci (Cotta) ix, 318.

and her great divines, in the judgment that Baptism is not necessarily preceded by Baptism, or attended by it.

The Augsburg Confession (Art. V) declares the gospel (as well as the Sacraments) to be the means whereby the Holy Ghost works and confers faith, and (Art. VII) presents the gospel purely preached (as well as the sacraments) as that whereby the true Church is marked out and made.

"As we come alone through the word of God, to God, and are justified, and no man can embrace the word but by faith, it follows that by faith we are justified." Apol. 99, 68.

"The natural man is, and remains, an enemy of God, until, by the power of the Holy Ghost, through the word preached and heard, he is converted, endowed with faith, *re-generated* and renewed." Form. Concord, 589, 5.

"We cannot obey the law unless we are *born again* through the gospel." Apol. Conf. 140, 190. "Faith alone brings us to a new birth." Do. 119, 61. "This faith alone justifies and regenerates." Do. 138, 171. "Regeneration is wrought by faith in repentance." Do. 253.

"When, therefore," says Gerhard (Loc. VIII, 325) "they are baptized, who have already been regenerated through the word, as a spiritual seed, they have no need of regeneration through Baptism, but in them Baptism is a confirmation and sealing of regeneration."

*Men may be Unbaptized and be Saved.*

When Nicodemus asked, "How can a man be born when he is old?" Jesus replied, "Of water and of the Spirit," and extends the proposition to all "that which is born of the flesh;" that is, to "all men after the fall of Adam, who are born in the course of nature." (A. C., Art. II.) The necessity of the new birth he clearly predicates upon the fact, that the flesh, which is such by virtue of fleshly birth, requires this change.

We need not stop here to show that in John 3 : 5, water means Baptism. The Platform concedes this (p. 31): "The language of the Saviour, *doubtless*, refers also to *Baptism*."

But even critics who deny this, concede that in John 3 : 6, man is contemplated as the subject of original sin. Those who concede this, (and this all concede,) and who concede that "water" means Baptism, (and this the Platform concedes,) concede that, not only in the phraseology, but in the connection, application and argument of that phraseology, the Augsburg Confession is perfectly justified by the Saviour's



language, when it says (Art. II,) "this original sin" ("that which is born of the flesh is flesh") "brings now also eternal death" ("cannot see the kingdom of God") "to those who are not born again of Baptism ('water') and of the Holy Ghost." If the case is made out from these words, against the Confession of the Church, it is also made out against the Saviour, to whose words it so closely adheres. The dilemma, then, is irresistible, either that both teach it, or that neither does. As regards the effectual overthrow of their own position, it matters little which horn the objectors take. If they take the one, then, on their own concession, the Saviour teaches Baptismal regeneration; if they take the other, on their own concession the Confession does not teach Baptismal regeneration. Is, then, the inference warranted, that our Saviour in his words, and our Confession in its use of them, mean to affirm an absolute and unconditional necessity, that a man shall be born of water, before he can enter into the kingdom of God? We reply, that neither the Saviour nor the Confession meant to affirm this, but simply an *ordinary* necessity. "The necessity of Baptism is not *absolute*, but *ordinary*." Gerhard (IX, 383.) Bellarmine had argued from John 3 : 5, for the Romish doctrine that unbaptized infants are lost. Gerhard (IX, 287,) replied: "1. The warning of Christ bears not upon the privation of the Sacrament, but the contempt of it. 2. He describes the ordinary rule, from which cases of necessity are expected. We are bound to the use of the means, but God may show his grace in extraordinary ways."

#### IV. *Are Unbaptized Infants Saved?*

How touchingly and consolingly LUTHER wrote upon this topic, is known to all admirers of his writings. Bugenhagen, in an admirable Treatise, which is incorporated in Luther's Works, and was issued with a Preface by him, shows at large, that neither to infants nor adults is the necessity of baptism absolute. "Rather should we believe that the prayers of pious parents, or of the Church are graciously heard, and that these children are received by God into his favor and eternal life. Gerhard, IX, 284.

On the whole dark question of the relation of the heathen world to salvation, the early writers of our Church generally observe a wise caution. Yet even in the school of the most rigid orthodoxy we find the breathings of tender hope. "It is false," says Mentzer, (Oper. I. 959, quoted in Gerhard—

Cotta,) "that original sin in infants out of the Church is an adequate cause of reprobation; for men are never said in Scripture to be reprobated on that account solely. But as faith alone justifies and saves, so also, as Luther says, unbelief alone condemns."

Ægidius Hunnius, whom Gerhard pronounced the most admirable of the theologians of his period, and of whom another great writer says, that by universal consent he holds the third place of merit after Luther, says (*In Quaest. in Cap. VII. Gen.:*) "I would not dare to affirm that the little children of heathen, without distinction, are lost for God desireth not the death of any—Christ died for them also," &c. (Quoted in Gerhard IX. 284.)

Our Church, then, does not teach that Baptism "is necessarily and unavoidably attended by spiritual regeneration," but holds that a man may be baptized, and remain then and forever in the gall of bitterness, and in the bonds of iniquity, and therefore holds as heartily and fully as the Platform, (p. 29) "that baptism in adults does not necessarily effect or secure their regeneration."

#### V. *Baptism not Essential.*

In the second place, our Church regards Baptism not as "essential" in its proper sense, but as "necessary." That which is properly "essential," allows of no degree of limitation; but that which is "necessary," may be so in various degrees with manifold limitations.

It is "essential" to our Redemption that Christ should die for us; therefore, without limits of any kind, we affirm that no human being could be saved without his atoning word.

It is "necessary" that we should hear the gospel, for it is the power of God unto salvation; but the necessity of hearing is limited in various ways. It does not comprehend both infants and adults, as that which is essential does.

#### VI. *But Necessary.*

The Augsburg Confession (Art. IX.) says, not that Baptism is essential, but simply that it is necessary—to which the Latin, not to show the *degree* of necessity, but merely its *object*, adds "*to salvation.*"

In later editions of the Confession, Melancthon, to remove the possibility of misconstruction, added a few words to the first part of the Ninth Article, so that it reads: "Of Baptism, they teach that it is necessary to salvation, *as a ceremony*



*instituted of Christ.*" So far, at least, we think all could go in affirming its necessity. And with such mild expressions, even those who were most remote from the Melancthonian spirit, were satisfied.

"Among all orthodox Lutherans (and never has there been a stricter orthodoxy than the Lutheran,) Hutter is the most orthodox; no one has remained so thoroughly within the bounds of the theology authorized and made normative by the Church than he—no one has adhered with more fidelity, not merely to the spirit, but to the very letter of the Symbols, especially of the Form of Concord."\* Yet Hutter exhausts, in the following answer, the question: "Is Baptism necessary to salvation?" "It is; and that *because of God's* command. For whatever God has instituted and commanded, is to be done, is precious, useful and necessary, though as to its outward form it be viler than a straw."† So much and no more does this great Theologian say of the *necessity* of Baptism in his Compend. Later theologians have properly given prominence to its necessity as a *means*, but never have ascribed to it a necessity *per se*.

#### VII. Yet not Unconditionally.

For finally on this point, the Church never has held, but has ever repudiated the idea, that Baptism is "*unconditionally* essential" or necessary "to salvation."

She has limited the necessity, first of all, by the "*possibility* of having it"—has declared that it is not *absolutely* necessary, and that not the deprivation of Baptism, but the contempt of it condemns a man‡—that though God binds us to the means, as the ordinary instruments of His grace, He is not Himself limited by them.§ She teaches, moreover, that all the blessings of baptism are conditioned on faith.—C. M., 490: 33—36.

The "Shorter Catechism" of Luther, which our General Synod has issued, and authorized as a manual for training our children in the knowledge of the Gospel, teaches us that whatever Baptism gives, it gives alone to those "who believe that which the Word and promises of God assure us of." "The water cannot do such a great thing, but it is done by

\* Herzog's Encyclop. fuer. Theol. VI. 346.

† Compendium Loc. XX. 3. This answer is taken from Luther's Larger Catechism.

‡ Leipz. Edit. XXII. 400—422. §Do. p. 412.

the Word of God, and faith which believes the Word of God, added to the water." We shall not give the reference for this, as even the little children are supposed to know it by heart, nor stultify ourselves or our readers by adducing authorities for the catechetical doctrines of our Church.

#### THE JUDGMENT OF THE LUTHERAN CHURCH FURTHER ILLUSTRATED.

The Lutheran Church, holds that Baptism is necessary to salvation, inasmuch as God has commanded it, and obedience to his commands, is necessary to salvation; and, furthermore, because he has appointed Baptism, as one ordinary and positive channel of his grace, through which channel we are to seek the grace it offers. But our Church denies, that, where the command cannot be carried out, because of a necessity of God's creating, the lack of the sacrament involves the loss of the soul.

#### *Luther.*

On this question, the language of Luther is very explicit. In his "Christliche Bedencken," published in 1542,\* in reply to the anxious questions of Christian mothers, he rebukes and forbids the superstitious practice of the Romish Church, of baptizing a child not fully born—a practice based upon the idea, of the absolute necessity of baptism, to the Salvation of a child, and which would find some justification in that theory.

He directs, that those who are present, shall hold firmly to Christ's words: "Unless a man be born again, he cannot enter the kingdom of God," and shall kneel down, and, in faith, pray that the Lord will make this (unbaptized) child, partaker in his sufferings and death, and shall *then not doubt*, that He knows full well how, according to his divine grace and pity, to fulfil that prayer.

Wherefore, since the little child (unbaptized) has, by our earnest prayer, been brought to Christ, and this prayer has been uttered in faith, what we beg, is established with God, and heard of him, and he gladly receiveth it (the child :) as he himself says, Mark 10:14: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." Then should we hold that the little child, though it has not obtained Baptism, is not on that account lost, (*"das Kindlein, ob es wohl die rechte Taufe nicht erlanget, davon*

\* Leipz. Edit. p. 418.



*nicht verlohren ist.*") There are several other passages in Luther, bearing on the same subject, but what we have given is ample:

*Bugenhagen.*

This "Bedencken" of Luther, was accompanied by an Exposition of the twenty-ninth Psalm, by Bugenhagen, (Pomeranus,) which Luther endorses. The main object of Bugenhagen, in the Treatise, is to give consolation in regard to unbaptized children, over against, what he styles, "the shameful error, drawn not from God's Word, but from man's dreams, that such children are lost." Bugenhagen,\* after teaching parents to commit to God, in prayer, their child which cannot be baptized, adds: "This shall we *assuredly believe*, that Christ receives the child, and we should not commit it to the secret judgment of God. To commit it to the secret judgment of God, is to throw to the wind, and despise the promises in regard to little children." Both Luther and Bugenhagen discuss, at large, the arguments for, and the objections against, the doctrine of the salvation of unbaptized children, and demonstrate that it is no part of the faith of our Church, that Baptism is *absolutely* necessary; that is, that there are no *exceptions* nor *limitations* to the proposition, that, unless a man be born again, of water or Baptism, he cannot enter the kingdom of God.

LUTHER AND BUGENHAGEN condemn those who refuse to unbaptized children the rites of Christian burial, and who object to lay their bodies in consecrated ground, as if they were outside of the Church. "We bury them," say they, "as Christians, confessing, thereby, that we believe the strong assurance of Christ." "The bodies of these (unbaptized) children, have part in the joyous Resurrection—the Resurrection of life." GERHARD, and all our theologians, so far as we are aware, without an exception, present and argue for the same views.

*Hoffman.*

Hoffman, (Tübingen, 1727,) to whom we owe one of the most admirable of the older Expositions of the Confession, says:† "It does not follow, from these words, (not born again of Baptism,) that all children of unbelievers, born out of the

\* Do. p. 412.

† Pp. 36, 37.

Church, are lost. Still less, is such an inference true, of the *unbaptized* infants of Christians. For, although Regeneration is ordinarily wrought in infants by Baptism, yet it may be wrought, extraordinarily, by an operation of the Holy Spirit, without means, which the Augsburg Confession does not deny in these words. It merely desires to teach the absolute necessity of the new birth, or regeneration, and the ordinary necessity of Baptism. On the question, whether the infants of the heathen nations are lost, most of our theologians prefer to *suspend their judgment*. To affirm, as a certain thing, that they are lost, could not be done without rashness."

*Fuerlin.*

Fuerlin says:\* "In regard to the infants of unbelievers, we are either to suspend our judgment, or adopt the milder opinion, in view of the universality of the grace of Christ, which can be applied to them, by some extraordinary mode of regeneration."

*Our Theologians in general. Cotta.*

On the more difficult question, whether infants born out of the Church, are saved, many of our old divines, of the strictest school, have maintained that it would be harsh and cruel, to give over, absolutely, to condemnation, the infants of pagans, for the lack of that which it was impossible for them to have. This view has been defended at large, by Dannhauer, Hulsemann, Scherzer, J. A. Osiander, Wagner, Musæus, Spener, and very many others. Some of our best theologians, who have not considered the argument on either side, as decisive, have suspended their judgment in the case, as did Gerhard, Calixtus, Meisner, Baldwin, Bechman, and others. HUNNIUS, whom Gerhard quotes approvingly, makes the statement of this middle view, in these words: "That the infants of pagans are saved, outside of the Church, is a matter on which the silence of Scripture forbids us to pronounce with assurance on the one side, yet, I would not dare to affirm, on the other, that those little ones, without distinction are lost.

For, 1. Since God desires the death of none, absolutely, it cannot rightly be supposed that he takes pleasure in the death of these little ones. 2. Christ died for them also. 3. They are necessarily excluded from the use of the Sacraments. Nor will God visit the children with eternal death,

\* Bechmann, Annotat in Hutt. Compend., p. 658.



on account of the impiety of the parents. Ezek. 18. We commit them, therefore, to the decision of God."

COTTA approves of the most hopeful view of their condition, and argues for it—1. "From the infinite pity of God; 2. The extent of the benefits wrought by Christ; 3. The analogy of faith—no one is absolutely reprobated, but actual unbelief alone condemns; 4. Not the absence, but the contempt of Baptism condemns; 5. God can operate in an extraordinary way; 6. Though original sin, *in itself*, merits damnation, and is a *sufficient* cause of it, yet it is not (because of God's *infinite goodness*) an *adequate* cause of the actual infliction of that condemnation."\*

#### IX. *What, then, is Baptism? and what are its Blessings?*

By Christian Baptism our Church understands not mere water (Cat. Min. 361, 2,) but the whole divine institution, (Cat. Maj. 491, 38—40) resting on the command of the Saviour, Matt. 28 : 19, (Cat. Min. 361, 2,) in which he comprehends, and with which he offers the promise, Mark 15 : 15, (Cat. Min. 362, 8,) and which is, therefore, ordinarily necessary to salvation, (Aug. Conf. II, 2; IX, 1, 3,) in which institution, water (whether by *immersion*, Cat. Maj. 495, 65, sprinkling or pouring, Cat. Maj. 492, 45) applied by a minister of the gospel (Aug. Conf. V, 1 and XIV,) in the name of the Trinity, (Cat. Min. 361, 4,) to adults or infants, (Aug. Conf. IX, 2,) is not merely the sign of our profession, or of our actual recognition as Christians, but is rather a sign and testimony of the will of God toward us (A. C. XIII, 1) offering us his grace, (do. IX) and not *ex opere operato* (do. XIII, 3,) but in those only who rightly use it, that is, who believe from the heart the promises which are offered and shown, (A. C. XIII, 2; Cat. Maj. 490, 33,) is one of the instruments whereby the Holy Ghost is given (A. C. V, 2,) who excites and confirms faith, whereby we are justified before God (A. C., Art. IV, V, 3,) so that they who thus receive, or use it, are in God's favor, (A. C. IX, 2,) have remission of their sins, (Nic. Creed 9,) are born again (A. C. II, 2,) and are released from condemnation and eternal death, (A. C. II, 2; Cat. Min. 361, 6,) so long as they are in a state of faith, and bring forth holy works, (Aug. Conf. Art. XIII, 1, 6, Cat. Min. 362, 11—14,) while, on the other hand, where there is no faith, a bare and fruitless sign, so

\* Calovius Bibl. Illustrat. iv, 552.

far as benefit to the soul is concerned, alone remains (Cat. Maj. 496, 73,) and they who do not use their Baptism aright, and are acting against conscience, letting sin reign in them, and thus lose the Holy Spirit, are in condemnation from which they cannot escape, except by true conversion, (A. C. XIII,) a renewal of the understanding, will and heart, (Cat. Maj. 496, 68, 69; Form. Conc. 605, 70.)

This is the doctrine of our Church, and not one letter of it is destitute of the sure warrant of God's Eternal Word.

The intelligent examiner will soon discover, that while the whole sum and tendency of the *Romish* and *Romanizing* doctrine of the Sacraments, is to make them a *substitute for faith* in the justification of man, the doctrine of the Lutheran Church, in consonance with Holy Scripture, makes them a guard and bulwark of the glorious central truth, that "by grace we are saved, through faith; and that, not of ourselves, it is the gift of God." Her view of the nature of the efficacy of the Word and Sacraments, is the only one which solves the question: How God can be *Sovereign*, and yet *man* be accountable, and how the Church can at once avoid the perilous extreme of Pelagianism, on the one hand, and of Calvinism on the other.

### X. *Baptismal Regeneration.*

The facts we have dwelt upon dispose of another charge against our Church—the charge of teaching an unscriptural doctrine in regard to regeneration, and the relation of Baptism to it.

The definite Platform (p. 29) says of "Baptismal Regeneration:" "By this designation is meant the doctrine that Baptism is necessarily and invariably attended by spiritual regeneration, and that such *water Baptism* is *unconditionally* essential to salvation." "Regeneration, in its proper sense of the term, consists in a radical change in our religious views—in our religious feelings, purposes, habits of action." Do., p. 30. The Miami Synod, in 1858, set forth what they suppose to be meant by the charge, when "they utterly repudiate and abhor" (as well they may) the following error: "Baptismal Regeneration—that is, that Baptism is necessarily connected with, or attended by, an internal spiritual change *ex opere operato*, or from the mere outward performance of the act." (*Luth. Observ.* XXVI, 29.) Their definition and that of the Platform, are substan-



tially the same, though we do not understand them to charge such a doctrine upon their Church or its Confession.

The charge against our Church of teaching "Baptismal Regeneration," as those who make the charge define it, is, as we have seen, utterly ungrounded. It is not true in its general statement nor in its details; it is utterly without warrant in the whole, or in a single particular.

### THE COUNTER-THEORY OF BAPTISM.

We have presented a few facts in elucidation and defence of the Scripture doctrine of Baptism, as confessed by our Church, and as misrepresented and assailed in the Definite Platform. It is always an interesting question, often a very important one, If we give up that which is assailed, what shall we have in the place of it? This question is of great importance in the present case. What equivalent do those propose to the Church, who ask her to give up her most cherished doctrines?

#### I. *Baptism of Adults. The Confession and the Platform Compared.*

What is the doctrine which the Definite Platform proposes as the true one, in place of that theory of "Baptismal Regeneration" which it denounces? It is this, (p. 30,) "Baptism in adults, is a *pledge* and CONDITION of obtaining those blessings purchased by Christ, and offered to all who repent, believe in Him, and profess his name by Baptism."

Now is not that which is a CONDITION of obtaining a thing, necessary to it—and is not "salvation" the generic term for the "blessings purchased by Christ?" How, then, can the Platform take offence at the ninth Article of our Confession. Just put them side by side?

Aug. Conf.: Baptism | is necessary | to salvation.

Def. Plat.: Baptism | is a *condition* | those blessings purchased  
| of obtaining | by Christ.

#### II. *Baptism of Infants.*

Then comes the question of the Baptism of *infants*. What here is the view which is to supersede that annihilated theory (if that may be said annihilated which never existed) "that Baptism is a *converting ordinance* in infants."

The theory is this, (p. 31): "Baptism, in infants, is the *pledge of the bestowment* of those blessings purchased by

Christ, for all. These blessings are, forgiveness of sins, or exemption from the penal consequences of natural depravity (which would at least be exclusion from heaven) on account of moral disqualification for admission," &c.

Look now at this and compare it with what our Confession says on the Baptism of *Infants*. (Art. IX.) All that it says on the subject is,

1. "That children are to be baptized." Here the Platform assents fully.

2. "That by this Baptism they are offered and committed to God."

Here, too, we apprehend, there will be no dissent, for Dr. S. says: "Baptism in infants, is the pledge of reception into the visible Church of Christ, grace to help in every time of need."

3. "Being offered in Baptism to God, they are well-pleasing to God, (that is,) are received into the favor of God," says the Confession, and here it ceases to define the blessings of Baptism; but the Platform goes much further. "Baptism in infants," it says, "is a pledge." The first blessing of which it declares it to be a pledge, is "forgiveness of sins," conceding this, that infants have sins; that they need the forgiveness of sins; that *baptized infants* have the *pledge* of the forgiveness of their sins, and, of necessary consequence, that *unbaptized* infants have no pledge of the forgiveness of *their* sins; in other words, that there is no *pledge* that the sins of unbaptized infants are forgiven; for if they have the pledge too, though they have no Baptism, how can Baptism be the pledge of forgiveness?

The words that follow now, are explanatory of the preceding ones. "These blessings are forgiveness of sins, or exemption from the penal consequences of natural depravity." Forgiveness is defined to be "exemption from penal consequences." Sins are defined to be "natural depravity."

Now wherein does this doctrine differ from the old one, that in Baptism the "*reatus*," or liability of original sin is taken away, although the "*materiale*" remains? (Apolog. Confess., 83, 35.) Except, perhaps, in this, That Luther supposes God graciously to do it by his Holy Spirit *through* the Baptism, while the Platform may mean, that Baptism is only the *pledge* that it is done, but it is done either way, and in both—Baptism is the proof, at least, that it is done.

But we have, furthermore, a statement of what "the penal consequences of natural depravity" are: "Which would, at



least, be *exclusion* from *heaven*, on account of moral disqualification for admission."

Now analyze this proposition, and you have the following result:

1. That infants have natural depravity, which is a moral disqualification for heaven.

2. That this *natural depravity* has *penal consequences*; that is, is a *punishable thing*; that infants, *consequently*, have *moral character*, and some sort of *moral accountability*; are the subjects of law, as to its obligation, for they have sins to be forgiven; and of law as to *its pains*, for they are subject to "penal consequences."

3. That this punishment would be exclusion from heaven. But this statement is qualified in a very remarkable way—"would, *at least*, be exclusion from heaven,"—that is the *minimum*. The words "*at least*" seem to mark this train of thought: "They would *at least* be excluded from heaven, even if they were not sent to hell." Now this style of thinking, as it has in it, unconsciously to its author, we trust and believe—as it has in it a tinge of Pelagianism—so it trembles, logically, upon the very border of that figment to which the Pelagianism of the Church of Rome, combined with her strong sacramentalism, leads her—the doctrine of a *limbus infantum*. She was too *sacramental* to admit that the original sin of a child could be removed without Baptism; too Pelagian to concede that original sin must, in its own nature, apart from God's grace, *bring death* eternal. Her *sacramentalism*, therefore, kept the *unbaptized child* out of *heaven*; her *Pelagianism* kept it out of *hell*, and the conjunction of the two generated a *tertium quid*—the fancy of a "*Limbus infantum*," or place, which, without being hell, was yet one of exclusion from heaven, a mild perdition, whereby infants not wholly saved, were, nevertheless, not totally lost. And the shadow of this very tendency, shows itself in the words we have quoted from the Platform.

Connecting the three propositions now, with what has preceded them, we reach then, furthermore,

4. That God grants forgiveness of the sins of the baptized infant, forgives its natural depravity, exempts it, of course, from the penal consequences thereof, and thus, if it is not saved from a liability to eternal death, it is, "*at least*," saved from exclusion from heaven. If the Platform means that the sin of an infant, unforgiven, would bring eternal death to it, then it goes as far as the extremest views

of the nature of original sin can go, and vindicates the very strongest expressions of the Confession on this point; and if it means that original sin would exclude it from heaven without consigning it to despair, it has virtually the doctrine of the *limbus infantum*.

5. And finally, Baptism in infants is the pledge of all this,—they have the *pledge*—and, of consequence, unbaptized infants have not. In other words, there is an *assurance* that every baptized child has this great thing, “forgiveness of sins.”

It is not surprising that, after all this, the Platform closes its discussion on this point with these words, (p. 31): “It is proper to remark that the greater part of the passages in the former Symbols, relating to this subject, are, and doubtless *may be* explained by many, to signify NO MORE THAN WE ABOVE INCULCATE.” We understand the author in this to concede, not simply that they are so explained, but that they are, in fact, susceptible of this explanation, and that this *may be* really their meaning.

It is our sincere belief, that if the energy which has been expended in assailing as doctrine taught by our Consessions, what they do not teach, had been devoted to ascertaining what is their real meaning, that these years of sad controversy would have been years of building up, and of closer union, not years of conflict, years in which our ministry and members have had their minds poisoned against the truth of God as held in our Church.

But, while there are apparent points of identity with the Church doctrine in that of the Platform, there is one *terrific chasm* in its theory, which nothing can bridge over. A contradiction of the most palpable and fatal character.

That vital defect is this, that while this theory secures the *forgiveness* of an infant’s sins, it makes no provision whatever for the *change* of its sinful nature. While it provides for its *exemption* from *penalty*, it leaves utterly out of sight the *correction* of its depravity, which is a more fearful thing than the penalty which follows it; for in the pure judgment of sanctified reason, it would be better to be holy and yet bear the penalty of sin, than to be sinful and have the immunities of holiness; better to be sinless, although in hell, than to be polluted and in heaven.

The theory concedes that there is in “infants a *moral disqualification* for heaven.” It absolutely needs, therefore, before an infant can have a *pledge* in Baptism of its salvation,



that there shall be a pledge provided for its moral qualification for heaven, and this moral qualification must be REGENERATION.

But the theory not only does not provide for this, but as far as it is stated in the Platform, absolutely excludes it. It says, "Baptism in infants is a pledge of the forgiveness of sins," but it says not a word of their *removal* in whole or in part.

The cardinal defect is, that it provides a pledge that the  *blessings which follow regeneration*  shall be given, but none that the regeneration itself shall be given—that the child shall be saved from the *penalty* of sin without being saved, in whole or in part, from *the sin itself*; saved in fact *in* its sins, not *from* them. To what end would a child enter heaven if its nature were unchanged: *Forgiving* a sin in no sense changes the character. And where in the word of God is there the shadow of that baleful doctrine, that *the sins of an unregenerate person are forgiven*; where the shadow of that deadly error, that God has provided a Church, into which, *by his own ordinance, and at his command*, millions are brought, without *any change* in a nature whose moral evil is such as would condemn them forever to exclusion from heaven—where is the shadow of that fatal delusion, that the curse of sin can be removed while the sin itself remains dominant?

But if a refuge is sought in saying that infants are regenerated, but that Baptism, in all its parts, element, word and spirit, is not the ordinary channel of this grace, is to accept a theory which has every difficulty which carnal reason urges against the doctrine of the Church, but which has nothing that even looks like a warrant for it in God's Word, and which, run out logically, would destroy the whole character of Christianity as a system of wonderful means to beneficent ends.

#### CALVINISTIC AND LUTHERAN VIEWS OF BAPTISM COMPARED.

Dr. Heppe, in his *Dogmatik of the Evangelical Reformed Church*, (1861,) presents the doctrines of the Calvinistic Churches, and illustrates his text with citations from their *standard theologians*. The doctrine of the Lutheran Church, in regard to Baptism, is often very severely spoken of by Calvinists—it is, indeed, one of the main points of attack: Perhaps it may not be without some interest to compare the

Lutheran and Calvinistic views, in regard to this important subject, on a few points.

The definitions of Baptism which Heppe gives as purely Calvinistic and Reformed, are as follows: "Baptism is a sacrament, in which those *to whom the covenant of God's grace pertains*, are washed with water in the name of the Father, Son, and Holy Spirit, that is, that to those who are baptized, it is *signified and sealed*; that they are received into the *communion* of the covenant of grace, are *inserted into Christ*, and his mystic body, the Church, are *justified* by God, for the sake of Christ's blood shed for us, and *regenerated* by Christ's Spirit." This definition he gives from POLANUS. Another and shorter one he furnishes from WOLLEBIUS as follows: "Baptism is the first sacrament of the new covenant, in which *to the elect* received into the family of God, by the outward application of water, *the remission of sins and regeneration by the blood of Christ and by the Holy Spirit are sealed*." He gives only one other, which is from HEIDEGGER, thus: "Baptism is *the sacrament of regeneration, in which to each and to every one embraced in the covenant of God, the inward washing from sins through the blood and Spirit of Christ, is declared and sealed*."

This doctrine thus stated, and correctly stated, for it is the doctrine of all genuine Calvinists; involves several things; which the detractors of our Church may do well to ponder: First, It draws a line between baptized *infants* as well as between baptized *adults*, representing some as belonging to the elect, some to the non-elect, some as belonging to the class to whom the covenant of grace pertains, others as not of that class. Will Lutherans prefer this part of the doctrine to that of their own Church, which teaches them that God is the Father of all, and Christ the Saviour of all; heartily loving all and desiring to save them? Will a *Lutheran mother* believe that it is *possible* that between her two beloved little children prattling at her knee, there may be, in *God's love, will and purpose, a chasm cleft back into eternity, and running down to the bottom of hell*? Can she believe this when her conscience tells her that the slightest *partiality on her part*, for the one or the other, would be a crime? Can she believe that God's absolute sovereignty elects absolutely one of her children to eternal glory, and passes by the other, when that passing by necessarily involves its ruin forever? Can Lutherans wonder that High Calvinism has been the mother of Universalism—that men who



start with the premise, that the absolute sovereignty of God determines the eternal estate of men, should draw the inference, not that he elects *some* to life, and leaves the mass to go to perdition, but that he elects *all*? Will Lutherans give up this part of the baptismal doctrine of their Church? And yet if we surrender it—if we say the doctrine of Baptism is not a fundamental one in our system, men may teach among us on this point what they please. Who is to prevent these fearful views from being preached in our pulpits and taught in our houses?

A second feature of the Calvinistic view of Baptism is, that *to those perfectly alike in all personal respects, Baptism comes with entirely different functions.* To one infant it signs and seals *communion in the covenant, insertion into Christ, justification and regeneration*; to another, perfectly alike in all personal respects, it signifies and seals *nothing*. No parent knows what his child receives in Baptism, whether it be a mere handful of water on its hair, or the seal of blessings, infinite like God, and irrevocable to all eternity. The minister does not know what he has done; whether he has sealed the everlasting covenant of God with an immortal soul, or thrown away time and breath in uttering mocking words, to that little being which smiles and prattles, in utter unconsciousness that it is abandoned to a destiny of endless pain, of unspeakable horror. Can we give up the baptismal doctrine of our Church for this? Our Church tells us that Baptism makes the offer of the same blessing to every human creature who receives it; that a difference in the result of Baptism depends upon no lack of the divine grace, on no secret council of God, but upon the voluntary differences of adults—and that as there are no such differences in infants, there is no difference in the effects of Baptism to them. Surely Lutherans should stand shoulder to shoulder in this, that whatever be the blessing of Baptism, be it little or great, vague or well-defined, it is offered alike to all, and *conferred* alike upon all who do not present in themselves the voluntary barrier to its reception. Yet if we say the doctrine of Baptism is non-fundamental, these very errors we abhor, may be set forth in our theological chairs, taught in our Catechism, and set forth in our pulpits.

A third element of the Calvinistic doctrine of Baptism is, that to those for whom any of the blessings of Baptism are designed, it supposes the sealing of as *great blessings*, as on the strongest sacramental theory, even that of the Church of

Rome herself, is conferred by Baptism; it seals to the elect, to whom alone its blessings belongs, reception into the "communion, that is the fellowship in, the participation in, the covenant of grace," "insertion into Christ and his mystic body," "justification," "regeneration," and "the inward washing of sin." Let Lutherans remember that it is here conceded that the highest blessings which our Church teaches us are connected alone with a *worthy* entrance into the baptismal covenant, and a *faithful continuance* therein, are acknowledged by Calvinists to be actually *sealed* therein—that is, that God sets his hand to it, by the act of baptizing, that the elect do *then* have, or shall *yet* have, if they have not then, justification, regeneration, and inward washing from sin. Shall we take offence at the doctrine of our Church, which asks us to receive as an article of faith, in regard to the efficacy of Baptism, no more than is summed up in the words of our Confession, that "through Baptism the grace of God is offered, that *children* are to be baptized, and being through Baptism offered to God, are received into his favor?"

Here, then, we rest the case. The doctrine of Baptism held and confessed by the Evangelical Lutheran Church is, as all her doctrines are, absolutely accordant in every part with the Word of God. To abide by her Confession, is to abide by the Word, and there she and her true children will rest. If we destroy the historical life of our Church, and abandon her Confession, whither can we go? What system can we accept which will meet so fully our wants? If we destroy or rend the Lutheran Church, or allow as normal and final just as much deviation, as the individual may wish, from all to which she has been pledged in her history, from all that is involved in her very name, from all that gave distinctive being, what may we hope to establish in her place to justify so fearful an experiment, and to indemnify the world for so great a loss?



## ARTICLE II.

THE LORD'S SUPPER. FROM LUTHER'S ARGUMENT: "THE WORDS 'THIS IS MY BODY,' YET STAND FAST." TRANSLATED FROM THE GERMAN.

By Prof. C. W. SCHAEFFER, D. D., Germantown, Pa.

IF playing the fanatic were an art, I could play the fanatic as well as any of them. I could maintain that there is nothing but bread and wine in the Lord's Supper, and yet I could bring out something that none of them has ever hit upon. I would proceed in this way:

Dr. Carlstadt, in handling the text, "This is my body," puts to the rack the little word "this," Zwingli does the same thing with the word "is," Æcolampadius applies the torture to the word "body," and others do it to the entire text, so transposing the word "this," that it shall stand at the end and read in this manner: "Take, eat, my body which was given for you is *this*." Some, again, subject only half the text to the torture, putting the word "this" in the middle, and read it thus: "Take, eat what is given for you, *this* is my body." Others, again, torture the text after this manner: "This is my body in remembrance of me;" *i. e.*, it is not my natural body, it is only my body's memorial, as if the text should be read thus: "Take, eat, this is the memorial of my body, which is given for you."

In addition to all these, there is yet a seventh class, who say "This is not a fundamental article of faith, why should we dispute about it? Let every man be allowed to enjoy his own opinion, whatever it may be." These last trample it altogether under foot. Now all of these people claim that they have the Holy Spirit, and not one of them will admit that he is wrong, even in the face of these many confused and conflicting interpretations of the text. And yet there can be only one correct interpretation. So miserably does the devil mislead us!

Very well! Now these men have left nothing at all about the text for any other person to torture and pervert but the simple word "my." So I will undertake to stretch this word upon the rack, so that not a single bone of the text shall be unbroken, and that no person shall ever be able to lay hold

of any part of it, to torture any more. But I will show myself to be the best fanatic of the whole of them. I will neither turn the text upside down, nor disturb its order, nor interpret any word otherwise than according to its meaning in the Scripture. I will let every word stand as it stands, so that *Æcolampadius* may see that "body" does not, of necessity, mean "sign of the body."

Now my argument is simply this: When Christ says "Take, eat, this is my body which is given for you," his meaning is, as if he had said, "Moses, in the Old Testament commanded, that the bodies of irrational animals should be offered in sacrifice, *e. g.*, the paschal lamb. But I ordain another kind of body for the passover, viz.: bread, in order that every one may easily obtain it; for my disciples will often be very poor, and the sole intention of this sacrament is to keep up the remembrance of me." Now, that bread may be, and may be called the body of Christ, I can prove from the Scriptures much more readily than *Æcolampadius* can prove his "sign of the body." The Scriptures say, that all things are the Lord's, and all are called His. In the Law he calls the land of Judah his land. Our good works are his works, our words his words. In Hosea, the gold and the silver, the corn and wine and oil which the people prepared for Baal, were the Lord's. In 1 Cor. 15, Paul says that every thing has a body, and that God gives to every seed its own body.

Now from all this I can argue finely, that the meaning of Christ is only this, viz.: This bread in the sacrament, is his body which he has created; for, as God, he has created the body of everything and calls it his body. Now he has appointed this one solitary body of his to be his body after a peculiar fashion, viz.: to be eaten in remembrance of him. Therefore the bread may be called his body for two reasons; one, because he has created it, the other, because, in correspondence with the paschal lamb, he has appointed bread to be his body, that is, calls it a body for his own particular use, just as I call a knife my iron or steel, and a coat my cloth, because it is for my particular use, although I have not made the material of it, which God alone has done, nor the form of it, which the smith or the tailor has done. So Christ can call the bread his body, because he has made it and appointed that body for his own particular use. \* \* \*

If any one asks me, can you explain how the wine may be called the blood of Christ? I answer, O yes, very easily;



and I will not argue like Carlstadt does about Greek masculines and neuters, nor like Zwingli does about signs and things signified; I shall only use Scripture to prove that red wine is called blood, Gen. 49 : 11 : "He washed his garments in wine and his clothes in the blood of grapes." Accordingly, red wine is blood. Now Christ used the wine of the land, which is red. All wine is his because he has made it, and now as he has employed this wine for his particular use in the Supper, we must understand him as if he had said, "Moses shed much of the blood of animals in sacrifice, and used much red wine or blood of grapes in drink-offerings; but in the New Testament there shall be no necessity for such costly and expensive service. This red wine which is already my blood of grapes, shall henceforth be regarded by you as my blood, instead of all the blood and wine that has been hitherto required by the Law of Moses. In John 4, Christ says, 'My meat is to do the will of my Father which is in heaven,' because such doing may bear some resemblance to food. In like manner he may call red wine his blood, because it bears some resemblance to blood; and because the Scripture calls red wine the blood of grapes. Now I challenge Œcolampadius to furnish as good an argument from Scripture for his 'sign of the body.' "

But you may say, Sir Martin, you are carrying it very high indeed! But what will you make out of this, that Christ adds, "given and shed for you for the forgiveness of sins?" Bread and wine are of no avail in the forgiveness of sins, even if they are broken and poured out upon the table. Answer. My dear sir, do you think that you can catch a fanatic with the Scriptures? I would be ashamed to be called a fanatic if I could not answer this. I would at least turn up my nose and cry out, "Now you are giving us only your own opinions and ideas." If that did not help me, I would stretch myself up and leap about until the very floor would crack under me, even if I should be lamed by the operation, and then I would observe, "Why you give me no Scripture, no Scripture proof of your position;" and if I could not get out of the difficulty in this way, I would deserve to be expelled from the Fraternity of Fanatics, for this is the very perfection of fanatical art.

Now do not watch me too closely, and see if I cannot get along after the manner of the fanatics. Bread and wine are eaten and drunk for the forgiveness of sins, that is, because Christ has appointed them to be taken, and that it should be

done in remembrance of him. Therefore it is very properly called an eating and drinking for the forgiveness of sins, because it is done in remembrance of such forgiveness, as he afterwards says, "Do this in remembrance of me," even as men sometimes drink upon closing a contract, in token of the fact that the contract has been made and is to be remembered.

But enough of playing the fanatic! Have not these words of Christ been sufficiently tortured, stretched upon the rack, turned inside out, twisted round and round? I think I have made out my case a little better than might be expected of a fanatic. But have patience with me, dear brethren, that I may for a moment defy the devil. These poor fanatics are yet too inexperienced to allow any seemingly good notions to slip away from them. Therefore whenever they dream any thing, they conclude at once that it is the Holy Ghost. O how many fine ideas and thoughts have struck me whilst reading the Scriptures, ideas and thoughts which I have had to let pass, and which, if they had occurred to a fanatic, all the types and presses in the world would not have been sufficient to print. Still, I believe that if my fanatical notions had occurred to any of them, to Carlstadt, to Zwingli, to Oecolampadius, it would not have helped them in the least, for it is only fanaticism, nothing more, and the words of Christ, "This is my body, which is given for you," still stand fast.

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### ARTICLE III.

#### THE ATONEMENT.

By Rev. CHARLES A. STORK, A. M., Baltimore, Md.

THE Bible deals with man as a being, disordered and in danger. It faces life as something out of gear and coming to ruin. God comes to man in his revelation as a physician to a sick man—as the the governor to the criminal. He comes to heal him; he comes to forgive and restore him, if he will only accept forgiveness and be restored. He comes to man as lost, to save him. The world is not atheistic: man believes in a God; but he is not willing to see God standing



in the attitude of Saviour to him. If God will only recognize man as on the whole right, and life as healthy and what it ought to be, man will receive such a God. But to recognize him as a physician, come to heal, is to acknowledge disease; to see in him the governor come with pardon, is to confess crime; to receive God as Saviour, is to accept the fact of sin. It is not congenial, it is not possible to the natural heart, to accept God's judgment on life—the verdict of revelation upon the state of man. That judgment is, that life is all wrong; that the motive of living, the end of living, the fruits of human life, are all contrary to the law of right and good. God, in the Bible, pronounces every man's life a failure: he declares that every soul is plunging downward to eternal ruin. It is a lost world; a world where death reigns, where every power is turned to poison, where every intelligence and will is set against law, and where only ruin is being wrought out. His whole revelation of himself in his Word, is as a holy God come to restore an unholy world. He says to every man you are a sinner against me: my laws you have broken, my creation you have defaced, my love you have abandoned; you are a rebellious and ruined being. Now if God comes to man with such an address, he can have but two ends that he proposes to himself, either the punishment of his rebellious and wicked creature, or his redemption and restoration. He cannot rest satisfied with man's view of life; he cannot pass over the disobedience and hatred of his creature, and treat him as obedient and loving. Man would shut up the whole book of sin and have no dealing with God on that subject; he would set up a natural religion, in which the service would be expression of thanks and an outward behavior of decency towards God, but not a word of broken law, of enmity against God, of the disease of depravity that is eating up the soul. Man says life is good enough; it may need some slight repair here and there, but there is no quarrel between God and us; we are what God intended us to be, and in the main we are doing what he expects us to do. Can God accept that? What is the unwavering attitude assumed in the Scriptures? That there is a deep and ruinous breach opened between God and man—that there is a quarrel. God declares that his creature has rebelled, broken his law and done him dishonor. He declares, furthermore, that he will honor his law, that he will punish the soul that breaks his law, that he must preserve

the order and justice of his moral kingdom. But in the Bible he presents himself as the restorer of that which was lost; the one key-note of the whole revelation of God, from the first utterance of the promise to man, in the garden of Eden to the last assurance of the second coming of Christ, in the closing scene of John's vision, is salvation. God is making himself known to his guilty creature, not in wrath as the avenger of his broken law, but as the Redeemer from the curse of the law. The centre of the whole Bible is the doctrine of the atonement. Take that out and you wrench the key-stone from the arch and the whole structure of revelation falls into helpless confusion and ruin. These two ideas must throw light on every page of the Scriptures: Man a sinner and Christ the Saviour from sin. "*As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.*" All through we must hear that chord note of divine revelation: "*God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.*" The first great truth of God's Word, is that man is a sinner. It treats with him on that ground; as a criminal against law, as one guilty, threatened with, and deserving, punishment for sin. "Christ hath redeemed us from the curse of sin." That is what he came forth from heaven for, and for that work all the rest of the Bible is written, and for that all God's dealings with his people, before Christ's coming, were effected. Christ a sacrifice for sin, is the centre of religion, the heart of Scripture, the key to all the history of God's Church. Christ's work is based on the assumption that man is under the curse of the law; Christ's work is to redeem him from that curse. What is that curse? Paul quotes from the account given in Deuteronomy, where the Levites declared, in the presence of the people, "*Cursed is every one that continueth not in all things which are written in the Book of the Law to do them.*" What is that law? It is that system of commands given of God to men on Sinai, which Christ summed up in brief, as supreme love to God, and charity towards our fellow-men; a law written also on the heart and conscience. The curse of the law or the condemnation of the law, then, is upon every soul that has failed to do all things written in the law; not only on the actual transgressor, but upon the soul that fails to realize the requirement of the law, and the law requires supreme love and service to God. The certainty that this curse of a broken law rests upon every soul, is made stronger



when we call to mind that further explanation of the nature of sin of the apostle James, when he says: "*Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all;*" for it is as much a failure to love and serve God, to break one commandment as to break every one. Before the first precept is transgressed, the soul must have ceased to love God, ceased to love holiness, and that is the breaking of the law of love, and that it is that has brought every soul under condemnation and under the curse of the law. We are guilty of sin, as for what we have not done, as well as for what we have done. We are cursed by the law, not as liars and dishonest, not as cruel or impure, no, but before all else, because made, creatures and children of God, like God, under obligation to God, we have thrown off our likeness, and refused to love or to serve him. We are all, then, under the verdict of our own consciences, under the curse of God's broken law; for none of us can say to God that we have loved and served him supremely. But what is this curse, threatened on those who break God's law? It is the declaration of God that "*The soul that sinneth, it shall die.*"—A law without a penalty attached, is no law at all, but only advice. We can tell a man that he ought not to steal; we can remonstrate and counsel and argue with him how ruinous and wicked it is, but we cannot impose a law upon him, for we cannot punish him for stealing. But society can say *you shall not steal*, because it has the power to punish him if he does steal. We give advice; the state gives a law? You can tell your neighbor-boy that he ought not to lie, but you cannot give him a law not to lie, for you have no right to punish him if he does lie; but to your own boy you can give the law, and say *you shall not lie*, for you can put a penalty to your command, and enforce it. Now wherever there is any government, there must be more than the power to advise; there must be the power to command and to punish. We admit that in our families, in the state, in the nation, we have a law to restrain our children, and we punish for the breaking of that law. We have a law to keep down crime and penalties, threatened and executed on offenders. No man has any difficulty in seeing the necessity of penalty attached to law in all our governments, family and political. It is only when men come to talk of the government of God, that they leave their common sense behind; but it is reasonable, indeed, we cannot see how it could be otherwise, that God should affix a penalty to his law and punish the offender.

God affirms that he has a law, and that he will maintain it. He has declared "*The wicked shall be turned into hell, and all the nations that forget God.*" This is the curse of the law from which Christ comes to redeem us; from the punishment that God has threatened upon transgressors, and which by his justice and truth he is bound to execute upon the guilty. But he proposes to save man from the curse of the law. His revelation in his Word is for salvation. The whole plan of God with respect to man, centres about Christ. What his Son is, that God is, and John declares that "*God sent not his Son into the world to condemn the world, but that the world through him might be saved.*" These two great facts we must keep clear before our minds, if we would penetrate the meaning of the atonement and understand the mystery of godliness—God manifest in the flesh—that God has declared "*The soul that sinneth, it shall die,*" and "*That he sent his Son not to condemn the world, but to save the world.*" Man is a sinner, but God purposes to save him. But how can he do it? How can that character set forth by Paul be realized, "*That he might be just,*" that is execute his sentence of punishment on sin, and yet "*The justifier of him who believeth,*" i. e., treat the sinner as if he were holy and save him from eternal death. Two things are required here: that God preserve his own character, as a just and true God, and yet save the criminal from the sentence of the law. On the one hand it is absolutely necessary that the law be upheld. What is a law with the severest penalties attached, if those penalties are always remitted? What character of just governor does he have who always pardons the criminal? What would we think of the character of a governor that should from pity pardon every murderer sentenced to be hung—every thief condemned to lie in prison? We would say he was unfit to govern, that he insulted the law and outraged every sense of justice. How then would God appear to all his universe, to us, if he should treat the sinner and the holy alike? We could not think him a holy or just being. We could not see anything excellent in his law. We would lose confidence in his character and feel unsafe under his government. We would feel that there was no government. Picture to your mind a God who would say to the murderer who comes, full of malice, dripping with blood, to the bar of judgment: "*It is true, you have broken my law and injured my creatures; it is true, I threatened to punish you for transgression, but, on the whole, I have con-*



cluded to let you off, enter into the joy of your Lord?" Such a conception of God is almost blasphemous. There is not a sinner who would not turn with contempt and distrust from such a God, who would not shudder to live under the government of a God who cares nothing for justice or truth, a God who could take murderers and adulterers and thieves into his company, and see no particular wrong in them. In such a case we see the impossibility of God's letting the sinner go unpunished, as God sees it in every case. We can see how justice and law and truth and the good of the universe and the character of God and our own moral sense demand it, as righteous and holy, that the murderer, the oppressor of the poor, the betrayer of innocence, must be punished; but God sees how every sin, the sin of the moral man, the sin of failure to love him, must as well be punished. Our sin, the sin of the most moral and amiable soul, God sees just as he sees the sin of the murderer and thief, and he can no more let the one go unavenged than the other. If God be God, he must maintain his law and punish sin. If he were to weakly yield and remit the righteous claims of his just and holy law, the very devils in hell would despise him, and every holy intelligence in his universe would tremble with fear lest the foundations of holiness should be removed. The law then must be honored by the execution of its sentence. It is very clear how God might maintain the honor of his law. If he should unhesitatingly turn every sinner into hell, he would uphold his moral government and set forth his character to the universe as just and holy; but where then were we, what our hope? In such a case there would be no Christ and no need of a revelation.

But God displays in his purposes another side of his character: he will not only keep his law intact, but he will also save the violator of that law. He will be just and yet the justifier of him that believeth. How can he do this? What can take the place of the sinner's just punishment? Can repentance and reformation? They cannot blot out the fact of past guilt. They cannot restore its lost honor to the tarnished law. The law knows nothing of repentance, only of the absolute precept and the executed penalty. Does it make any difference in human law that the robber repents? Does that repentance protect society and establish law and set forth justice? No one ever feels that. Some time ago a horrible murder occurred in Malden, Massachusetts: the young man deliberately waited for his victim, his own friend, and

shot him. After his arrest he was seized with remorse, he wept bitter tears of deep repentance, he gave every evidence of true sorrow for his crime; would we say forgive him? Do the citizens of Malden think of sending a petition to the Governor for his pardon, because he has repented and will probably never do the like again? No! he has been proved guilty of deliberate murder, the law has been violated, the majesty of government has been stained; justice, not vengeance, but righteous justice, demands his punishment. Carry this same case up to the courts of heaven; this man is guilty before that tribunal too; what shall he plead? his true sorrow? Does his repentance satisfy the law of God any more than the law of man? Can divine justice count his sorrow and tears for the satisfaction of its demands? No! justice does not ask for sorrow and weeping and contrition of heart, but for punishment; that alone expresses the righteous abhorrence of sin and the determination of the Divine Ruler that his government and kingdom shall be holy. Repentance, then, cannot redeem us from the curse of the law. What then can take the place of the sinner's punishment? Can any future holiness atone for past guilt? Suppose that the sinner were able to turn about and, from the hour of his reformation, live forever in perfect conformity to God's law, could that wipe out past guilt? Let him be absolutely holy, and he cannot do more than God commands, he can only love God with all his soul and heart, and that, says Christ, is only doing what it is his duty to do. Holiness cannot be more than enough for the present; it cannot cover or make up for the past. If a man rents a house and for the first two years pays nothing, but ever after, it may be fifty years, pays his rent regularly, does that cancel his first two years debt? Not, if he should pay rent for a thousand years. Now God demands of us, justly, that we love and serve him; we have refused to pay the debt of love for twenty years. If we could become holy this instant, and be holy for eternity, would that make good our failure to love God for twenty years? Do we say God will not be so exact? Yes, but he is exact. Every thing in the natural world moves by law; will he be less exact in matters of guilt and holiness? If the murderer of Malden could live for a hundred years a just and upright citizen, would that satisfy the law which justly ordains that the murderer shall die? If there could be such a thing, if we could render God from this moment, a perfect love and perfect service, as the angels in heaven, it would not



satisfy one jot or tittle of the law ; justice would not see our future life, but fix its gaze only on that guilty past and inexorably demand satisfaction. But the case is impossible, there is no such thing as a perfect obedience of man to God. What shall take the sinner's place and redeem him from the curse of the law ? Repentance cannot redeem him ; future holiness cannot redeem him, be it ever so perfect ; God cannot, as just and true, let sin go unpunished. See what demands, full of contradiction and apparently irreconcilable, meet over the sinner's head : God's justice demands the punishment of sin as a thing of guilt and deserving of suffering ; God's law demands that it be exalted and established in the eyes of all the universe ; but then God's mercy demands that there be pity shown to the wretched case of the ruined sinner. How can divine pity exercise itself for the release of the sinner and not tarnish the majesty of the law, and outrage justice ? How can the law be avenged and justice satisfied, without the eternal misery of the sinner ? Christ solved the difficulty ; he redeemed us from the curse of the law, not by setting aside the claims of the law, not by refusing the righteous demands of justice, but by taking on himself the satisfaction of those demands he redeemed us from the curse, being made a curse for us. The sentence of the law was executed ; every demand of justice was met, but not on the sinner, not by the sinner. The stroke descended as was threatened, as was necessary, but not on the sinner's head ; no, but on the unbared head of the Son of God. The law demanded that a curse, a condemnation, the execution of the condemnation descend upon the sinner ; the safety of God's government required that ; but how if one present himself in the sinner's place, offer to receive the execution and punishment in his own person ? Is not the law avenged ? Is it not honored ? Does not the suffering of the innocent for the guilty, of the divine for the human, of the God-Man for man, proclaim the awful sanctity of God's government, and the assurance unmistakeable to every creature of the universe, that sin will not go unheeded, that God will never pass over guilt. Justice, as a part of God's character, demands that God express his abhorrence and aversion to sin by punishing the sinner ; but how if one worthy offer himself as a victim, whose direful humiliation and agony and death may speak forth to the universe God's just anger against sin ; whose sacrifice may speak to the utmost ages of eternity the dreadful ill-desert of sin ? Does not that ex-

press God's justice as powerfully, set forth his truth and holiness as clearly, as the suffering of the sinner himself in hell? The law requires a curse upon the sinner, but Christ becomes accursed for our sakes; justice calls for death, but Christ dies; God's character demands that his holiness set the seal of its abhorrence against sin in the suffering of the sinner, but Christ suffers. The innocent suffers for the guilty; God redeems man: "*He hath made him to be sin for us who knew no sin.*" He that was not guilty is treated as if he were guilty; he stands for us; God looks on him, for the time, as the sinner; all our guilt is laid on him, and in that dreadful scene of the crucifixion we see the climax of that curse which he took for us, when the accumulated weight of all the sins of the race pressed upon his soul and he cried, "*My God, my God, why hast thou forsaken me!*" Can we look on the mystery of God manifest in the flesh, behold the humiliation of the Son of God, his deep agony in the garden, and mystery of suffering and desolation when Christ hung on the cross and, with that forlorn cry, at last yielded up the ghost, and not see that here is the honoring of the law and the avenging of justice and the sealing of God's abhorrence of sin as expressive and forceful as would be the suffering of the sinner himself in hell. Could hell, populated with the whole guilty race of man, so proclaim the justice and exalt the holiness of God as the death of his Son on Calvary? How must he regard his law who could give up his only Son to agony and shame and death for its honor and vindication. The law and justice and holiness of God are asserted and enforced and made glorious as much as if the sinner suffered, and yet the sinner does not suffer, but Christ. This is the work of the atonement; the truth of God is set like the sun in the heavens, the law is magnified, God's holiness emblazoned with light, justice is satisfied, sin is held up as that abominable thing which God hateth; it is branded with a new baseness as that cursed power which slew the Lord of glory, and man is saved, the sinner is redeemed. What glories gather round that cross of Christ, once despised, now magnified! It is the star of glory in which gather, to burst on the astonished universe, the combined rays of God's justice, his holiness and his love. And the cross was reared for us; that glorious wondrous sacrifice was made for man. "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and



hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

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#### ARTICLE IV.

THE SCRIPTURAL IDEA OF THE MINISTRY. TRANSLATED  
FROM THE GERMAN OF PROF. DR. PLITT, OF BONN.

By Rev. J. D. SEVRINGHAUS, A. M., Richmond, Indiana.

To call the Minister a "Pastor," is both beautiful and to the point; for in the conception of *ποιμην* we have the whole meaning of the pastoral office. This conception distinguishes the minister from the congregation; it points out the dignity of his office and his duty to the congregation, the fact that he is bound to his people and responsible to the Lord of the Church. But both—his dignity and his duty—are united in him, as the Shepherd, by the most tender and holy of bonds—love. The *dignity* is not that of the autocrat, who does with the flock as he pleases; and the *duty* is not that of the servant, who can be compelled to work because he gets paid. The former ignores the hierarchical, the latter, the ochlocratic tendency in the Church. It contradicts the real meaning of the ministerial office, if the minister regards himself a lord of the faith; and no better is the other extreme, when the congregation looks upon the minister as a hired servant, with whom it would prefer to make a contract for the shortest time possible.

The Ministry has a true pattern in Christ. In John 10, he indicates three separate functions. Namely: 1. *He calls his sheep and they hear his voice*, (v. 3). This points to the ministry of the *word*, and intimates how those, who enter upon this spiritual vocation after Christ, are to use it, namely, to effect a *hearing* and a *following* of the Good Shepherd. So Paul, in 2 Cor. 4: 5, 6: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in on our hearts, to give the light of the knowledge of the glory of God in the face of

Jesus Christ." And in 1 Cor. 1 : 5, 6, Paul thanks God, that the Corinthians are enriched in every thing by him, so that the testimony of Christ is confirmed among them. Again, Col. 1 : 28 : We preach Christ, "warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." In 2 : 2, 3, he says that he labors to the end, "That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge." 2. We have, in John 10 : 3, the shepherd leadeth out his sheep, and in verse 4, "He goeth before them." This points to guidance, which the sheep, collectively and separately, need, and the hearty supervision of all their interests. The *going before them* may point yet more especially to the personal character and example of the pastor, to which Paul, in Acts 20 : 28, draws special attention. The personal example is, indeed, the real condition, and entirely indispensable, if we would lead the Church. 3. Finally, we have in verse 11 : "The Good Shepherd giveth his life for the sheep." Jesus declares the giving his life to be the finishing act of the *διακονεῖν*, where he says, (Matt. 20 : 28) : "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." Thereby he gives them life eternal. That this *διακονία*, in its fulfilment as manifested in Jesus Christ, demands nothing less, is evident from 1 John 3 : 16 : "Hereby perceive we the love of God, because he laid down his life for us : and we ought to lay down our lives for the brethren."

From this we gather the fundamental principles of ministerial duty. It is, by *teaching, leading and serving*, to establish a living union with Christ. The elements of this union are : 1. Knowledge of Christ ; 2. Imitation of Christ, or obedience towards him, and life in him ; 3. Full satisfaction and contentment in him. From this it appears, and the nature of the case conditions this inference, that knowledge is the real root of the whole living relation to Christ. Instructing, therefore, is the principal duty of the ministry, and this we ought to remember. We should never think that we can gather a living congregation, or keep one, already gathered, alive by forms, either of organization or liturgical, though they be the very best. For thus says Christ, (John 17 : 8) : "For I have given unto them the



words which thou gavest me ; and they have receive them, and have known surely that I came out from thee." And the apostles were, above all, to give the *word*, which the Lord included in his prayer for the disciples, (v.20): "I pray for them, also, which shall believe on me through their word." It is, therefore, the *word*, first and last, which is to be presented.

From this we learn *what* the preacher must preach. He is to give the words which Christ gave his disciples ; he must proclaim the word of God, as it was understood by Christ and his apostles.

Since, then, the presentation of spiritual truth, is the most important of all pastoral duties, we must investigate this more fully. And we may start out with Tit. 2 : 7 : "In all things showing thyself a pattern of good works : in doctrine showing uncorruptness (*ἀδιαφθορίαν*), gravity (*σεμνοτητα*), sincerity (*αφθαρσίαν*)." The first thing, therefore, is, that our doctrine be characterized by *uncorruptness*. This is not the same as orthodoxy, it rather points to something more subjective ; namely, our inward and outward demeanor by the presentation of truth. Show in thy preaching "uncorruptness" of purpose, *unbestechlichkeit*, impartiality, purity ; so that you have no sinister motives ; that holy things be treated in a holy manner, and without aversion or favoritism toward any one. A man's doctrine may be correct, and yet not *uncorrupt* in this ethical sense ; another one may have false views, yet if he be sincere, an *anima candida*, he may possess this *ἀδιαφθορία*.

Next to this, the author mentions *σεμνότης*, something that pertains to the external exercise of the ministerial functions. But "gravity" must never be a studied performance ; therefore, to give a rule upon this subject, might lead to an outward adoption of dignity which has no inward meaning. The best rule is, that we live in the sacredness of the things which we handle, then will the inward impression of their holiness find a proper expression, in manner, voice, bearing and gesture. If we now look at the constituent parts of a sermon, we find three separate functions : *ἀναγγελλειν*, proclaiming, *διδασκειν*, instructing, and *διαμαρτυρεισθαι*, exhorting, or the application with a personal assurance of its importance. Such St. Paul represents his work to be, Act. 20 : 20, 21 ; and of our Lord, it is recorded (Matt. 4 : 23 ; 9 : 35,) that he went about, teaching and preaching.

The first part is the mere proclaiming of the gospel tidings,

which is to make known the declared counsels of God, take away all ignorance, and render those, to whom this proclamation is made, without an excuse. This preaching is designed for all, is to be directed to all, and even those that do not receive it. This ἀναγγέλλειν must, first, include the whole counsel of God. Paul says (Acts 20 : 20) that he kept back nothing from the Christians at Ephesus, which was profitable for them; and in verse 27, he had not shunned to declare all the counsel of God. We do not forget that there may be points in the plan of salvation, which the preacher does not understand very clearly himself. I cannot give what I have not, and what I do not understand I cannot explain. But we want to make the point, that nothing must be kept back, either in a man-fearing, or in a man-pleasing, spirit. Things that we understand well enough, we often keep back, either from policy or cowardism, before the host of *Noli me tangere*, that confronts us in fashionable communities, as also in rural congregations. We must not give way to this temptation; we must keep our conscience clear, and remember the day of accounts. It may, indeed, be objected, that it is contrary to Christian propriety, to mention private affairs, that are often of the most delicate character, in the pulpit; our usefulness and influence may be compromised in that way, and the persons concerned become embittered, rather than benefited. There is a Christian sense of suitableness which must be respected. Nothing is more odious, than that a preacher should violate, what may be called, the decency of the pulpit. St. Paul, with his delicate sense of Christian decorum, was far removed from anything of that kind. But what we thus fail to mention publicly, out of consideration, both of those concerned, and others who know nothing about it, we must endeavor faithfully to reprove in a private way. Many things also might be mentioned publicly, if we could do it in the right manner, purely objectively and based on the Word of God, not after the manner of a stormy, raging preacher of wrath. We must, therefore keep nothing back, nor leave any sins unreprieved, either in public or in private. The second thought in connection with the ἀναγγέλλειν is, to add nothing to that which is given us. This can be done in two ways: We can add, to make the narrow way seem narrower, and the strait gate seem straiter, than they really are. It may be done by a narrow-hearted preaching of the law, and leaving the gospel of grace in the background, making piety to depend altogether upon externals.



Or, we may add, making the narrow way seem very broad. This is done by casing the sharp sword of the word of God, in all sorts of additions, blunting its edge by modifications, securing the conscience against its cutting rebukes, and making Christianity a system of fashion, that may change with every season, and be different in every country. We may thus pass for very kind and considerate Christian ministers, but it is based upon the fact that we wash people without making them wet. Such preaching is worse than to keep silent entirely about the essential points of the gospel; for the people may yet have their attention directed to them as something new, and realize their importance; whilst, when thus presented in a fashionable form, they learn to hear them without being moved. So much for the ἀναγγέλλειν.

We come now to the second part, διδάσκειν. This presupposes that what was proclaimed has been accepted; for if I would *instruct* any one, I must have first announced the subject to him, *i. e.*, we must state the premises before we commence to reason. But, should it be asked, what is yet wanting, after the published tidings have been willingly accepted? We often think this would be all-sufficient; because we think that nothing more is necessary than to deliver the sacred message, and that this message be accepted; this is the cause of so much ignorance in religion, and the reason why so much Christianity lies dormant, does not enter practical life, and exercises no influence to control the disposition or the conduct of believers. What is proclaimed must be explained, developed, taught, or else it will remain lying in the hearer, like a talent wrapped in a napkin. The traditional truths must be applied to individual life; general truths must be made practical and special, or else people will not ponder upon them, nor observe that which the Lord has spoken. Yet that is the main thing. Matt. 28 : 20, the Lord enjoins upon his disciples: "Teaching them to observe all things whatsoever I have commanded you." And John 14 : 21: "He that hath my commandments, and *keepeth* them, he it is that loveth me. The ἔχειν is there when the preached word is accepted, but the τηρεῖν (observe, keep,) is to be effected by διδάσκειν, instructing, expounding, teaching. And this, again, has two functions, namely: 1. Developing and explaining; 2. Applying.

The first requires a more minute exegesis, an explaining of the text and context. The truth must be exhibited in connection with all truth—a work more difficult than the mere

proclaiming of the facts of the gospel. There are talented preachers who understand proclaiming in a masterly manner, and, therefore, carry an excitement with them; they make their hearers enthusiastic, arouse the sleepers, awake the careless, and become noted for their unexpected success, and manifest fruit of their work. But if you ask of them to indoctrinate their awakened congregations, they find themselves out of their sphere; it is not their gift. On the other hand, if any one be specially gifted in this way, he cannot expect such sudden results; he must content himself with a gradual development of the progressive tendency of spiritual truth. He does a work that cannot be seen but by the eye of faith; he cannot create an excitement, although he goes much further into the depth of saving truth. Such instructive preaching and explanation of Scripture, is quite rare. Bengel is a master in this, and Calvin has given us many profound views of the Word of God, even more than Luther, for Luther was more of an evangelist, a stirring proclaimer of the gospel. The old Wurtembergers, Rieger, Roos, Steinhof, are, in this respect, to be recommended.

The second part would be *application*: this requires us to particularize, to develop the ideas, make them practical, and fit them to the different circumstances and relations of life. This is the practical talent. In this Schleiermacher excels in an eminent degree, as many of his sermons testify. It is not a random addition of loosely jointed inferences, but the *De te fabula narratur*, or, as Nathan said to David: "Thou art the man."

Upon the διδάσκειν follows, thirdly, the διαμαρτυρεῖσθαι. This is the personal address, the exhortation to accept the truth presented, and continue in it. So did Peter "testify and exhort," according to Acts 2:20. This practical *testifying* and *exhorting* always presupposes the αναγγέλλειν and διδάσκειν, and it must follow them, in order to make the sermon complete. Where there is preaching, there must also be testifying and exhorting, an earnest appeal to the audience. This really is the transition from the sermon to the pastoral care for souls, the confidential address, with reference to the dearest interests of the hearers. Not as if in the body of the sermon there were to be no exhortation, or that in the pastoral address there should be no preaching and teaching; but in the former the announcing and instructing, in the latter, the assuring and exhorting, should predominate. The latter must hinge upon μετάνοια and πίστις, (repentance



and faith); to this all our exhortation must be directed. Every preacher should ask himself the question frequently: "What is really my object? What do I aim at in my preaching? Do I really desire to see repentance and faith? Do I serve the Lord in patience and humility, or do I serve my fellow-man?" And further: "What would be really effective, in this my usual congregation, to bring about repentance and faith?" This is altogether the most important in our homiletical meditation, that we seek, not how we may become interesting, sensational and witty, but rather, how we may carry conviction to the conscience, and so treat the text as to effect repentance and faith.

But besides preaching, which includes these three parts, the pastor must *lead* and *minister*, or *serve*.

By the first of these duties, we understand what in the New Testament is called ἐπισκοπεῖν, or ποιμαίνειν, in the narrower sense of these terms. This is purely a spiritual function, not an external beaucocratic administration of the governmental affairs in a congregation, but rather a watchful diligence in all those duties that help to keep the soul in the fear and in the love of God, and to protect it against injury. Hence Paul says to the elders of Ephesus: προσέχετε παντὶ τῷ ποιμνίῳ. Our Lord illustrates this disposition most beautifully. Matt. 9:36, we read: "When he saw the multitudes, he was moved with compassion on them." Here is our example. With compassionate love we must attend to our work. This love is based on the love of God toward us, and a realization of the condition of those whom we are to lead. The Lord pitied them, because they were as sheep without a shepherd; ἐσκήλυμένοι καὶ ἐρριμμένοι, "They fainted, and were scattered abroad." And this "fainted" means, they were *lacerated*, *wasted*, *fatigued*; this, indeed, is the true condition of the inner man, where the higher refuge is not known, and the inner peace is not enjoyed. Such are *lacerated* by the endless desires that arise in the heart; the secular interests, which find no counterbalance within, and the thousand occurrences of the family, which disturb the equanimity and *waste* the soul. Thus man is confused and fatigued, and his appreciation of the heavenly is blunted. The love of truth disappears, more and more. He needs a shepherd to guide him, to instruct, counsel and admonish. This state of things may be brought about, also, by too much religious experimenting, as in the time of Christ, when the people "fainted" because of the mass of human ordinances; so, in our day,

when all sorts of doctrines are preached, and extremes meet extremes. Truth suffers thereby. Indeed there is no word which describes the present condition of the masses more truly than this ἐσχυλμενοι. We shall not err greatly, if we take for granted, that a natural man is an ἐσχυλμένος.

And now the ἐβριμμένοι, from βίπτω, *scattered, tossed, confused*. In the time of our Lord, the Israelites were "scattered abroad" by political factions. There were political zealots, enraged patriots and Herodian sycophants of Rome; there were infidel Sadducees, orthodox Pharisees, and ascetic Essenees. Where should the poor people find a refuge? It was a continual βίπτειν. And yet we may assert, that the βίπτειν is now even more violent than it can have been in those days. Life, in general, is now more in commotion than it was, even an hundred or fifty years ago. Look at the shiftings in society, the excitement, the restless agitation in the political and religious world! Has one storm passed over, a new one comes up. Our whole public life is swallowed up in party aggrandizements. And what enters deepest into the living issues of the day, is the political scheming. The religious agitations of the day, are, in many cases, resulting from, and auxiliary to, this. Men, who care nothing about religion or the Church, place themselves at the head of Church movements. People who can not form a judgment of their own, like to follow such demagogues; and are made raving by men who have nothing more than a churchly appearance. Such commotions of the people are best prevented when political excitements first arise. This, then, is the βίπτειν whereby the people become ἐβριμμένοι.

But we must not forget, that however sad the condition of the masses be, there is, nevertheless, much that is noble and praiseworthy to be found. And the more manifest will that which is excellent appear; as we approach the people in the spirit and after the example of our Lord. We often find that we can do more with worldly people, who have never yet been seriously approached by religion, than with people that are well-drilled and schooled in the methodistic and pietistic forms. The former soon acknowledge that they lack something, and it is not hard to awaken a longing for something higher, within them; they then have not such deep-rooted prejudices to overcome, and they manifest more readiness to surrender themselves. When we meet with such a case, ought it not to move us to compassionate them in love?

It must be remembered yet, that the Lord indicates *why*



the condition of that multitude was so sad, namely: *they were as sheep without a shepherd*. The fault, therefore, is with the leaders, with those who assume the pastoral oversight. We have no reason to doubt that Church and school affairs of those times were well organized. There were synagogues in great numbers, priests, teachers, scribes, in multitudes, and yet the people are represented as *sheep without a shepherd*. Thus it may be among us. Churches and schools may be well organized; there may be no lack of teachers and preachers; Church ordinances and regulations may be all that is desirable, yet the people might appear to the Lord, as though they had *no shepherds*. We are inclined to think more about our ministerial *rights*, than about our ministerial *duties*. We look for the cause of the lamentable condition of society, in the people, and not in ourselves. Every thing is burdened upon the people, and they often feel that the blame ought to rest somewhere else. This creates a separation, a gulf between pastor and people, so that, finally, the whole relation they sustain to one another, ceases to be intimate and personal, and degenerates into a mere official discharge of public duties. Hence the want of confidence. We are looked upon as office bearers that labor for pay; the thought not unfrequently finds utterance, that we are not really necessary, and that the money might be spent for something more useful. Such, indeed, is thoughtless and bad reasoning; but the question is: do we not give occasion for it? May we not seek to humble ourselves, and improve by it?

From all this we may gather what it is, to lead a people, to care for their souls, guide them and keep them on the way to glory. Want of room forbids us to expatiate upon this theme.

We now come to the third function of the pastor, the *διακονεῖν*. He must preach well: proclaim the gospel, instruct upon it, and exhort to it. He must lead well: embody in his own character the doctrines which he preaches, and exemplify them in his affectionate care for the salvation of those over whom he is placed; he must also *minister*, or *serve*, well. The alleviation of temporal wants, must illustrate the abounding grace and spiritual provision of the gospel. Paul, even after deacons had been appointed, attended to the temporal wants of the saints; and in after times, the care for widows and orphans, was regarded as one of the

most important duties of the bishop. The whole care for the poor, with its varied duties, must not now be laid upon the minister, but he is to direct and superintend the work. The temporal and spiritual concerns of man cannot be separated, as James, 2 : 15, 16, declares; therefore, the pastor dare not even if he would, be indifferent to the wants of the poor and of the needy.

In conclusion, it is evident, from all that has been said, that *faithfulness* is even a more necessary qualification of the minister, than talent or skill. So Paul testifies in 1 Cor. 4 : 1, 2 : "It is required in stewards, that a man be found faithful." This faithfulness, as well as faith itself, is both subjective and objective. It may be quite correct in the *fides quæ creditur*, but the *fides qua creditur* may be quite different; and *vice versa*, the *fides qua* may be there, yet the *fides quæ* be quite defective. So it is with official faithfulness. Subjectively, we must want to be faithful; it must be our desire to win souls. This is something great; and where this earnest faithfulness exists, the blessing of the Lord will be added, in spite of our imperfections. Objective faithfulness requires us to administer the affairs of the Lord's house properly, and freely impart the spiritual riches, do our duty in *preaching, guiding and serving*. Moses is extolled for such faithfulness. Christ was faithful in this sense. Let us strive, not for high things, but to be faithful!

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## ARTICLE V.

### REMINISCENCES OF DECEASED LUTHERAN MINISTERS.

THESE monographs are presented from time to time, in the pages of the *Review*, with the desire to rescue from oblivion material which might otherwise be lost, and to aid the future historian in the preparation of a more elaborate work on the history of our Church in this country. It accords, too, with the genius of our Institutions to honor the memory of the worthy dead, and to embalm their deeds. The Word, as well as the Church, of God, also, authorizes us to distinguish the good, by illustrating their virtues and recording their services. When men, fitted, by talents, learning and grace,



for the most important positions, in the very beginning of life, are stricken down, when the brightest anticipations are cherished in reference to their public career, and the Church mourns their early departure, it is proper that their brief record should be preserved, and their influence perpetuated by the contemplation of their excellencies. Sometimes the youthful herald of the cross, full of zeal and devotion, as well as the veteran who has labored faithfully for more than half a century in the ministry, is arrested in his course, and, in the morning of his promise and the vigor of his strength, required to lay aside his work. If the subjects of the present paper had lived, there is every reason to believe, that they would have amply justified the high confidence reposed in them, and fully sustained the sanguine expectations which their early success awakened. Although many a fond hope lies buried in their grave, it is a consolation to know, that the Master called them up higher, from their earthly toil to their heavenly rest, that their death, so premature to us, was to their pure and sanctified aspirations, the possession of all that was most precious. The designs of Providence are always wise and good, though often inscrutable. We can only bend before a dispensation which we cannot comprehend, and reverently say, "God's will be done." It is always our duty to submit with humble and cheerful resignation to the decree of Him "who standeth in the congregation of the mighty," and "who judgeth among the gods."

## LXIII.

## JOHN SAMUEL CRUMBAUGH.

The subject of the present sketch, was the son of John D. and Susan Baugher Crumbaugh, and was born in Woodsboro', Frederick County, Md., on the 7th of November, 1831. His early youth was marked by a freedom from all immoral tendencies, by precocity of intellect, and a thirst for knowledge. He remained at home with his parents, enjoying the ordinary educational facilities which the village school afforded, till he reached his fifteenth year, when he entered the Preparatory Department of Pennsylvania College. His youthful ardor, the zest with which he pursued his studies, the care and accuracy with which he prepared his recitations, made, at the time, a deep impression upon our mind. His memory was remarkably retentive, so much

so, that with very little effort apparently, he could repeat page after page from the Latin and Greek Grammar without the omission of a single word. This gift did not, however, seem to be developed at the expense of his other mental faculties. His perceptions were clear, his judgment sound and his taste exact. His mind seemed well-balanced and indicated a very practical turn. He was regarded by all, as a faithful and successful student. He occupied a high position in his class, was equally distinguished in all the departments, enjoyed the confidence of his instructors, and among his associates exerted a more than ordinary influence. During his connection with the Institution, he became a Christian. We distinctly remember the first conversation we had with him on the subject of personal religion. We found him alone in his room, disposed to listen to the truth, as we earnestly urged the immediate surrender of his heart to God. We left with him a *Tract*, which he promised to read, and asked him to attend the Sabbath morning meeting for prayer, to which he consented. He, also, agreed to join the Catechetical class, the instructions of which were blessed to his eternal good. He experienced a change in his religious views and feelings, and united with the College Church in the spring of 1848. His decision on this occasion had, no doubt, an important bearing on his subsequent course as a student, and influenced his whole future career. He never seemed to forget the scenes of that winter, and always gratefully referred to the occasion. In a letter, now lying on our table, written in 1855, in commending to our sympathy and interest a young man, in whose spiritual welfare he felt a special interest, he says: "An hour, now and then, spent with him, will keep his convictions open, and save him. Act the part towards him, you did towards me, and you will have your reward. Bread will return, when cast upon the waters."

Mr. Crumbaugh was graduated at the *Annual Commencement*, in 1851, the exercise assigned him on the occasion being the Valedictory of his Class. That same autumn, soon after his final examination, he was appointed Principal of the High School in Lancaster, Pa., a position to which he appeared specially adapted, and the responsible duties of which, for two years, he discharged with signal success. Whilst thus engaged, he also prosecuted his theological studies, under the direction of Rev. Dr. Baker, and, in 1853, was licensed to preach the gospel. His first and only charge was St. John's (the second) Lutheran Church, of Lancaster,



a colony from that of Holy Trinity. His health, never very vigorous, began soon to fail under his pastoral labors, to which he had assiduously devoted himself, and a vacancy having occurred in the office of Superintendent of Common Schools for Lancaster County, he was appointed to fill it. He accepted the appointment in the hope that an opportunity for the resuscitation of his health would be afforded in the active exercise required. The following year he was elected to the office, by the School Directors, for the legal term of three years. His health, however, continued to decline, so as to render him unfit for pulpit service. He, therefore, resigned his pastoral charge in 1857, and devoted himself exclusively to the duties of Superintendent. Although he was so feeble as to preclude all hope of recovery, and often suffered great inconvenience from disease which, from day to day, was gaining the ascendancy, his work was never suspended, until the summons reached him. Four days previous to his death he examined thirty teachers, who were applicants for schools in the County. He ceased from his labors only when he ceased to breathe. He yielded to no depression of sadness. His faith never faltered. As his end approached, his throat and lungs were in such a condition as to render speaking difficult. But he was very calm. To a ministerial brother who sat by his side, he said: "I have heard my last sermon; I have preached my last sermon. All is well; all is well!" Death had no terror for him. He felt that the everlasting arms were underneath and all around him. His best friend was near him; he could not fear. He died on the 13th of January, 1859, in the 28th year of his age.

The death of Mr. Crumbaugh was appropriately noticed by the Vestry of his Church, and by the Board of School Directors. Both bodies bore unequivocal testimony to his ability and faithfulness in the positions which he had occupied. The Vestry requested of his friends permission to bury his body "in front of the Church he loved so well, and for whose prosperity he had so ardently labored." The School Board, at a full meeting, in which Judge Hayes, T. H. Burrowes, LL. D., and G. F. Krotel, D. D., paid glowing tributes to the sterling virtues and manly independence of the deceased, unanimously declared that the "learning, zeal, urbanity, and sound practical sense of John S. Crumbaugh, in the discharge of the various and difficult duties of the office of County Superintendent, were unsurpassed," and resolved

that his name should be added to the list of the most worthy of the deceased citizens of Lancaster, "as that of one whose brief life was a record of learning, usefulness and honor." Universal and profound was the impression of sorrow which the bereavement produced in the community. The clergy of the city, the School Board, the teachers of the public schools, and the present and former pupils of the High School, attended his funeral, composed of a concourse estimated at from four to five thousand persons. The services, in which Rev. D. Steck, Rev. G. F. Krotel, Drs. Harbaugh, Hodgson and Powell, took part, are said to have been of a most impressive character, and worthy of the solemn occasion. The Press, secular and religious, fittingly noticed his death. One of them concluded an article with the following language: "He was endowed by nature with talents of a high order, and to these he added the advantages and adornments of learning. Few men lived to better purpose. Indeed, he accomplished more good during his brief career as a public man, than men of less energy of character with equal opportunities would accomplish, though they should reach the period of three score years and ten. He is missed among us now, and long will be missed. He died as he lived, a humble Christian. His labors are ended and he has entered upon his rest."

Mr. Crumbaugh's brief, but successful, career sustains us in the impression, that he was a man of more than ordinary abilities. Possessed of a mind of remarkable scope and activity, which he had faithfully improved, with a fund of information, gathered from every source, and a rare command of language, he adorned the positions in life to which he was called. As a teacher, no one questioned his superior qualifications. He was successful, both in communicating knowledge, and in securing the confidence of his pupils. He knew how to exercise discipline without exciting odium, or awakening a personal prejudice. He possessed tact. His administrative powers were of a high order. He loved the work in which he was engaged. Its duties were never irksome. His heart was in warm sympathy with the young.

As a Pastor he was laborious and eminently useful. His people were most devoted to him. Success followed his efforts. The Church prospered. God owned his ministry. The Spirit quickened the Word, and many were added to the Lord. His preaching made an impression. It was strongly evangelical and highly instructive. It was clear, persuasive



and bold. There was in it a peculiarity of thought, a religious experience, an air of sincerity and earnestness, and often a glowing elocution, which arrested the attention and affected the heart. The application of his discourse was always forcible and direct, and often exceedingly pungent. The only production which he ever published, was an Address on "*God in History*," delivered before the Literary Societies of Franklin & Marshall College, in 1855.

As a man, he was noted for his conscientiousness. This was apparent in every duty which he assumed, in a most faithful regard to his official obligations, and a promptness in meeting every engagement. In his views of truth, he was enlightened and independent. He usually made up his mind for himself, without much regard to the sentiments of others, and when he came to a conclusion, he was not easily induced to swerve from it. He was very self-reliant, firm in his convictions, and fearless in the expression of his opinions. His was a very practical character. He seemed to understand human nature, the workings of the heart, and knew how to reach men. He possessed common sense in an eminent degree. He was ambitious, but his ambition was of that elevated, philanthropic type, which seeks distinction by means of the benefits which it confers, and not of that baser kind which merges the interests of all others in its own advantage.

"His zeal involv'd  
No element of self, but, hand in hand,  
Walk'd with humility, nor knew a tinge  
Of bigot bitterness."

There were, perhaps, in his character, also, defects. These he frankly admitted. He often lamented his short-comings, and, to his intimate friends, spoke of his inward conflicts. He was ever ready to acknowledge his error and to make reparation for any injury he had done. For a brief period, when at College, his Christian character seemed to suffer. He became somewhat careless and indifferent to his religious duties. His Christian influence suffered. But it was only a temporary aberration. We shall never forget the distress of mind he experienced when awakened to a sense of his guilt, and how, in the presence of his classmates and companions, at the social meeting for prayer, he confessed with anguish of soul, his deviations from duty, and sought the forgiveness of his Heavenly Father. No one who knew him, could, for

a moment, have doubted his Christian character, or have supposed that the service of his Divine Master was not the supreme joy of his life.

Mr. Crumbaugh was married on the 20th of June, 1856, to Susan, daughter of Rev. William Beates. His widow, with one child, John William, is still living in Lancaster:

## LXIV.

## THOMAS WILLIAM KEMP.

Thomas William Kemp was born at the paternal home, the residence of his father, in Frederick County, Md., December 2nd, 1833. His parents, Col. Lewis and Rebecca C. Kemp, were members of the Lutheran Church, and early dedicated their son to God in Baptism. Under the influence of faithful Christian nurture, his religious principles were successfully developed, and the foundation of his character laid. His mind was imbued with a knowledge of the great truths of the gospel, and these truths, through the influence of the Holy Spirit, became the controlling principles of his conduct. The testimony comes to us: "That Thomas was always a good Christian boy, and observed the precepts of his now sainted mother, who trained him to be a follower of his Saviour." His childhood and youth were characterized by an exemption from every thing vicious, by unusual sprightliness, and an eager desire for study. His earlier years were spent at school in Baltimore, whither his parents had removed, when he was yet a child. He was, for some time, a pupil of Rev. William H. Smith's Institute, and, for four years, was connected with St. Mary's College. In his fifteenth year he was matriculated as a student of Pennsylvania College, but an injury, sustained from an accident by cutting his knee with a hatchet, which confined him to the house for several months, led to his temporary withdrawal from the Institution. On his recovery, in the further prosecution of his studies, he spent about a year with Rev. Dr. Webster, of Baltimore, and lived the greater part of his time in his family. "I never had occasion," writes the Doctor, "to chide him for any thing, not a word, not an act. It was a delight to have him with me. All the anxiety he occasioned was by a disposition to overtask himself in his studies; and I found it necessary to take him with me daily in my pastoral round to keep him from his books." In the summer



of 1850, he renewed his baptismal vows, and became a communicant member of the First Lutheran Church, Baltimore, then under the pastoral care of Rev. Dr. Morris. In 1851, he returned to College, at Gettysburg, and was distinguished for his attention to study and his fidelity in the discharge of duty. His tasks seemed pleasant to him. He was deeply interested in his work, and won the hearts of all his teachers. During his whole connection with the College, there was nothing ever uttered to his reproach, or his disparagement. He was graduated in the autumn of 1853, delivering, on the occasion of *Commencement*, the English Salutatory. His youthful, delicate appearance, his bright face and graceful manner, carried with him the sympathies of the audience, and made a marked impression.

To the work of the ministry, Mr. Kemp seems to have been self-moved, so far as any human agency was concerned. His convictions of duty, produced by the truth and the influence of the Spirit, led him to abandon the study of the Law which he, at one time, cherished, and to devote himself unreservedly to the preaching of the gospel. He believed, in his own words, "that he could thus serve God better, and do more for his kingdom on the earth." In response to the inquiry, "Lord what wilt thou have me to do?" the path of duty seemed clear, and he was very happy in his decision. He commenced his theological studies under the direction of Drs. Morris, Seiss and Webster, all of them, at that time, Pastors of Churches in Baltimore, and completed them in the Theological Seminary at Gettysburg, under the instruction of Professors Schmucker and Krauth. Whilst a student in the Seminary, there was a higher development of his religious life. He became a most earnest Christian, and enjoyed communion with his God. "My soul," he writes at this time, "has been filled with joy, even to overflowing. Oh, how good is God, through Jesus Christ, to bless me, so unworthy as I am, so richly! I feel resigned to the whole will of Providence, that whether I live or die, I shall be with Christ." At another time he writes: "I have determined, with the help of God, to abandon everything that is unworthy of a man and a Christian. I trust I may have strength given me from on high. During my studies here at the Seminary, I believe my soul has gathered rich jewels in heaven. Living or dying, may I be Christ's, during the year upon which I have entered! I have prayed, and still do pray, that I

may live a more devoted Christian." He was most deeply interested in the spiritual welfare of those around him. He sighs for usefulness, and rejoices in the conversion of souls. His Diary is full of expressions of love and of burning zeal for those with whom he was associated, who were yet "strangers from the covenants of promise, having no hope, and without God in the world." For their rescue from eternal ruin he continually labored, and implored the interposition of divine grace. His exertions and prayers, we have reason to believe, were not unavailing. There are those in the ministry who trace their first serious impressions, the first beginnings of their religious life, to the influence of his efforts for their spiritual good whilst he was yet a student.

He was commissioned by the Synod of Maryland, at its meeting in 1855, to preach the gospel, and soon after was, for a brief period, associated with the Rev. Dr. Stork in the pastoral work of St. Mark's Church, Philadelphia. In the spring of 1856, he was appointed by the Executive Committee of our Home Missionary Society, to take charge of a Mission Church, in Chicago, Ill. In this position he labored diligently and successfully, for nearly a year, gathering around him a host of friends and attaching to him particularly the young men of the city, when, the climate proving unfriendly to his physical constitution, he was compelled to retire from the field. In search of health he embarked for Europe, June, 1858; spending the summer, autumn and winter in Germany, France and Switzerland, early in the spring of 1859 he visited Italy, crossed the Mediterranean into Egypt, passed thence into Palestine and other countries; returning again to Europe, he remained for some months at the University of Berlin, sitting, with the greatest enthusiasm, at the feet of learned teachers and storing his mind with useful knowledge. Whithersoever he went he sought opportunities for improvement. His eyes were continually open. A shrewd observer of men and of things, his mind was occupied all the time; a stranger nowhere, a friend to all whom he encountered, his soul was full of exhilaration and enjoyment. Interesting reminiscences of his journey are given in a series of letters, published at the time in one of our Church papers. He reached this country, December, 1859. He preached occasionally, and delivered, with great acceptance, at different places, several Lectures on the Holy Land. He was, also, engaged in the preparation of a narrative of his Foreign Tour for publication, but the work was



never completed. His health gradually became more feeble. Disease, which no human power could charm away, no skill or science avert, had already with an iron grasp seized hold of his earthly tabernacle. He returned from his pilgrimage abroad, but to die in the midst of the joyous scenes of his childhood, and surrounded by the fond attentions of those whom he loved so well. Conscious he was of his approaching end, yet no gloom, not a single cloud passed over his dying couch. Although suffering from disease, he was uncomplaining, cheerful, affectionate and happy. His last hours were spent in conversing freely with loved ones around him, in bearing testimony to the preciousness of Christ and his gospel, and in sending communications to distant friends. His final message to us was: "That his faith in the Saviour was unshaken, that his Christian principles were sufficient to sustain him in the trying moment which was before him." Full of peace and hope, in the exercise of the most serene and trusting spirit, he quietly fell asleep on the morning of the Sabbath, September 15th, 1861, thus entering at once upon the employment and enjoyment of the everlasting Sabbath on high.

"So fades the summer cloud away ;  
So sinks the gale when storms are o'er ;  
So gently shuts the eye of day ;  
So dies a wave along the shore."

On the occasion of his funeral, appropriate services were held in the Lutheran Church, at Frederick, in which the several pastors of the city participated, and Rev. Drs. Diehl and Butler delivered addresses. The remains of our dear young brother were then conveyed to their final resting place, in the beautiful cemetery of the city, to await the resurrection morn.

One of our Church papers, in an obituary referring to the early removal of the deceased, "so lovely and so beloved," says: "In the death of the Rev. T. W. Kemp, the Church has been called to mourn the loss of one of her most promising ministers. Extraordinary social culture, manners of remarkable delicacy and attractiveness, the peculiar charm of delivery, the power of winning all that approached him, these were characteristic gifts of him who has gone down so early to his grave. The mysterious providence which gave his life so early to the touch of disease and to the forebodings of death, was sanctified to him. None who met him on his return from his long and, alas ! unsuccessful

pilgrimage after health, need be told how ripened, how pure and exalted his piety had become. Gentle, calm, full of anticipations of heaven, were his last days, and he has passed, not too soon for him, to that land where alone his spirit could find a congenial home." Another remarks: "Those who knew Thomas William Kemp, will never forget his tall, erect, manly form, his beautiful and expressive countenance, his ease, and grace and dignity of manners, his kind, tender and willing address. They will remember how, by his meekness, gentleness and love, he adorned the gospel of Jesus. During his pilgrimage to the East, he appeared to have gained new and enlarged views of the fulness, the suffering and the preciousness of Christ. How mysterious that Providence which so early removes one, so well fitted to publish the unsearchable riches of Christ!"

Few men have lived who had the power to attach more strongly, or to bind more tenderly to his own, the hearts of warm and loving friends. He was cherished and greatly beloved wherever he was known. The little children, whom he loved, clustered around him. He interested himself in all that interested them; he met them in all their pursuits as one who could sympathize with them. He was the light of the household, the charm of the social circle; his presence everywhere, was like sunshine, and his words were a benediction. The young gave him their confidence. He had a kind, tender, generous heart, void of all selfishness and alive to all benevolent impulses, running over in spontaneous and abundant love for others, delighting in making and seeing others happy. He was genial in his disposition, frank, cheerful, and cordial. He was distinguished by his purity of character, his love of truth, and a high sense of honor. His ideas of propriety and self-respect, were only surpassed by his deep sense of moral responsibility. Most prominent among the excellencies he possessed, was his devotion to principle, a rigid conscientiousness, an unswerving integrity, that no consideration of expediency or policy could divert from the straight line of duty. No one ever charged him with insincerity, or suspected him of any sinister motive, or any disingenuous dealing, or apprehended at his hands the slightest injustice. In him there was no guile. His heart was as simple, as confiding and as transparent as childhood. We have vainly sought in his life the traces of unkindness towards a human being. There is no evidence of exasperated feeling, permanent or transient. No man living was more



free from malice, from every form of ill-will, and so abounding in whatever was true and just and lovely and of good report.

His piety was of the most simple character. He attempted no exhibitions of superior goodness. He used no cant expressions. He never, by tone, language, or gesture, expressed an emotion which he did not feel. His love for the Saviour was earnest. It permeated his whole character. It controlled all his conduct. Although he was often oppressed by a keen sense of his unworthiness; and a distrust of his own spiritual fitness for the great work to which he had consecrated himself was, probably, the heaviest weight that pressed upon his heart, yet, living or dying, he felt that he was Christ's. His faith in him as his atoning Saviour, and in God, as his reconciled Father, solaced him through life, and comforted him in his last moments. He may have had his imperfections, and failed in many things; "How frequently," he himself says, "on account of repeated failures, have I almost despaired of ever becoming a truly consistent follower of Him, who searcheth the hearts and trieth the reins of the children of men;" but he seemed to have made duty his standard, and Christ his model. His constant desire was to do good. His chief delight, was in his Master's work.

This same simplicity, so characteristic of his life, also marked his efforts in the pulpit. It seemed to be his aim to present the plain and unadulterated teachings of God's Word, with no attempt at display, with nothing boisterous or declamatory in his manner, but the simple practical truth, proceeding from an earnest heart in deep sympathy with the solemn truth which he uttered. Christ, and him crucified, was his one, great, and only theme. He was eminently a spiritual preacher. If he had lived, he would never have been an eloquent speaker, but he would have been a most valuable pastor.

The movements of his mind were calm and sedate. He had enjoyed the best advantages for mental culture. These he appreciated, and diligently improved. He was never satisfied with a mere mechanical acquaintance with a subject. In his investigations he was disposed to be thorough and accurate. His æsthetic nature was carefully cultivated. He had a love for the beautiful, a very decided taste for the Fine Arts. He was passionately fond of music, a fine amateur on the piano, violin and flute, and could perform with skill on

almost any musical instrument. He was, also, successful in the use of his pencil. In his journal are preserved many of his sketches, taken in Foreign lands, which are exceedingly creditable. If his life had been spared, he would, doubtless, have made his mark in the Church, and occupied a high position among us.

It is not surprising, that as the tidings of Mr. Kemp's death were conveyed through the land, among those who knew him, one wide lament attested the grief of all. But the loss of the Church is his gain. Whilst we mourn his early departure, his memory, fragrant with so many virtues, will long be engraven on the tablets of our hearts, and the influence of his life and example continue to be felt. His work was done, his mission, on earth, fulfilled. The Father summoned him, and he has gone to reap the eternal recompense of reward, to enjoy that rest which remaineth to the people of God. All doubts and difficulties have been removed from his mind. Many things, once enshrouded in darkness, are now all clear to him. His vision has been enlarged, his views enlightened, and he rejoices in the abode of truth and peace. We are grateful that in his exemplary life and happy death, God has given us another illustration of the blessedness and power of that religion, which can conduct us in safety through life, fortify us in every trial and conflict, relieving the mind and cheering the heart, and minister to our comfort in the last conflict.

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## ARTICLE VI.

### AT WHAT AGE SHOULD THE YOUNG BE CONFIRMED?

By Prof. H. HARBAUGH, D. D., Mercersburg, Pa.

As the catechumenate looks backward to baptism, in which sacrament it has its ground and beginning, so it looks forward to confirmation, which confirmation itself admits to the Lord's Supper in which the catechumenate reaches its end and fulfilment. It becomes, therefore, an important practical question, at what age the catechumen ought to be admitted to confirmation and the Holy Supper.



On this point the New Testament gives no direct and positive direction. We learn from it, only in a general way, that both confirmation and admission to the Lord's Supper come *after* baptism, Acts 2 : 41, 42 ; Heb. 6 : 2. As in the Apostolic Church, the "laying on of hands," or confirmation, followed immediately on baptism, or soon after, Acts 8 : 13—17. So in the ancient Church, infants were confirmed directly upon their baptism; and received the Holy Supper immediately afterwards.\* The custom of giving the holy communion to baptized infants was general, at least through the first eight centuries. Cyprian often mentions it as the common practice; and in the liturgy contained in the Apostolic Constitutions, the rubric giving the order in which the different classes shall appear to receive it, directs at what point in the service the children shall commune. It is said it was not abrogated in France until the twelfth century, and that it continued even a little longer in Germany. Zwingli, also, speaks of the practice as continuing long among the Swiss. In the Greek Church the practice continued still longer; and was still in vogue in the last century. Infant communion in the Latin Church was abolished by the Council of Trent, on the ground that "little children who lack the use of reason, are not by any necessity obliged to the sacramental communion of the Eucharist."†

In regard to this practice it may be said that, all things being considered, it would seem to be requisite that those partaking of the Holy Supper, ought to be able to do it "in remembrance" of Christ, and to "discern the Lord's body," which can not be predicated of very young infants. Further, it is found that in the Old Testament ceremony, though infants were admitted into the covenant by circumcision, they were not admitted to the Passover—with which the Holy Eucharist corresponds—till they were old enough to ask the parents the meaning of the mystery, Ex. 12 : 26.

From these data we may conclude that some degree of self-conscious development, and consequent power of apprehending the mystery, ought to precede participation in this sacrament. But we may, also, safely take these data as showing, in the strongest possible manner, how deeply the

\* See Bingham's *Christ. Antiq.*, Vol. I, pp. 544, 535, where the authorities are given.

† Canons and Decrees of the Council of Trent. Session 21. Chap. 4. See, also, Bingham's *Christ. Antiq.*, Vol. II, p. 797—800.

Church felt *that there should be no unnecessary delay* in admitting the young into the full communion of the Church; a feeling which it is evident the Church does not at the present day generally and sufficiently possess or appreciate. It is disposed rather to undue delay, than to undue haste; a tendency which is nearer to error, and certainly more dangerous than the other.

So far as the precedent of Judaism has weight and force for the Christian Church, it is evidently favorable to the *earliest possible* period of personal responsibility, and capacity of full self-conscious moral acts. It is worth our while to look somewhat more closely into this matter of Jewish precedent, and study its bearings upon Christian practice.

As Christ is the light which illumines Judaism, and unfolds its true meaning, we may expect to find in his life a key to its true sense, in relation to the point in hand. His *twelfth year* has a deep significance in his life, and serves also, to explain a similar significance attached to this period of life in Judaism. What is mentioned as transpiring in regard to himself, when he was twelve years of age, must be regarded as only the more significant and instructive, when we remember that this is the only event of his life mentioned between the time of his return from Egypt—when he was probably about five years of age—and his entering upon the public duties of his mission, in his thirtieth year.

During his infancy, "His parents went to Jerusalem every year at the feast of the Passover;" but it is not said that they took the "holy child, Jesus," with them. But, "when he was twelve years old, they went up to Jerusalem after the custom of the feast," and on this occasion took him with them.

This visit of the youthful Jesus to the Holy City, the Temple, and the Feast, has its reason in an established religious custom in the Jewish religion. At twelve years of age Jewish children were allowed to take part in the celebration of the sacred feasts. At that age the child entered upon a new degree! They were then called "Sons of the law," because they were, from that time forward, bound to observe all the requirement of the law, and allowed to study the Mishna and Talmud. Before that time they were wholly in the family, under the care and instruction of their parents, and taught the simplest lessons of piety and obedience. But now, without being freed from the restraints of parental authority, or the duty of hearing and heeding parental instruc-



tion, they nevertheless emerged from the family into the wider and more advanced circle of the synagogue and temple service. Besides the instruction and nurture of the family, they were now also entitled to the instruction and care of the Rabbies and priests, or public teachers of the Jewish Church, and could participate in the public festivals and solemn ceremonies of the temple. This accounts for the fact that our Saviour was found "in the temple, sitting in the midst of the doctors, both hearing them and asking them questions." He was not out of his place; but just where his age, and the new degree of "Son of the Law," to which his age now entitled him, made it proper for him to be.

The end of the twelfth and the beginning of the thirteenth year was for Jewish children an important turning point. A solemn transition in the life took place at that time. The solemn responsibilities involved in their being, at that time, in a great measure, passed from their parents upon themselves; and the duties of the family were, in a great measure, assumed by the synagogue and the church.

It was the period when, for them, personal responsibility and personal accountability began in solemn earnest. By necessity they must now be gently pushed out beyond the family into the wider and more open and public spheres of life, to enter upon their own personal mission, to work out for themselves and for God, the solemn problems of personal responsibilities to themselves, to others to the Church and to God.

That this kind of personal accountability connected itself with that age appears in various Jewish customs. In regard to the reception of proselytes, or converts from paganism, the rule among the Jews was that: "Boys under twelve years of age, and girls under thirteen, could not become proselytes, till they had obtained the consent of their parents," and in case of a refusal on the part of their parents the consent of the officers had to be obtained.\* This shows that previous to their twelfth year their accountability was still recognized as vested in their parents; but after that period it rested in themselves.

If a proselyte had any one in his family and under his control as servants, he could require them to be circumcised or baptized before they were thirteen years old, on his own re-

\* Calmêt, Art. Proselytes.

sponsibility, not asking their consent; but those who had attained that age he could not compel; but if they were obstinate, and would not embrace the Jewish religion with him, he could put them away from his family and thus relieve himself of all responsibility in regard to them.

Each of them by means of circumcision (boys) or baptism (girls) "received, as it were, a new birth; so that those who were their parents before, were no longer regarded as such after this ceremony; and those who before were slaves, now became free." Thus they passed from the relations of the family into the relations of the Church—born a second time—born from the family into the Church—born not by the act of the parent, but by the act of the Church—born by an ordinance or sacrament of the Church into its own holy family and fellowship.

It appears that the transition spoken of, was located—no doubt according to circumstances—at any time during the thirteenth year. As instruction suited to the case was associated with it, the full transition included, perhaps in most of cases, the whole year: "At the beginning of the fourteenth year, they were capable of choosing their own tutors, and of acting legally, in the disposal of property." As this was an important season, it was usually attended with the following formalities: "The father called in ten men of respectability, told them the age and proficiency of his son, and his anxious desire to be henceforth freed from all responsibility. He then, in their presence, and that of his son, offered up a prayer to God, expressive of his thanks that he was freed from the burden of his son's education, and his earnest desire that his son might reach a good old age, full of faith and good works."\*

All this shows what a solemn period this was in the life of a Jewish child; and how the responsibility and accountability of the parent, at this age, was rested upon the child's own mind and heart. How it emerged from the family bosom, turning its face toward the Jewish nation and Church, in both which it now began to act a personally responsible part.

At this age Jesus went the first time to Jerusalem, was lost in the Holy City from his parents, and found among the doctors, receiving lessons of life from their lips! How significant is all this! How beautifully does it indicate the fulfilment in himself of what has been shown to have been

\* Brown's Antiq., Vol. II, p. 167.



religious custom and ordinance in the bosom of Judaism. The family lost him, the temple found him. He drops away, for a while, from the circle and care of his parents, and is found among the venerable and learned public and official representatives of the Jewish religion and Church.

There were several things which worked together to awaken, in a marked degree, the sense of personal accountability in Jewish youth at this age of transition in their life.

They were in childhood instructed in the fact that this was a turning point in their life. Their constant treatment reminded them of it. Thus, the children, of both sexes, were required, up to the age of thirteen, to have their heads covered—a token of subjection. From that age forward, boys could uncover their heads, but were required to keep their feet covered—while the girls had still to have their heads covered.\* Thus their covered heads were to them a constant daily token of the fact that they were under family care and restraints, and indirectly reminded them, also, of the time when this badge of entire subjection to other wills should be exchanged. When we remember how naturally the youthful mind looks forward to its self-responsible age, and, being unacquainted as yet with its dangers and cares, how eagerly it desires its approach, we may be assured that Jewish children had this period of coming life distinctly fixed in their minds, as a time of interesting transition.

Then, too, it was the time when they should be allowed to take part in the public festivals of the religion of their fathers. There was about the temple services and great festive assemblies of the Jews, a holy charm—a half-poetic character, highly attractive to the glowing imaginations, and buoyant spirits of youth. To be permitted, for the first time, to join the festival caravans that poured forth from the valleys of the Holy Land; to go with the tribes to the Holy City; to see, for the first time, that goodly city, and its glorious temple; to mingle, for the first time, in the jubilations of the great occasion of Israel's highest joy; this, we may well suppose, was the golden dream of Jewish children through all the slowly moving days and years of impatient childhood. And all this awaited them at the end of the twelfth year!

Then there was something in the privileges to which the occasion and the time opened up to them, well calculated to awaken in them the sense of personal accountability. With

\* Brown's Antiq., Vol. II, p. 166.

proper instruction and training preceding, they were now old and mature enough to understand so much, at least, of their relations and duties to God and man, as would beget in them a strong sense of personal accountability. This would be vastly, and in a great measure suddenly, increased by their being brought into immediate and personal contact with the public worship of their religion, and their personal participation in its exercises and privileges. Seeing with their own eyes, hearing with their own ears, feeling with their hearts, and comprehending with their own minds, more clearly and fully the nature and impressiveness of those solemn acts of worship, in regard to which they previously had only incipient instructions from the lips of their parents, would awaken their religious consciousness with great facility and power. What had before grown in silence, and slowly, towards this end, would now, at once, break out into its bloom and beauty, like a flower in its season.

Have we not an illustration of this in the case of our Saviour himself, as connected with his first visit to the Holy City when he was twelve years of age? During his stay in Jerusalem, and his conversation with the doctors, he had evidently made a discovery in regard to himself which he had not learned from his parents. When his parents had returned seeking him, they gently called him to account in regard to his tarrying behind. His answer was: "How is it that ye sought me? wist ye not that I must be about my Father's business?" "My Father"—he had obtained a strong consciousness of his relation to his heavenly Father. "That I must be about my Father's *business*"—here is revealed a strong sense of his personal mission. Personal responsibility and personal accountability dawned on him as never before. His whole answer to his parents reveals in him a sense of transition from the earlier narrower limitations of the family into the open mission of life. His sense of responsibility had now outgrown its exclusive relation to his earthly parents, and sought to know and to meet its accountability to the heavenly Father, and the mission lying before it. That this was an original, or new discovery of accountability, which he had not known under the tutorage of his parents, but now first acquired in the temple, is evident from the fact that it is said of his parents in reference to his reply: "They understood not the saying which he spake unto them." Though he returned with his parents to their home in Nazareth, "and was subject unto them," as before, yet his life



had made a transition, and the sense of his mission had been lodged in his mind and wrought there as never before. When he is twelve years old, he recognizes\* God as his Father, and feels the urgent impulse of personal accountability, and is anxious to be about his Father's business.

Now, shall not these remarkable facts as elicited from Judaism, be instructive to us? Shall not this habit of the ancient typical religion in marking the period of personal responsibility and public concern and interest in religion, be of significance to Christianity; especially as it is thus recognized and confirmed by a remarkable fact in the youthful life of our Saviour! Shall it not indicate to us, that that is a period in the life of our children, full of momentous and solemn interest to them—a period when the previous training and nurture of the family should be met and assumed by the Church, to be sealed, carried forward, and completed in her wider, warmer bosom, and by her greater and better grace? Shall it not indicate that as the period when the earthly mother shall hand over the child to the spiritual mother, the Church, which is the true Jerusalem from above, and the true mother of us all? Is not this the time when the earthly father shall formally give over his child to the heavenly Father—when the earthly family shall surrender its members that they may become members of the family in Christ Jesus? Is not this the time when the child shall be taken to the temple; when it shall be lost, as it were, to its parents, but be found sitting among the pastors or teachers of the Church, hearing them and asking them questions—being catechised? Is not this the time when children should discover, from such instructions, for themselves, their personal conscious relation to their heavenly Father, and feel that, as personally accountable beings, they must be about their heavenly Father's business?

So it has evidently been regarded. Hence at an early period of the Church children that had been baptized became catechumens at an early age. Bingham says, in general terms: "As for the children of believing parents, it is certain, that as they were baptized in infancy, so they were admitted catechumens as soon as they were capable of learning."† Calvin says, also in general terms, that "It was an ancient custom in the Church for the children of Christians" to receive Confirmation "after they were come to *the years of discretion*." Afterwards he defines the time more nearly by

\* Olshausen's Com., Vol. II, 252. † Vol. I, p. 431.

saying it was "at the *close of childhood*, or the *commencement of adolescence*."

All these notices as to the time of their Confirmation, point plainly to the same age when among the Jews they became "Sons of the Law"—twelve to thirteen.

This same custom as to the time when children became catechumens, and the time of their confirmation, and full union with the Church, was pursued by the Reformation Churches from the beginning. "The earliest age at which confirmation was administered in the Evangelical Church was from the beginning, from twelve to fourteen years."\* This has been, and is still, as is well known, regarded as the proper age for Confirmation in the Lutheran and Reformed Churches of Germany. It was also universally practiced at an earlier period, in the Reformed, as well as Lutheran Churches, of our own land. In later years, under the false idea that a more excellent way had been discovered, parents and children have been encouraged to defer this solemnity to a later age.

We have now seen that sacred Jewish customs, illustrated by a significant fact in our Saviour's youthful life, and confirmed by the practice of the Christian Church through venerable ages, agree and combine in indicating the age of twelve or thirteen years, as the age of full personal accountability in regard to a personal profession of religion, when each one ought to assume the vows previously made, and the responsibility previously borne by Christian parents. If what evidence we have drawn from these considerations should still seem to any one to fall short of an authoritative and positive teaching, the view which is at least strongly implied in the facts presented, may be confirmed by yet other considerations.

It may be shown that the wisdom of the practice is established and confirmed by the peculiar needs of the young before, and connected with, that age, as well as, on the one hand the good effects which attend the practice, and on the other hand, the evil consequences which follow when it is neglected or set aside.

It is plain that children, before the age of twelve, are capable of receiving, and of being benefited by religious instruction. It is also plain, that however necessary and valuable that instruction is which they receive in the family,

\* Herzog Ency., Vol. III, p. 114.



it is not always—perhaps not often even—all they need. It is not to be denied that in some cases even the disposition to give it is not wanting. In other cases the capacity to give it, as it ought to be done, is not at hand; and in still other cases, owing to necessary temporal cares, the necessary time is not found to be at command.

The deficiency, it is true, is met, to some extent, by the institution of Sunday Schools. But even in these useful nurseries the teacher is not always better qualified for the solemn work, than the parent himself; and even when nothing is wanting in the qualifications of teachers, the course of instruction in a promiscuous school cannot always be made sufficiently systematic, careful, and complete, to meet all the requirements of the case.

However useful a well regulated and well conducted Sunday School may be, it must be evident to a reflecting mind, taking an intelligent view of all the high and solemn interests involved, that the Church cannot discharge all her duties toward her baptized children through its sole instrumentality. In the earlier days of the Church, when the Day-School was connected with the congregation, and the teacher was in the habit of daily catechising, and of imparting daily religious instruction, this was not regarded as sufficient to meet the wants of the case. Catechising, both by elders and pastors, was superadded.

The pastor ought to have some opportunity to instruct in a regular way the baptized children of his flock. If he has not, how shall he fulfil the injunction given to pastors alone, and repeated with double solemnity: "Feed my lambs?" How better can this be done than, after the mind and manner of the Church of all ages, to admit them early to the catechumenate, and there to train their young minds and hearts with a direct reference to their confirmation at the close of the period of their childhood, which, as Calvin says, was the custom of the Church from early times, and which custom the Reformation Churches followed.

The fresh activity of the memory which belongs to the last years of childhood, points out that as the period specially adapted to the catechumenate. With the transition to early youth the capacity for memorizing decreases. There are two reasons for this: First, by a law of the mental nature memory becomes less ready, vigorous, and tenacious as the judgment ripens; no doubt, because the mind, becoming more self-reliant with the maturing of the judgment, leans and de-

pende more on its own thinking, and, consequently, less on what it can remember from other sources. A second reason is to be sought in the fact, that the opening of youth opens up also, at the same time, numerous avenues through which diverting influences gain access to the mind, filling it with cross-currents, and thus enfeebling its powers of concentration. Whatever may be the cause or causes, the fact is well known, and confirmed to every one by his own personal experience. Previous to the time indicated, the memory acts with great singleness, and shows a wonderful power of acquiring and retaining. This is the accepted seed-time of grace, when the soil of hearts is mellow, and opens with beautiful spontaneity to receive the seed of the word that is sown upon it.

Not only is the memory at this age thus susceptible to the good seed, but in the absence of sowing, just as open to the seed of destructive tares. If not otherwise directed and employed, with what astonishing readiness and avidity does the memory of childhood take in and retain all kinds of low and useless formularies. Where the Commandments ought to be stored in the memory, lie all kinds of enigmas, puns, and puzzles. Where the creeds ought to lie housed in the mind, you will find stories of giant-killers and all that tribe of emptiness. Where you ought to find lodged the Angelic Hymn, the *Te Deum*, or other classic Hymns, you will find a perfect storehouse of doggerel songs and sentimental poetry. We may sleep, while the minds of our children lie as an open field of susceptible soil, but the enemy will not fail to sow his tares. Nor once sown, can they be rooted out. Though some good seed may be sown later, both will grow together till the great harvest; and ever will the tares, first sown, assert their unholy advantage to the abiding injury of the good seed, which contends in painful conflict on the same soil.

We know full well, that in later times, a tendency exists, under the influence of a supposed new and better wisdom, to set aside and depreciate the old custom of committing religious formularies to memory. Memory has been regarded as the lower, and judgment as the higher, faculty; against which we have no objection to make. But this being so, it is also true that memory is the faculty that is first active; and even though partly superseded by the developed judgment, it is still important—yea, indispensable—that the memory should furnish the material on which the later judgment is to act, and which it is to use in its own proper work.



It has been contended, especially, that children should not commit to memory what they have not first clearly understood. But this is just as false as to say that we ought not to eat what we have not first digested. We eat, that we may digest, and so we store the memory that the riper judgment may have whereon to nourish and strengthen itself—and especially *that* faith and in the life of which alone judgment can come to right and true decisions.

It must be borne in mind, also, that the facts and objects of religious faith are necessarily, in their very nature, mysteries to be received, not first by knowledge, but by faith. They are first to be believed, and then to be learned and understood, more and more; whilst the highest powers of judgment, and the last attainments of the understanding can never fully exhaust them. Christianity has its mysteries. It is “like a tree whose roots and crown reach into the unfathomable depths and heights of eternity.”

It is these very mysteries, lodged in the memory, and held and cherished in connection with the sacred associations of religious worship, which are the seeds of life, having power to gather up and hold in pious vigor the deepest and loveliest religious instincts of the soul, and to cultivate a spirit of reverence and devotion. These remembered truths, with the influence they exert on mind and heart, become thus the strongest safeguards against unbelief, apostacy, and sin. Blessed is he who has his quiver well stored with these arrows of defence against evil and danger.

“A kind God,” says one, “has herein shown his wisdom and love, that he has made the memory a granary, in which seed grains for the future are laid up and preserved.” They are there to grow whenever the proper conditions and surroundings shall be brought to bear on them. The ignorant man may regard these seeds as a dead and useless deposit, but the wise know that at the right time they will certainly put forth and unfold the powers of life which are in them. Let any passage be lodged in the memory; as, for instance, “Call upon me in the day of trouble,” and it may lay dormant for years; but the actual coming of trouble on the soul will immediately call it up, and apply it to its legitimate purposes of consolation.

Though seed be buried long in dust;  
It shan't deceive our hope;

The precious seed can ne'er be lost,  
For grace insures the crop.

"During the seven plenteous years, Joseph gathered and laid up for the seven years of famine to come; when the evil time has once come, and want presses, it is too late to gather."

Not only in the one particular of the memory, but in general, the period to which we refer finds the entire being in its most plastic, pliable, and impressible state. Earlier in childhood there is not sufficient earnestness of life to take abiding impressions; hence so little of early childhood; and later, diverting influences also set in too strongly. It would be an oversight, which would do much to call in question the divine source of Christianity, did it not make provision to take earnest advantage of this interesting and promising period in the life of childhood.

Moreover, this impressible state of the mind and heart, is the more hopeful, since it is precisely at that period when the Holy Spirit puts forth his silent, but most decisive and effective activities in the hearts of baptized children.

The Holy Spirit sustains a different subjective relation to the baptized from what he does to the unbaptized child. If not, what is the use of baptism? But as Paul could say to the unbelieving spirit that asked, "What profit is there in circumcision?" "Much, every way;" so, much more, can we answer in regard to the still greater grace of baptism.

The Holy Scriptures warrant the belief, and every watchful parent and pastor knows it to be true, that there are in those who have been baptized, stronger and more wakeful religious instincts; a better redeemability; a nature or basis more susceptible to the call and approach of grace; stronger, more regular, and more decisive spiritual motions, than are found in the unbaptized. There is in them that to which St. John refers, when he says, "His seed remaineth in them"—the seed which will respond to the presence of the conditions of grace, as naturally and surely as latent seed, unseen and silent in the bosom of the soil, will answer, by motions of life and signs of growth, to the warm spring sun beaming on it, and the genial breath of the South playing over it.

We have frequently found in the case of the unbaptized, even when they have been exercised by strong inclinations towards religion, a strange, almost hopeless and fatal inability to accept the vocation and offers of grace; a feebleness in laying hold by faith on the warrants of the gospel; to



them, an enigmatical indecision and powerlessness of will to commit and surrender themselves to a full and final obedience to the faith and call of the gospel, even though their own judgment and intelligent convictions strongly urged them in that direction. That which they sought, and would fain have laid hold of and embraced, floated before them, near them, around them, like an unsubstantial intangible spectre—inviting, but, at the same time, ever mocking and eluding their embrace, like the shadows that come and go in dreams, but which there is no power to appropriate and possess. A mysterious semi-transparent veil seems to reveal, but at the same time, also, to conceal the objects of faith, behind which they observe as obscure mist-images what, like St. John, they would fain hear, and see, and with open face look upon, and with their hands handle of the word of life. And still, and ever, after their best and most sincere endeavors, “remaineth the same veil untaken away;” and not until “they shall turn to the Lord,” by obedience to the covenant of holy baptism, “shall the veil be taken away.”

The absence of such disposition and susceptibility to grace in the heart of the unbaptized, and its presence in those who have received the grace of that ordinance, will not seem to us a strange and unaccountable thing when we call to mind what we are plainly taught in the Holy Scriptures, namely, that the promise connected with baptism, insures to its subjects the communication of the Holy Ghost. It is distinctly said in regard to the gift of the Holy Ghost: “Whom the world cannot receive, because it seeth him not, neither knoweth him;” while to the covenant it is said of him, “but ye know him; for he dwelleth with you, and shall be in you,” St. John 14 : 16, 17. And again it is as distinctly said to those who submit to baptism: “Ye shall receive the gift of the Holy Ghost;” and it is added, that this promise is to us and to our children,” Acts 2 : 38, 39.

Shall we not, then, believe that the Holy Ghost is peculiarly active in the hearts of baptized children? Shall we not regard that child-piety, which so often and so beautifully manifests itself in the hearts, words, and lives of children in pious families, as the work of the Holy Spirit of all grace? His work at that period of the life of childhood is only the more effectual as he has less resistance to contend with; since there is not yet at hand in great degrees, the stern and stubborn bias of fixed habits, nor the formidable development of opposing passions. On the contrary, there is a trusting,



confiding disposition, which is readily sanctified, advanced and elevated into a gracious faith; and there are innocent longings after ideals of the true, the good, and the beautiful, which are readily sanctified by the Spirit's power, and made to centre and fasten on Christ, the one fairest among ten thousand and altogether lovely.

In the cultivation of this earliest, sweetest childhood-piety, the Holy Spirit needs, as in all other circumstances, the aid of the Word. Through this instrumentality he works. He enlightens and sanctifies through the truth. Hence, how necessary it is that just at this period the Church should do its work of instruction, and thus prepare the way of the Spirit, till in the solemn rite of confirmation and public profession, it shall, in God's stead, claim them publicly for his service, bless them in his name, confirm them in his holy covenant, and impart to them, by the laying on of hands, in larger measure, the Holy Ghost, by whose help alone they are able to fulfil their vows, by leading holy and unblamable lives, to their own full and final salvation, and the glory of his victorious grace.

May we not see from what has been said, how, in the practices of Christianity, what seems, to superficial reflection, as mere custom, having its origin in mere accident, caprice, or arbitrary decision, has, in fact, a far deeper ground, and a far better reason for its existence? This should teach us to interfere with venerable customs with modest caution, lest we be guilty of setting irreverently aside what is valuable, sacred, and good. Old customs are not necessarily foolish and superstitious. What our fathers revered and practiced, is not, just for that reason, useless and behind the age, and only worthy of being cast aside and trodden under foot of men.

There is an old family mansion. The life of the present aged occupant, itself, reaches far back with the last century; and his father and grand-father before him, occupied the same old homestead. The old man dies. Now the sacred depositories of the old mansion are thrown open to the young descendants of the family.

The burial decently over, we will suppose them taking a survey of things, and listen to their opinions as to the value and sacredness of the articles they find, inside and outside the venerable mansion. The first proposal, perhaps, is to remove the antique slab in the gable wall, that dates from the erection of the paternal mansion—for, are not its inscrip-



tions antiquated? The old knocker, with its coat of arms, must be removed to give place to a new and modern one. The ancient and solemn clock, in the corner, into whose face generations have gazed, while years and lives slowly passed away, may be sold for a trifle, which will help to buy a small Yankee clock for the mantle. At length they come to examine the drawers of the old secretary. There, among other things, they find an old sword, which is of no account *now*, though a brave ancestor carried it victoriously in the War for Freedom—it is cast away as old iron! Here are old parchments, of what use are they? though they are the commissions of ancestral military officers. They go among the worthless paper. So the work of Vandalism goes on, till the old mansion is cleared of everything, once sacred in the eyes of ancestors, and long preserved by careful hands; and now at length the venerable homestead is modernized to the delight of—Vandals!

This is a parable which has its fulfilment in too many instances, in the sphere of the Church. Old customs and practices are swept away with ready hands; and the work is the more easily accomplished, as those who attend to it are without any earnest sense of the true ground on which they rest, or the precious legacy they bear, and which wise men gone, would fain have transmitted; but they have, unfortunately, fallen into the ungrateful and irreverent hands of those who know how neither to receive nor to use them. A better day will return to the Church, when this miserable spirit of flippancy shall be exorcised, and when, in place of it, shall be restored the reverent spirit of the Fifth Commandment.

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## ARTICLE VII.

### THE LOST BOOKS MENTIONED IN THE OLD TESTAMENT.

By JAMES MACFARLANE, A. M., Towanda, Pa.

THE Bible is like the world. The historical books are the great towns and cities, filled with population, life and motion. The Psalms, and other poetical books, are the landscapes, which charm the eye, excite the imagination and warm the heart. Some of the books, like Ruth and Esther,

from their slight attachment to the other Scriptures, have the appearance of islands. The prophecies are the vast, mysterious, and unfathomable oceans, which we know in part only, but whose depths will be understood when "the first heaven and the first earth are passed away, and there is no more sea," Rev. 21 : 1. The gospels must be the very gardens which the Lord God planted eastward in Eden, while Jesus is the Sun over all, the great source of light, heat, vegetation, and every blessing. The Epistles are like the veins of valuable minerals and beds of precious stones, whose treasures are unseen or unheeded by the unconverted, but in which faith enables the Christian to discover and open inexhaustible mines of gospel doctrines, of which their principal writer exclaims: "O, the depth of the riches, both of the wisdom and knowledge of God: how unsearchable are his judgments, and his ways past finding out," Rom. 11 : 33. And as there are parts of the world which are unexplored, it may not be carrying the analogy too far to compare the books mentioned in the Old Testament—but which are not now extant—to supposed submerged continents, or undiscovered parts of the globe.

Every reader of the Scriptures must have noticed references to books which are not found in the Bible, and it is natural to inquire, how many such books were there? By whom and when were they written? What were their subjects? Were they in prose or poetry? Were they merely human compositions, and their loss a matter of regret, only in a literary point of view? Or were they inspired writings? And this suggests the grave inquiry: Is the Bible incomplete, and have parts of the Holy Scripture really been lost? We propose to answer these questions by presenting the Scripture proofs of the existence of the books in question, with some extracts from some of them, quoted in the Bible, and our opinions as to their nature, value and contents. Let us begin with a catalogue of the Lost Books.

1. The Book of the Wars of the Lord.
2. The Book of Jasher.
3. The Book of Samuel concerning the kingdom.
4. The Books written by Solomon.
5. The Chronicles of David.
6. The Acts of Solomon.
7. The Book of Nathan, the Prophet.
8. The Book of Samuel, the Seer.
9. The Book of Gad, the Seer.
10. The Prophecy of Abijah, the Shilomite.
11. The Visions of Iddo, the Seer.
12. The Book of Shemaiah, the Prophet.
13. The Book of Jchu.
14. The Sayings of the Seers.



1. We read in Num. 21 : 14, 15 : "Wherefore it is said in the Book of the Wars of the Lord, what he did in the Red Sea and in the brooks of Amon, and at the stream of the brooks that goeth down to the dwellings of Ar, and lieth (or leaneth) upon the border of Moab." Here is a plain mention made of a book older than Numbers, containing an account of the same events, and a verbal quotation is given from it, of a somewhat poetical character. But we have an earlier account of a record being made, probably in the same book, of the Wars of the Lord, in Ex. 17 : 14 : "And the Lord said unto Moses, Write this for a memorial, in a book, and rehearse it in the ears of Joshua," &c. This is the first mention made in the Scriptures of writing, although there is little doubt the art existed before the time of Joseph. The event to be recorded was a fit subject for such "a memorial in a book," being the miraculous defeat of Amelek, when Aaron and Hur stayed up the hands of Moses till the going down of the sun, Ex. 17 : 8—16. It is evident that Moses, by the command of God, kept a journal of the military events of his time, and this book may have been more voluminous than the present Scripture accounts of the same events. Compared with modern writings, they might be called the official reports of the Commander-in-chief of the Army of Israel; and they were more properly the materials for history, than history itself. They may also have been intended as General Orders to Joshua, the commander in the field, and who was to be the successor of Moses. They were not the authorities relied on by the writers of Numbers, nor are they quoted as such; and their preservation till our day was not necessary, because the same writer afterwards prepared, under the inspiration of the Holy Spirit, a history of the same events, in the Pentateuch, in which many of the most important are related more than once, and all of them recorded for the instruction of the world, in all time, with as much minuteness as was consistent with the great design of the Scriptures. We have, in like manner, Julius Cæsar's Commentaries, but of what value to us would be his first rough draft of his books, or the hasty diary which he may have made, while on the campaign, and which were merged in his finished works.

2. The Book of Jasher is twice mentioned and two extracts from it given, one of them of some length, and both of them of great literary merit, Jos. 10 : 12, 13, 14. "Then spake Joshua to the Lord, in the day when the Lord delivered up the Amorites before the children of Israel, and he said

in the sight of Israel, Sun stand thou still upon Gibeon, and thou Moon in the valley of Ajalon. And the sun stood still and the moon stayed until the people had avenged themselves upon their enemies. Is not this written in the Book of Jasher. So the sun stood still in the midst of heaven, and hasted not to go down, about a whole day. And there was no day like that, before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel."

The reader can determine for himself the disputed point, how much of the foregoing is quoted from the Book of Jasher; whether only the latter part of the 13th verse, or, from the similarity of the style, the whole passage. In either case, it is certain that there was a Hebrew poet named Jasher, who selected this wonderful event as the subject of his muse, or a book of poems called the Book of Jasher; that is, the book of the upright, or a book of songs in praise of good men. It has been conjectured that the curse on him who shall rebuild Jericho, Jos. 6 : 26, is also taken from this book, but for this there seems no other reason than its poetical character.

The other passage is in 2 Sam. 1 : 18: ("Also he bade them teach the children of Judah the use of the bow: behold it is written in the Book of Jasher.") As the people of Judah fully understood the use of the bow at this time, 1 Sam. 31 : 3, the bow here spoken of was, no doubt, some musical instrument; to which the following poem was to be sung; or, more probably, this was the title of the poem itself, in honor of the bow of Jonathan mentioned in it. He bade them teach the children of Judah, *The Bow*, or the following song.\* Commentators have exhausted all their elo-

\* *The Bow of Jonathen*; 2 Sam. 1 : 19—27. The beauty of Israel is slain upon the high places: how are the mighty fallen! Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. Ye mountains of Gilboa let there be no dew, neither let there be rain upon you, nor fields of offerings; for there the shield of the mighty is vilely cast away; the shield of Saul, as though he had not been anointed with oil. From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty. Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions. Ye daughters of Israel weep over Saul, who clothed you in scarlet, with other delights: who put on ornaments of gold upon your apparel. How are the mighty fallen in the midst of the battle: O, Jonathan, thou wast slain in thine



quence in praise of the beauties of this elegy on the death of Saul and Jonathan, and have formed many conjectures about the passage. Its merits are evident to the person of the least poetical taste. But it has been well observed that it contains nothing relating to religion. Although written by David, (verse 17,) for aught that it contains in reference to God, or a future world, it might have been written by a Homer or a Horace, or by some one of our modern English or American poets, many of whom seem so carefully to avoid any thing spiritual in their works. This beautiful poem, we are told, was written in the Book of Jasher; whence it was transcribed in the book of Samuel. What is said to be written in that book; in Jos. 10 ; 13, being also a fragment of a historical poem, we conclude that the book was a collection of state poems, songs and elegies, not given by inspiration of God, but mere human compositions. Had they been of divine origin, they would have been preserved with the Book of Psalms. The Book of Jasher was a collection of common poems, and, therefore, is long since lost. That an inspired historian should quote from an uninspired poem of David; descriptive of the events he is relating; need not be wondered at, since St. Paul, in his sermon at Athens, (Acts 17 : 28,) illustrated his subject by a quotation from one written by a heathen : "As certain also of your own poets have said;" &c. See, also, Titus 1 : 12, for a similar quotation.

3. The next Book is of a political character, 1 Sam. 10 : 25 : "Then Samuel told the people the manner of the kingdom, and wrote it in a book and laid it up before the Lord." The government under Saul was to be a limited or constitutional monarchy, and this Book of Samuel concerning the kingdom, was the constitution of the state, defining the prerogatives of the king and the privileges of the people. An examination of the historical parts of the Old Testament would easily enable us to fill up the outline of the manner of the kingdom. The king was to be the head of the Church, or high priest, but not to act as a priest, 2 Chron. 26 : 16. He was to be the general and supreme judge, to hear appeals from inferior magistrates appointed by him. He was the executive officer, but the laws being given by God himself,

high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. How are the mighty fallen and the weapons of war perished.

he had no legislative power. The royal revenues and various other matters, were, no doubt, also regulated in this book of the kingdom, as well as the power of the heads of the tribes and other details of the patriarchal government. There were princes, royal scribes, recorders, and counsellors, prophets, genealogists, officers, judges, and heads of families, whose rights and duties were, no doubt, defined. So much of the Jewish history, or their laws and ceremonies, as are typical of Christ, or in any way related to the history of the Church, or the great work of redemption, is always given in detail in the Bible. But the mere political regulations, contained in Samuel's books of the manner of the kingdom, are not preserved, because they were not profitable for doctrine, for reproof, for correction, for instruction in righteousness, 2 Tim. 3 : 16.

4. As Solomon's kingdom excelled all others in other respects, so, also, he was the greatest and most celebrated author on various subjects, both in prose and poetry. 1 Kings 4 : 32, 33 : "And he spake three thousand proverbs, and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon, even unto the hysop, that springeth out of the wall. He spake also of beasts and of fowl, and of creeping things, and of fishes. Here is a very condensed catalogue of a very large library of the literary works of Solomon, in addition to his inspired writings, which are not here mentioned, unless the book of Proverbs is a part of the three thousand, and the Song of Solomon one of the one thousand and five. We may repine at the ways of Providence, and indulge in useless regrets that Solomon's books are lost, but the almost miraculous providences which have preserved, in its purity, to us, the Word of God, are not to be exercised for works like these. They were but things of a day. As well might we regret that we are not permitted to see Solomon's royal robes, or the smoke of the sacrifices that arose from his altars.

5. We are told 1 Chron. 27 : 24, that Joab began to number the people, but he finished not, because there fell wrath for it against Israel; neither was the number put in the account of the Chronicles of King David. The Chronicles here spoken of, were merely the authentic records of the government; and these statistical returns of the census, which Joab abandoned in disgust, and David suppressed with shame, (the taking it being an act of disobedience,) were not recorded among the archives of the kingdom. Doubtless, in the time of David,



a very large quantity of documents had been accumulated, belonging to civil affairs, which had no relation whatever to the sacred Scriptures.

6. The same remarks, as well as some of those preceding, will apply to a book called the Acts of Solomon, 1 King 2 : 41 : "And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the Acts of Solomon." The details of the whole life of so great and remarkable a prince as Solomon, were no doubt written at length, and carefully preserved for a long time under his successors. So great an author would not be without a biographer. We have in the Scriptures a better life of him, written by an infallible hand, and containing all that it is important for us to know. The other eight books may be considered together.

7, 8 and 9. The Books of Nathan, Samuel, the Seer, and Gad, the Seer, are all mentioned in 1 Chron. 29 : 29. "Now the acts of David, the King, first and last, behold they are written in the Book of Samuel, the Seer, and in the Book of Nathan, the Prophet, and in the Book of Gad, the Seer." The Book of Nathan, the Prophet, is also mentioned in 2 Chron. 9 : 29.

10 and 11. 2 Chron. 9 : 29 : "Now the rest of the acts of Solomon, first and last, are they not written in the Book of Nathan, the Prophet, and in the prophecy of Abijah, the Shilomite, and in the visions of Iddo, the Seer, against Jeroboam, the son of Nebat?"

12. Iddo, the Seer, is also mentioned in 2 Chron. 12 : 15 : "Now the acts of Rehoboam, first and last, are they not written in the Book of Shemaiah, the Prophet, and of Iddo, the Seer, concerning genealogies."

13. 2 Chron. 20 : 34 : "Now the rest of the acts of Jehosaphat, first and last, behold they are written in the Book of Jehu, the son of Hanani, who is mentioned in the book of the Kings."

14. We are told in 2 Chron. 33 : 19, of Menasses, "His prayer, and also how God was entreated of him, and all his sins and his trespasses, and the places, wherein he built high places, and set up groves and graven images before he was humbled : behold they are written among the sayings of the Seers." Some suppose that instead of Seers, a Prophet, named Hoai, is here meant. Gad, David's Seer, is also mentioned in 2 Sam. 24 : 11.

It seems the prophets were also the historians of the

kings and people of Israel, and that they left longer and more particular accounts of public events, than those contained in the Scriptures, which are here enumerated by the writer of 2nd Chronicles, that book being a shorter history of the same period. No extracts from any of these eight books are given. We have only their titles, and the facts that they contained other particulars of the reigns of David, Solomon, Rehoboam, Jehosaphat and Menasses, which were so unimportant that the writer of the Chronicles, omitted them entirely. A busy fancy may imagine anything in regard to their contents, or value, but we have no right to suppose they were anything more than the Scriptures say they were, namely, the less important portion of the history of those five kings of Israel, in detail, which would undoubtedly have been both uninteresting and un instructive to us. The Old Testament history, is history with a purpose. It is the history of religion, which, in the sight of God, is the only important thing on earth, and compared with which all else is scarcely worth mentioning, and its fulness or brevity, is just in proportion as there was more or less of the work of redemption to be seen in it, or as it contained more or less of gospel mystery. The whole Bible is full of the gospel, with this difference, that in the Old Testament we see it by the feeble light of a few stars, or at times, as in David's day, by moon-light, or at other periods the night is dark, when there is "no open vision." But in the New Testament we have the broad day-light of the "Sun of righteousness.

The whole Bible should be read with a view to its main subject—the relations of man to God; our duties, our condition, and how we shall be saved. The great work of our Lord Jesus Christ, is the golden thread which runs through the whole Bible. This is the clew which should guide us through every labarynth. "The rest of the acts, first and last," of all the kings of Israel which are not related in the Bible, contained no part of the history of redemption, and had no relation or connection with it whatever, hence they are not preserved, and they would have been useless to us if they had been.

There are also other books mentioned in the Old Testament in the same form, 1 Kings 14 : 19—29, 1 Kings 22 : 39, 2 Chron. 36 : 8, 2 Chron. 35 : 26, &c. In Jos. 18 : 9, we are told that men appointed for the purpose, "went and passed through the land and described it by cities into seven parts, in a book, and came again to Joshua, to the host at



Shilvah. Recorders and scribes are frequently mentioned in the books of Samuel, Kings and Chronicles, and they no doubt wrote many volumes. In Esther 6 : 1, the book of records of the Chronicles is spoken of; and the Chronicles of the kings of Media and Persia, in Esther 10 : 2. Job 19 : 23, expresses the desire that his words were "printed in a book," and afterward, 31 : 35, that his "adversary had written a book." And Solomon, in Ec. 12 : 12, declared that "of making many books there is no end."

There was a literature in the Bible times, among the Israelites, independent of the Holy Scriptures. In addition to the books, incidentally mentioned or quoted in the Bible, no doubt there were great numbers of others, many of them were secular writings of men of the world, others were the uninspired works of some of the writers of parts of the Scriptures. Although some of them are referred to and quoted from, and may thus be recognized in the Bible as authentic histories, yet there is no reason to suppose they are inspired. For example, if St. John, who wrote after the destruction of Jerusalem, had mentioned that event and referred to Josephus' work (if they had been written at that time) as containing further particulars, it would not follow that Josephus was an inspired writer. There is not the slightest reason for believing that any inspired writing has not been preserved. We have the whole Bible; no part of it is wanting. No real Christian can fail to make the gift of the Word of God the subject of thankfulness in his daily prayers; and his must surely be an ungrateful heart, which would imagine, without a particle of proof, that the Holy Spirit had inspired holy men of old to write parts of the Scriptures which have not been handed down to us. "The law of the Lord is perfect, converting the soul," Ps. 19 : 7. Trust in the Word of God as the all sufficient "Scriptures, which are able to make thee wise unto salvation, through faith, which is in Jesus Christ, 2 Tim. 3 : 15; and let him who would impair our confidence in the Bible, by persuading us that it is fragmentary or incomplete, beware of the curse denounced in Rev. 22 : 18, 19. If any man shall add unto these things, God shall add unto him the plagues that are written in this book, and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city, and from the things that are written in this book."

## ARTICLE VIII.

## THE EVERLASTING COVENANT OF PROMISE TO DAVID.

By Rev. HENRY DANA WARD, Philadelphia.

SALVATION is from certain and endless death unto a joyous and glorious immortality. Salvation is the rescue of fallen man from this world of sin and sorrow, of trouble, sickness, and death, and the placing of him in the redeemed earth, the promised-land of the righteous, through the resurrection, unto life eternal in Jesus Christ our Lord. This great salvation is set forth in the Holy Scriptures on a perfect plan, first folded in the promise of eternal life, made by him who cannot lie, before the world began, (Tit. 1 : 2,) and unfolded more and more, through every dispensation, from Adam to Christ; from the promise of the seed of the woman, made in Eden, to the promise of a Son of the Highest, made to the blessed Virgin, his resurrection from the dead, and his exaltation unto the right hand of God. A plan, intended to lead man, of his own free will, from death unto life; voluntarily to abandon sin, and to follow after righteousness; a plan to take him, not by omnipotent power, from the hand of the enemy, and to restore him to an immortality, once forfeited, and now little regarded; but to train him, in the school of this transitory life, highly to prize, and earnestly to labor for, the promised inheritance of eternal life, in the love and service of our Maker and Redeemer.

This plan has been elsewhere considered, under the three following heads: 1. The Restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." 2. "The Everlasting Covenant of Promise, made with Abraham and his *seed, which is Christ*." 3. "The Covenant of Promise, made with Israel in Horeb, to give them the land (*arets*) promised to their fathers, for their inheritance forever." All these are "Everlasting Covenants." They all, by faith, lay hold on the one Lord, the same Jesus Christ; the same promised land in the "better country, even an heavenly;" on the same eternal life; on the same seed of Abraham, after his faith; on the same house of Jacob



and Israel chosen, in Christ, out of all nations; and on the same kingdom of God and restitution of all things, foretold by all the prophets, and preached in the gospel; for which we daily pray, "Thy kingdom come, thy will be done *in earth* as in heaven."

God has given in the Scriptures many covenant promises and holy prophecies of his great salvation, all relating, when they were given, first, to the future of this transitory world, and, secondly, to the kingdom of God, and to the incorruptible inheritance of the saints, in the eternal world to come, on the new earth, under new skies. All the great promises and prophecies of the Holy Scriptures contain this two-fold promise and prospect of inheritance; one at hand, to be received in this life, as a voucher for the other, afar off, in eternal life; one to be realized in this world, for a guaranty of the other to be realized in the heavenly world to come: both addressed to the faith of the hearer, the one of eternity wrapped up in one of time so wisely, that the unfolding of the promise of time, enlightens the faith, and provides material of hope on which the believer can lay hold, and grasp the invisible realities of eternity, in the land of the blest.

This great law of Scripture interpretation, appears in the promise of the seed of the woman to crush the Serpent's head, before the first-born of the woman came into the world: likewise, in the birth of Ishmael, Abraham's natural seed, and the type of his seed after the flesh; and again, in Isaac, Abraham's heir, the child of promise, and type of the true seed, *which is Christ*. The same law governs the promise to Abraham of the land of Canaan for an everlasting possession, in which land he lived, while he sought the better country, even an heavenly, of which Canaan is the recognized type: "Which covenant he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant, saying: Unto thee will I give the land of Canaan, the lot of your inheritance," Ps. 105 : 9. The same great law is stamped on the face of the promise to Israel, at Horeb, and again at the eastern bank of the river Jordan, where, with the land of Canaan lying before them, they individually had the promise of its possession for their inheritance, as the land given their fathers, a pledge in hand for the better country afar off.

The Everlasting Covenant of Promise to David exactly follows the same great law of holy promise and prophecy, presenting to the faith of David, of Israel, and of all be-

lievers, eternal inheritances of the future resurrection life, under the symbols of blessings in this life, future at the time, the covenant promise and prophecy were announced by the mouth of the holy prophet. Wrapt under the veil of his son, Solomon, not yet begotten, and under the veil of his temporal throne in Jerusalem, and his dominion over the twelve tribes of Israel, there plainly appears JESUS, the Son of David and the Son of the Highest; Immanuel's everlasting throne in the Holy City, New Jerusalem, over the holy people, "even us, whom he hath called, not of the Jews only, but also of the Gentiles," Rom. 9 : 24; and over their incorruptible inheritance of the habitable world to come in eternal life.

The Covenant Promise was given under the following circumstances. David, having obtained peaceable possession of the kingdom of all Israel, built himself a house of cedar for a permanent residence; while the Ark of the Covenant, with the Shekinah beneath the wings of the cherubim, was yet sheltered in a tent, as it had always been from the days of Moses. "The King said unto Nathan, the prophet: See now, I dwell in a house of cedar, but the Ark of God dwelleth within curtains," 2 Sam. 7 : 2: and he vowed: "Surely, I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to my eyes; nor slumber to my eyelids, until I find out a place for the Eternal, an habitation for the mighty God of Jacob," Ps. 132 : 2.

To this zeal for the honor and service of the Eternal, the Lord sent a reply of remembrance by the mouth of Nathan, the prophet, containing these words: "Moreover, I will appoint a place for my people Israel, and I will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime. \* \* Also the Lord telleth thee, that he will build thee a house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name; and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son. \* \* And thy house, and thy kingdom, shall be established forever before thee: thy throne shall be established forever," 2 Sam. 7 : 10. David's humble acknowledgments, prayers, and praises, directly follow, accepting the promise, and soliciting its confirmation: "For thy people Is-



rael, to be a people unto thee forever; and thou Lord art become their God; and now O Lord God, the word that thou hast spoken concerning thy servant, and concerning thy servant's house, establish it forever, and do as thou hast said," 2 Sam. 7 : 24.

Truly in Solomon, after David slept with his fathers, the Eternal did set up one "which shall proceed out of thy bowels," and did "establish his kingdom;" for Solomon was born after the promise was made to David, and he did build the Lord's house. This was the temporal wrapper of the eternal promise; the present and visible pledge of the remote and invisible Son of David, his temple in the heavens, and the people of God; the future Immanuel and the kingdom of heaven in the land of the blest.

It is needless to pursue this subject in connection with the temporal throne of David, further than to show the fulfilment of the promise in Solomon and his line, to the time of the revolt of the ten tribes, which gave that throne a sad shock; and to the captivity in Babylon, when that throne disappeared from among the nations. The royal family continued, but the children of Israel from that time have abode "many days without a king, and without a prince" of David's line; because his children forsook the way of the Lord, and the covenant of David their father; and, so far as concerns this world, the house of David is only established in Christ forever; for the temporal throne of David has long since disappeared. We turn from the temporal and broken casket, to study and to admire the jewels of heavenly promise and of eternal life, contained in its now open folds, revealing the future kingdom of God on the earth.

It is plain that portions of this covenant promise were fulfilled in Solomon, and in the natural Israel, and in the throne of David in this world, and in David's house; and it is equally plain, that other portions of this covenant promise were not fulfilled in Solomon, and cannot be fulfilled in the natural Israel, neither in this transitory world, by any people, or house; for those other portions are eternal. Solomon came to the throne the younger of several brothers, who, by the laws of birth, might have been preferred before him; and one of whom, Adonijah, was proclaimed king by Joab, and a great party. King David, however, displaced Adonijah, who was born to David before he received the covenant promise; and David set Solomon on his throne, who, accord-

ing to the terms of the promise, proceeded from the bowels of David subsequent to the time of giving that promise.

Solomon sent unto Hiram, king of Tyre, saying: "I purpose to build an house unto the name of the Lord my God, as the Lord spake unto David my father, saying: Thy son whom I will set upon thy throne in thy room, he shall build an house unto my name," 1 Kings 5 : 5. And, when that house was finished, Solomon praised the Lord before all the congregation of Israel, saying: "Blessed be the Lord God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying: \* \* \* Whereas it was in thy heart to build a house unto my name, thou didst well that it was in thy heart. Nevertheless, thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name. And the Lord hath performed his word, that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the Lord promised, and have built a house for the name of the Lord God of Israel, \* \* \* Therefore now, Lord God of Israel, keep with thy servant David, my father, that thou promisedest him, saying: There shall not fail thee a man in my sight, to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me. And now, O God of Israel, let thy word be verified, which thou spakest unto thy servant David, my father. But will God, indeed, dwell on the earth?" 1 Kings 8 : 15—27.

In all this, the fulfilment of the promise to David is assumed, and in the eyes of the casual reader this completely satisfies the promise. The considerate reader, however, observes something further intended in the promise, brought distinctly into view, when "David said to Solomon: My son, it was in my heart to build a house unto the name of the Lord, my God. But the word of the Lord came to me saying: Thou hast shed blood abundantly, and hast made great wars: thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight. Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about; for his name shall be Solomon, (Peace, Prosperity, Happiness,) and I will give peace and quietness unto Israel in his days. He shall build an house for my name: *and he shall be my son. and I will be his father; and I will establish the throne of his kingdom over Israel forever,*" 2 Chron 22 : 7.



It is impossible that Solomon, of the flesh of David, could be the Son of God in such a sense, as to have "the throne of his kingdom established over Israel forever;" for both Solomon and his Israel were mortals, and his kingdom when established, was in this world, which, with all its kings and its kingdoms, passeth away. Indeed, the condition of the promise is: "That thy children take heed to their way; that they walk before me, as thou hast walked before me;" which condition they did not keep, and with their failure, the temporal part of the promise failed; but the eternal remains in Jesus, the Son of David, to be satisfied still.

The eternal parts of this covenant promise can never fail. They are secured by the oath of Him who said: "Once have I sworn by my holiness, that I will not lie unto David: his seed shall endure forever, and his throne as the Sun before me: it shall be established forever, as the Moon, and as a faithful witness in heaven," Ps. 89: 35. This oath contains the eternal portion of the promise; and carries on its face, for our consideration, three things. 1. The promised seed, which shall endure forever. 2. The realm, or seat, of the promised throne. 3. The people of that realm.

1. The seed which shall endure forever, was not Solomon, who was dead and buried before this Psalm of Ethan, the Ezrahite, was written. Neither could it have been any other of the children of David's house, or time, but only one, according to the Scriptures, who is Jesus, the promised Son of David, the promised seed of Abraham, the promised seed of the woman, the acknowledged Son of God: "And lo a voice from heaven, saying: This is my beloved Son, in whom I am well pleased," Matt. 3: 17. "This is my beloved Son, in whom I am well pleased: hear him," Matt. 17: 5. Every reader assents to this self-evident proposition, which we feel constrained, nevertheless, to demonstrate by Scripture, not for the sake of the naked fact, so much as for the Scripture circumstances, gathered about this great fact, going to show, that truly as Jesus is the promised Son of David, neither his throne, nor his people, are born of the flesh, or have their inheritance *in this world* of sin; but they are born of God, on this earth, renewed for the dwelling place of the righteous in the resurrection from the dead. In the city built of God, both the Son of David and his people are to reign and dwell in peace forever. This view of the subject accords with the interpretation already given to the promise of the Apostastasis, or restitution of all things, seeing

that the restitution requires to be made of the very things lost; and to be made to the losing party, in the same place they were taken from him, viz.: life eternal, in the body, with the possession and dominion of the whole *arets*, or earth, to the righteous Son of Man, and his seed. It perfectly accords, also, with the covenant promises to Abraham and his seed, which is Christ, that his seed, with himself, shall have the *arets* for an everlasting inheritance; and accords, likewise, with the covenant promises, made to the children of Israel, in Horeb, on their way from Egypt to Canaan: a land flowing with milk and honey, given to their fathers.

In that Psalm of Ethan the Ezrahite, it is written: "I will sing of the mercies of the Lord, forever; with my mouth will I make known thy faithfulness to all generations. For I have said, Mercy shall be built up forever; thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my chosen; I have sworn unto David, my servant: Thy seed will I establish forever, and build up thy throne unto all generations. \* \* Then thou spakest in vision to thy Holy One, and saidst: I have laid help upon one that is mighty; I have exalted one chosen out of the people: I have found David, my servant; with my holy oil have I anointed him: with whom my hand shall be established; mine arm, also, shall strengthen him: the enemy shall not exact upon him, nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. \* \* I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me: Thou art my Father, my God, and the Rock of my salvation. Also, I will make him my first-born, higher than the kings of the earth. \* \* His seed, also, will I make to endure forever, and his throne as the days of heaven," Ps. 89 : 1—29.

David, the son of Jesse, having been long gathered to his fathers, when this 89th Psalm was written, its promises cannot belong to him in this world; nor can they belong to any son of David in this world; for, neither can any mortal life endure "forever," nor can any temporal throne be "as the days of heaven." We, therefore, turn, for the subject of these great promises, from David, the son of Jesse, to David the Son of God, on whom there is laid strength to bear them. Jesus, the Virgin's son, of whom it is written: "And they shall call his name Emmanuel, which, being interpreted, is, God with us," Matt. 1 : 23; the measure of whose hand



compasses the sea, and his right hand the rivers of the whole earth. That "his seed shall endure forever, and his throne as the days of heaven," appeared on the day of Pentecost, by St. Peter saying: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us to this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ, to sit on his throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. For David is not ascended into the heavens; but he saith himself: The Lord said unto my Lord: Sit thou on my right hand, until I make thy foes, thy footstool. Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ," Acts 2 : 29—36.

There can be no question that Jesus is the son of David, and that "he shall (on the word of the angel Gabriel) be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father, David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end," Luke 1 : 31. In him God hath visited and redeemed his people, and hath raised up an horn of *salvation for us, in the house of his servant David*: \* \* to remember his holy covenant, *the oath which he sware to our father Abraham*," Luke 1 68, 73. Jesus is raised up to perform both the covenant to David, and the covenant to Abraham, both everlasting covenants, which together lay hold on eternal life in the new earth.

The Psalms and the prophets testify to Christ's power and fitness for this office; as it is written: "Thy throne, O God, is forever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness. Therefore God, even thy God, hath anointed thee with oil of gladness above thy fellows," Ps. 45 : 6; Heb. 1 : 8. "Behold, the Lord hath proclaimed unto the end of the world: Say ye to the daughter of Zion: Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people: The Redem-

ed of the Lord; and thou shalt be called, Sought out, a city not forsaken," Is. 62 : 11. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government, and peace, there shall be no end upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever. The zeal of the Lord of Hosts will perform this," Is. 9 : 6, 7.

The throne of David is no longer in this world, nor is it in the heart. His throne was in Jerusalem, over the house of Jacob; and the King of Zion has a throne in the heavenly city, over the house of his redeemed and chosen, to come down with him from God out of heaven, and to dwell with men on the earth, not in this sinful world surely, but in the heavenly world to come, (Rev. 21,) with the restitution of all things, (Acts 3 : 19).

2. Enough has been said on the first consideration in the promise to David of "a seed that shall endure forever; and his throne as the sun before God," to identify that seed with the son of the Virgin. We consider next, the realm, or seat, of that throne.

Man is able to reason from past experience to future expectations, but with uncertain conclusions. The Eternal claims it, and we concede it, to be his prerogative, to foretell the destiny of the nations, and of this whole world. We know comparatively nothing of the future, except it be revealed in the Scriptures. Many things of the future and unseen world, are in plain terms described in the Book; and some things are mysteriously described; incomprehensible to finite minds. We devoutly receive them all, having the most perfect confidence in the truth of the holy word; and, also, that those things which we know not now, we shall know hereafter.

It is plainly revealed, that Jesus, the Son of David, is the Lord Christ; that he came down from heaven, and was incarnate of the Virgin Mary, by the Holy Ghost; that he preached and taught doctrines of heavenly wisdom and of sublime morality; that he wrought miracles such as the world had never seen; that he was brought through envy to the painful death of the cross; and that, on the third day, he rose again from the dead; on the fortieth day after, he ascended into heaven, from whence he is coming to judge both



the living and the dead, in a kingdom which shall never end. These are commonly received articles of all creeds, and of all denominations of Christians, according to the Scriptures.

It is mysteriously revealed, that this same Jesus is the Word of God: "All things were made by him," "who is the image of the invisible God;" "God manifest in the flesh," "justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory," 1 Tim. 3 : 16. "This is the true God and eternal life," 1 John 5 : 20.

Mysteries are here, which, nevertheless, fall in happily with the plain things revealed. For example: That the same who came from heaven, and took our nature upon him, of the seed of Abraham, is that "Eternal life which God promised before the world began:" that, being put to death in the flesh, he was quickened by the Spirit, and, having overcome death, he ascended up to heaven, where he was before: that having a body formed of this earth, changed into a glorified body, he will leaven our earth with it, and remove the curse from the ground; that having dwelt among men, in this sinful kingdom, he will much more dwell with the righteous in the mountain of his holiness, on the new earth; that, being the promised seed of the woman, he will not only crush the Serpent's head, but cast the usurper out of his kingdom, take away his armor, spoil his house, and make all things new; that, being the seed of Abraham, to whom the *arets* is promised for an everlasting possession, he will take the possession in the dispensation of the fulness of time, and divide the inheritance among all the heirs with him; and that, being David's Son, and David's Lord, he shall sit on "the throne of his father David, and shall reign over the house of Jacob forever, and of his kingdom there shall be no end." He shall rule, not only over the righteous of Abraham's seed after the flesh, but over all nations, with "his hand upon the seas, and his right hand upon the rivers of the earth," in eternal life.

We are dust of the earth before him. What is man, that he should lift up his voice against the mysterious word of his Maker? Yet, this is as plain as words can make it, that the seat of David's throne is on our mother earth, and that the land of milk and honey, of vines, olives, and figs, promised for the everlasting possession of Abraham and his "seed, which is Christ," and for the inheritance of the twelve tribes of the ransomed Israel, forever, is *on this earth*; and that

the restitution of all things, includes, not only the forgiveness of sins, with justification unto the eternal life, but also includes the blissful earth, with its possession and dominion in the redeemed body, all which Adam lost. Were the word *arets*, or earth, used only as a figure, man is not at liberty to change the figure, in regard to the invisible; but it is our place to hold it fast, that through things seen and well known, we may come to the right conception of things not seen, to be enjoyed hereafter. There is a world past, a world present, and a world to come; and the contrast between this world and that to come, is as between heaven and earth: yet the world to come, the present, and the past, are all on this same earth, and not in unknown space of the fathomless heavens. And the Prince of this World being cast out of his usurped dominion, into outer darkness, where he was before, and where he belongs, will no longer keep the earth in darkness, or man out of possession, or the Son of Man out of the dominion of this earth; but with death and hell and all his caravan of servants and followers, he will be swept out of the earth forever. The intimation contained in the 20th chapter of Revelations, that he will return for a season, is one we can never take in a sense to shake our trust in the arm of the Lord, and in the throne of the Prince of Peace, and in the security of that everlasting possession, sworn alike to Abraham, to David, and to Christ and his seed, for their inheritance forever; whose "throne shall endure as the sun before me."

What saith the Scripture concerning the earth? "The earth is the Lord's, and the fulness thereof." "Wait on the Lord; and inherit the earth; for such as are blessed of him shall inherit the earth; and they that are cursed of him, shall be cut off." "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth." "The Lord of hosts shall reign in Mount Zion, and before his ancients gloriously." "For he cometh to judge the earth."

Where, but upon earth, is Mount Zion; and where else is the house of Jacob, over which, on the Word of God, by the angel Gabriel, Jesus shall reign "forever, and of his kingdom there shall be no end?" Where, but upon the earth, has the Lord God "visited and redeemed his people, Israel?" "Again, Esaias saith: There shall be a root of Jesse, and he that shall rise, to reign over the Gentiles," Rom. 15 : 12.



“With righteousness shall he judge the poor, and reprove with equity for the meek of the earth. And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.  
\* \* For the earth shall be full of the knowledge of the Lord, as the waters cover the sea,” Is. 11 : 4—9.

No one is so blind, that he cannot see all these things belong to our earth; and however figurative one may consider the letter of the word, it figures no other place, besides our earth, for the exhibition and display of this heavenly bliss of our people Israel, when “the Branch” out of Jesse shall come “to reign over the Gentiles,” and with righteousness to judge the poor, and to reprove with equity for the meek of the earth.”

“We admit, says one, that a happy time is coming on the earth, under the administration of the children of Abraham converted to Christ; and, it may be, with Christ himself on the throne, and the various national Churches, his dioceses, under the care of the Church in Jerusalem, encircling the globe with the fruits of righteousness, and with loud anthems of praise.”

If so, the happy time must follow after the end of this dispensation, in which *faith* is the first element. For, in that dispensation, faith seems to be swallowed up in vision; if Christ be present on the throne; and, if not present, the news of that coming dispensation is no gospel to the true believer.

For, what is the gospel, but good news of the Son of David coming in his kingdom with eternal life and bliss, whose kingdom is at hand? To announce the kingdom, as coming with an empty throne, is a fraud upon the truth worthy of the father of lies. And to announce the coming kingdom with the Jews after the flesh on the judgment seat, is Antichrist in a shape more hideous than he foretold by John. *That* liar “denieth that Jesus is the Christ;” but *this* proceeds to curse, to spit upon, and to crucify that holy and just One.

“The Jews, as a nation, are all to become converted!”

When the Lord’s prayer is satisfied, and the whole earth

becomes full of his glory, not only the Jews, but every other people, whether in heaven, or in earth, or under the earth, will make confession "that Jesus Christ is Lord, to the glory of God the Father," Phil. 2 : 11. But our labor is now to show by the Book, that the realm of the Son of David, is not this world converted, but the whole creation restored, even the earth, including its heavens; which may be confirmed by the creeds and liturgies of all Christian ages, and by the mouth of all the holy prophets, since the world began: "For he cometh; for he cometh to judge (to reign over) *the earth*; he shall judge (reign over) the world with righteousness, and the people with his truth," Ps. 96 : 13; also Ps. 98 : 9. "O, let the nations be glad, and sing for joy; for thou shalt judge (reign over) the people righteously, and govern the nations *upon earth*. \* \* Then shall the earth yield her increase, and God, even our own God, shall bless us; \* \* and all the ends of *the earth* shall fear him," Ps. 67.

There is startling evidence to prove, that pious and holy men may repeat these holy anthems daily, and yet think of them as beautiful poetry of heaven, having no reality *in the earth*. They cast out the very name of the earth from their thoughts, as unclean; and they imagine that the earth and its increase, and its nations, are figures of speech, descriptive of a place and of a growth and of peoples, in some part, or in all parts, of the boundless universe. "To the law and to the testimony:" when these say *earth*, let us not only repeat "earth" with our lips, but believe in our heart, "earth." He that has said it will make it good; never do you fear. It is not once, nor twice, but many times over, that the Book describes the earth as the place where the God of heaven shall establish the throne of his kingdom, "that all people, nations, and languages should serve him; whose dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed," Dan. 7 : 14. "The Lord shall reign forever, even thy God, O Zion, unto all generations. Praise the Eternal." This Jesus is the Christ, the promised seed of David, whose realm shall be over the face of the whole earth; and of his kingdom there shall be no end.

3. The people of the king's realm are yet to be considered. "The Everlasting Covenant," in which the Eternal pledged unto David a son, thereafter to be born, whose "throne shall be established forever," together with David's house, and



David's kingdom forever, also includes the name and the condition of the happy people, in the following words:

"Moreover, I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as before time," 2 Sam. 7:10.

The name of the people, Israel, is familiar; but circumstances connected with the name in this great covenant, prove that its meaning, in this place, is peculiar and uncommon. "I will appoint a place for my people Israel." The natural Israel were then in *their* natural place, their promised land; the land of their forefathers. The holy promise, therefore, to "appoint a place for my people Israel," proves that the place they were then in, is not the one ultimately intended for them: that the Eternal had other views, than entered into the heart of the Jews, who supposed that they were already planted and dwelling in a place of their own, from which they should move no more.

It is evident, that neither the natural Israel of that day, nor of any day since, can be intended in this great covenant; for then a place need not be appointed for them, seeing they were happily in that, under the rule of their own greatest king. But the place appointed for the Israel of the Everlasting Covenant, is one in which, being once planted, they have it for "their own, and move no more." The natural Israel have always felt that the land of their forefathers is their own. In the old time of king Zedekiah, they were sure of it, and that they could never be removed out of it. A similar confidence prevailed among that people in the time of the Emperor Vespasian, and again, in the time of Hadrian. They clung to the possession of their country with a confidence in their divine rights to hold it, and never be moved, which was a remarkable compound of the ridiculous and the sublime. Yet they could not resist the will of Nebuchadnezzar, nor the power of Vespasian's legions, nor the decree of Hadrian. They were entirely cleaned out of Jerusalem, and from the very soil of Palestine. They remain so, for the most part, to this very day. *These* are not, nor can they ever be, the Israel of the covenant with David, who shall "dwell in a place of their own, and move no more."

Of Israel named in the covenant, the Eternal says, "I will appoint a place for them, and will plant them, that they may dwell in a place of their own, and move no more." After having been twice, or thrice, and for many centuries, thrust

out of that land in which they dwelt, when this covenant, promising to appoint Israel a place for them, was made, it is impossible to keep the covenant by restoring some future generation to that same land from which their ancestors were expelled. If the promise to plant them, that they may dwell in their own place, and move no more, does not apply to the fathers to whom it was spoken, there is no reason to suppose it will apply to their children, after a failure of fifty successive generations: nor can the children be any more sure of the place, and of not being driven from it, than their forefathers were. The event, therefore, proves that the place of their planting, intended in the promise, does not belong to the geography of this world, neither to the race in the flesh.

After this manner the Bible prepares its attentive reader to understand by the name Israel, in all the prophecies relating to the fulfilment of this covenant, not the natural seed of Jacob, by any means; not Israel after the flesh, but quite another people, whose acquaintance we proceed to make, without any regret of leaving the Jews behind: for with eminent virtues, and with few of the grosser vices which defile the land, they are still a people in this world, swollen with conceit, to have Abraham for their father, and with contempt and envy at the exaltation of the Son of David, our crucified King, and of the nations that are called by his name.

Every author of distinction uses the same word, or name, in very different senses, according to its connections and relations. Israel is a name thus used by the Author of the Scriptures. It is freely used for the name of the natural seed of Jacob, and again for the house of Jacob of the resurrection. In this covenant with David, it is used in the latter sense: so by Gabriel in the annunciation to the blessed Virgin; so in the prophet Isaiah, and in all the prophets: "Hearken unto me, O Jacob, and Israel my called; I am he; I am the first, I also am the last," Is. 48 : 12. You that are called, are Israel, if you obey; even of the house of Jacob, if you choose the heavenly portion for inheritance; otherwise, of the house of Esau, who, despising his birthright, was rejected, "though afterward he sought it carefully with tears." "For they are not all Israel which are of Israel; neither, because they are the seed of Abraham, are they all children," Rom. 9 : 6. "There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him," Rom. 10 : 12.

Israel of the covenant with David, are the people who in-



voke the name of the Lord, whether Jew or Greek he listens to their cry. Though in time past they were not a people, now they are the people of God; "a chosen generation, a royal priesthood, an holy nation, a peculiar people." Once sheep going astray, but now returned unto the Shepherd and Bishop of souls, 1 Pet. 2. In this manner, not only the covenant with David, but that also with Abraham, is fulfilled, saying: "Thou shalt be a father of many nations"—many in the flesh, but one in the faith; many in this world, but one in Jesus and the resurrection; many in the languages and kingdoms of time, but one in the kingdom of the promised Son of David, which shall have no end. Concerning this people, the prophet Isaiah says: "They also shall be all righteous; they shall inherit the (*arets*) land forever; the branch of my planting; the work of my hands," Is. 60: 21. "And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow, and the sword, and the battle out of the earth, and will make them to lie down safely," Hos. 2: 18.

What can this covenant for man with the lower creation be, except it secure their return to the obedience of man in all quietness and peace? For the recovery of the dominion over creation is secured, not only in raising the dead body, and planting Israel, to move no more; but also in reviving all nature, as it is written: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old. \* \* Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine; and all the hills shall melt; and I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord," Amos 9: 11.

In this prophecy we find a distinct recognition of the doctrine of the resurrection, in the promise to raise up the tabernacle of David that is fallen; and, also, of the bounteous flow of the precious fruits of the earth, in that land which is the joy of all lands, the place the Eternal appoints for his

people ; and we have the recognition of one of the principal features of the Everlasting Covenant with David, that the Lord “will *plant*” his people Israel, in the land given to them, and they shall move no more, “neither shall they be pulled up out of their land.” However we may be disposed to take husbandry and crops of this prophecy, for a figure of better things for the soul ; it does not seem right to convert the earth itself into a figure of some other place, any more than to convert David’s fallen tabernacle into a figure of the man’s house in the moon.

Israel are the people of the realm of the Son of David, who is risen from the dead, and become the first fruits of them that slept. Depend upon it, the people resemble their King, not only in birth from above, in form, and in character ; for we shall see him as he is, and he will change our vile body like unto his glorious body ; but they will resemble him, also, in rising from the dead, and entering into the liberty of the children of God, through the redemption of the body. All the prophets speak of the return of Israel from the land of their captivity, which is the land of *Hades* ; and of their dwelling in safety under the hand of Messiah, their King. We shall not multiply the proof now, but add what the Spirit says, by the prophet Ezekiel, concerning his restored Israel.

“So shall they be my people, and I will be their God ; and David, my servant, shall be king over them ; and they shall all have one shepherd ; they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob, my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children, and their children’s children *forever* ; and my servant David shall be their prince forever. Moreover, I will make a covenant of peace with them : it shall be an everlasting covenant with them ; and I will *place them*, and multiply them, and will set my sanctuary in the midst of them *forevermore*. My tabernacle, also, shall be with them, yea, I will be their God, and they shall be my people,” Ezek. 37 : 23—27.

This prophecy takes hold of the Beloved One, for the Shepherd and King of this people, and of the land of Jacob for their dwelling place forever : gives them an everlasting covenant of possession, and promise not only to place them, but to place his tabernacle with them, and to be their God, almost in the words of John, the Divine, saying : “Behold,



the tabernacle of God is with men, and he will dwell with them," in the day that he makes all things new, Rev. 21 : 3. The scene here described by the two prophets is one, the land is one, the Lord the King is one, and his people Israel are one, gathered out of all nations in the resurrection from the dead, and planted in the heavenly country forever.

One more clause in the Everlasting Covenant with David, descriptive of the people of his realm, deserves notice. They shall move no more; "neither shall the children of wickedness afflict them any more, as before time."

The natural Israel suffered affliction at the hand of the Egyptians in cruel bondage; at the hand of Balak, in the wilderness, at the hands of their enemies, on every side, in the land of Canaan, throughout their entire national existence, before and after the time of David. The very names of their deliverers are enough to remind us of the many children of wickedness who afflicted Israel before time: Moses, Joshua, Othniel, Gideon, Barak, Jephtha, Samson, Samuel, and Saul, saved them from the hand of their enemies. Their afflictions, however, did not cease with the publication of this Everlasting Covenant with David their king; but their enemies, from the end of Solomon's reign, troubled Israel in the flesh, more and more, until Shalmaneser, after three centuries, removed the tribes out of their country, never yet to return, and Nebuchadnezzar, one hundred and fifty years later, removed the remaining tribes to Babylon, whence they returned after seventy years, not to the state of peace promised in the covenant, but to afflictions at the hand of their enemies, both greater, more ruinous, and more enduring than "before time;" as the names of the Maccabees, the Syrians, and the Romans; the Saracens, Turks, and Christians will serve to remind the reader.

Does the holy covenant fail, then? By no means, although were the natural Israel intended by the name Israel in the promise, the covenant, so far as we can see, would both fail and become a mockery. For the children of wickedness have delighted to tease, and vex, and slay the natural Israel far the largest part of the time, since they were carried away captive to Assyria and to Babylon, a period of twenty-five hundred years. We must, therefore, give up the name Israel, in the covenant, so far as it applies to the race in the flesh, on account of the total failure of that race, both to keep the holy covenant and to inherit the promised deliver-

ance from the children of wickedness, that they should "not afflict them any more, as before time."

"It was Israel in the flesh, who were afflicted before time:" Was it not the same Israel who, in after time, should escape affliction? We cannot understand it."

In order to surmount the difficulty of reconciling the history of that people with the covenant promises, resort is commonly had to a long future fulfilment of the promise to generations in the flesh, as a sort of compensation for past failures. But there is a better way, which is this: To understand by the name Israel, in the covenant, the resurrection of the just, who are the chosen people; the children of Abraham, because they do the works of Abraham; and the children of Jacob, because they choose the heavenly birth-right for their portion; and "are the children of God, being the children of the resurrection," Luke 20 : 36. These are Israel in deed and in truth. Of these the eternal promises in the covenant with his servant David: "I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more:" which place is the promised land of everlasting life; the new earth that God will make.

"There shall the children of wickedness afflict them no more," seeing that sort of people find no entrance into the heavenly country. "There the wicked cease from troubling, and the weary are at rest." All people in the flesh are called to endure affliction, whether of the seed of Abraham, or of the house of David, or of the family of Aaron; or of the race of the Gentiles. "As before time," in the holy covenant, refers to the time in the flesh, and in this present evil world, contrasted with the eternity of peace, to the true Israel. "As before time," is not only the time before David, but the entire time of the race of mortals on the earth. The children of wickedness have never ceased to afflict the just, and they never will. "If the world hate you, ye know that it hated me, before it hated you," John 15 : 18. The faithful are neither planted, nor dwell in a place of their own, nor have a quiet dwelling place, but are continually tossed and shoved about, and spoken against, and troubled with sickness and pain and sorrow of heart, and with sad disappointments, "as before time," from the beginning of the world. This is the lot of the entire race of Adam, not excepting the just, the saints and prophets, apostles and martyrs, and our Anointed King, in his own person.



All this affliction, "as before time," ceases from among his people, when the Covenant Son of David sits upon the throne of David, and rules over the house of Israel forever, in the kingdom that shall have no end. In him, in his throne, and heavenly kingdom, and people Israel, all the covenant promises to David meet, are satisfied and completely fulfilled. There they dwell in "a place of their own, and move no more."

It is said of the promised Son of David: "He shall build me a house," which, in the eyes of the whole world, Solomon, the son of David, performed. But as Solomon was only the visible and present sign of the future and coming Lord, so the temple built by Solomon was not that which shall be, according to the covenant promise, but was only a type in this world, of the temple building of lively stones, in the city whose name is called, "The Lord is there." That temple is the one of which the anointed Son of David is "the chief corner-stone," and the head-stone, and, at the same time, the Master Builder, who gathers into its massive walls, and its polished pillars, and its glorious ornaments, both Jews and Gentiles, of the flesh, who, at one time, "were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now, in Christ Jesus, \* \* are made nigh by the blood of Christ, and reconciled unto God, in one body, by the cross; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together, groweth unto an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit."

This holy temple is worthy of the Everlasting Covenant of promise to David; worthy of the power and skill of the Son of God, acknowledged in that covenant; worthy of the habitation of the Eternal on the new earth, and of that holy city, of which saith the Scripture: "I saw no temple therein; for the Lord God Almighty and the Lamb, are the temple of it," Rev. 21 : 22. A spiritual temple, invisible to the natural eye, and incomprehensible to the natural understanding, but none the less real and veritable with Christ in glory. "Him that overcometh will I make a pillar in the temple of my God," Rev. 3 : 12.

This examination of "the Everlasting Covenant" with David, shows, in the parable of Israel, and of the throne of David and of Solomon, and of the temple which Solomon built, a sure promise of King David's greater Son, and his everlasting throne; his wide realm, stretching from sea to sea, and from the river to the ends of the earth; his people Israel, the children of God, born of Jerusalem above; and the temple yet building in the holy city, whose walls are salvation, and her gates praise. This is the King, and the realm, and the people, of whom Moses wrote, saying: "There is none like unto the God of Jeshurum, who rideth upon the heaven in thy help, and in his excellency on the sky. The Eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee, and shall say: Destroy! Israel shall then dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel; who is like unto thee, O people, saved by the Lord, the shield of thy help, and who is the sword of thy excellency! And thine enemies shall be found liars unto thee; and thou shalt tread upon their high places," Deut. 23 : 26.

With this interpretation of the covenant, all the Bible agrees, and especially now the language of the chief priests and Pharisees in solemn counsel, seeing "this man doeth many miracles: and if we let him alone all men will believe on him, and the Romans shall come, and take away both our place and nation." And the high priest answered them: "Ye know nothing at all:" and "he prophesied that Jesus should die for that nation, and not for that nation only; but that also he should gather together in one, the children of God, that were scattered abroad," John 11 : 47.

This same Jesus, the Covenant Son of David, is also the Christ, the promised seed of Abraham, and the promised seed of the woman, who shall crush the head of the enemy, shall destroy the house of the enemy's kingdom; and shall "make all things new." And then shall be fulfilled the *eternal* promises of the covenant with David, saying: "I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name: and I will establish the throne of his kingdom forever. I will be his Father and he shall be my son. Moreover, I will appoint a place for my people



Israel, and will plant them, that they may dwell in a place of their own, and move no more: neither shall the children of wickedness afflict them any more, as beforetime."

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## ARTICLE IX.

### IS THE DOXOLOGY IN MATT. 6 : 13 AN INTERPOLATION?

1. *Several of the best codices omit it, viz.: B., D., (A. and C. are here deficient,) C. Basiliensis, Griesbach and Wetstein No. 1, C. Bodleianus, Griesbach 118, Græco-Latin Mss. 17, (Regius) and 130, and Venetian 209, &c.*

2. *Nearly all of these belong to the occidental family, so that the voice of the Western Recension seems to be against it.*

3. *The Latin codices and fathers, unanimously omit it, except a scholiast on Matthew, cited by Augustine, and the Brixian codex. This item of evidence is peculiarly strong, as many of the Latin fathers commented on the prayer, among the earliest of whom are Tertullian and Cyprian. And Jerome seems not to have found it in the gospel of the Nazarenes.*

4. *Alexandrine codices formerly existed which omitted the Doxology, as is evident from the agreement of Origen with the Coptic version. Origen not only commented on the different members of the prayer, except this clause, but also specified particularly, in what respects the manuscripts of Luke (which always omit the Doxology) differ from Matthew. How could he fail to notice this greatest discrepancy, if it really existed in his day? Origen could not have first omitted it, as some have suggested, for Tertullian and Cyprian had already commented upon the prayer without alluding to the Doxology.*

5. *Besides the occidental and Alexandrian codices, there were also others formerly extant, that omitted this clause, as is apparent from some versions, conformed to such codices, and divers assertions of the fathers. It is wanting in some manuscripts and editions of the Arabic version, and in*

Wheeler's Persic version. Neither do Cyrill, of Jerusalem, Gregory Nyssa, Maximus and Cæsarius know anything about it. It is true, these codices are not in themselves of much authority, but when their testimony is thrown into the scale with those above-mentioned, it adds to their weight considerably.

6. If this shorter reading, as has been shown, existed originally in the occidental family, and if Origen found it in Alexandrine manuscripts, and others in other manuscripts, it follows,

*a.* That it is confirmed by the testimony of very different witnesses ; and,

*b.* That it is extremely ancient.

7. The antiquity of this reading is also proved by Luke. The early manuscripts of Luke were interpolated from Matthew, but this clause was never introduced into Luke. Hence the inference that the very ancient manuscripts of Matthew, from which these interpolations were derived, wanted this Doxology.

8. The clause is contained, it is true, in the three Syriac versions, in the Ethiopic, Armenian, Gothic, in the Apostolical Constitutions, and in Chrysostom. But none of these, except the Peschito, can prove it to be earlier than the fourth century. And even this cannot place its existence, at an earlier period than that, beyond doubt. For many codices of the Peschito were altered, at a later day, to agree with the common Greek text. If we regard the antiquity of the testimony, in regard to which there is no doubt, the shorter reading is certainly the better attested. The Doxology certainly existed about the middle of the fourth century, in certain Greek codices, whence Chrysostom and the author of the Gothic version obtained it. It was probably a plant of Byzantine growth and was transplanted to the provinces, as Bengel remarks.

9. Its introduction may be traced, with great probability, to the *Liturgies*, in which numerous formulas of this character were used. Some of the fathers recite this doxology after the Lord's Prayer ; not, however, as a part of the sacred text, but as a liturgical formula. The first rudiments of it we find in the Apostolical Constitutions, where it occurs (7 : 24) in these words : *ὅτι σου ἐστὶν ἡ βασιλεία εἰς τοὺς αἰῶνας ἀμὲν* ; and in another passage (3 : 8) in its usual form. Some afterwards increased it by new additions. But transcribers gen-



erally seem to have preferred that form of it which the authority of Chrysostom, and other scholiasts, and commentators who followed him, enstamped.

10. That this liturgical appendage should have found its way into so many Greek codices and versions, will not seem strange, if we reflect,

*a.* That nearly all of these codices belong to the Alexandrian family, and that the Occidental manuscripts differ from them, and that the best representative of the Alexandrian recension (Ephr. Rescript.) is here deficient.

*b.* That the authority of Chrysostom was extremely great with the Greek transcribers.

*c.* That at this place a Church lesson ended, and the Greeks were fond of concluding a read section with some such expression. The writers of *lectionaries* (*evangelisteria*) were, moreover, in the habit of appending such phrases as were adapted for liturgical use and most suited to close the reading of the lesson. From these *evangelisteria* and codices, accompanied by the comments, or *scholia*, of Chrysostom, and others, this clause, by degrees, found its way into other books; and this happens the more easily, because,

*d.* It was so very familiar (from being in the liturgy and in daily use) to the transcribers, who were mostly monks.

Hence we see, too, how it comes that only Matthew had this clause appended to his version of the Lord's Prayer. In Luke neither the *evangelisteria* nor Chrysostom lead the transcribers astray. In early ages, before the shorter formula of Luke had been interpolated from Matthew, the new liturgical appendage was more readily suited to that text which was already the fuller, and which, for this reason, was followed in the liturgical service.

Ἀμην is contained in some of these sources which leave away the doxology, and others read the doxology without the Ἀμην, *e. g.*, the Syriac and Armenian versions. Doubtless this had its origin in ecclesiastical usage.

## ARTICLE X.

## NOTICES OF NEW PUBLICATIONS.

*A Commentary on the Holy Scriptures: Critical, Doctrinal and Homiletical*, with special reference to Ministers and Students. By John Peter Lange, D. D., in connection with a number of European Divines. Translated from the German, and edited with additions, original and selected. By Philip Schaff, D. D., in connection with American Divines of various evangelical denominations. Vol. II, of the New Testament: containing the Gospel according to Mark, and the Gospel according to Luke. New York: Charles Scribner & Co. The *Review* has already spoken in terms of high commendation of this elaborate and exhaustive Commentary. It may be justly regarded as the great theological enterprise of the present day, combining, as it does, with original investigation the most valuable results of exegetical research, in times past and present, and making them available for the use of ministers and intelligent laymen. The work is equivalent to a well selected library, possessing unusual merit, and no one who desires a critical and thorough acquaintance with the Scriptures, can well do without it. The second volume, both in the original and the translation, has been prepared on the same principles as the first volume, and is marked by the same excellencies. It embraces an exposition of Mark and Luke, the former by Dr. Lange himself, revised from the Edinburg translation, with additions, by Professor Shedd, and the latter by Dr. Van Oosterzee, of the University of Utrecht, translated from the German, with additions, original and selected, by Drs. Schaff and Starbuck. We are not surprised that the enterprise has met with so much favor, and received the endorsement of the ablest theologians in the country connected with the different evangelical Churches of the land. Scribner & Co., who are issuing so many good works, are entitled to the thanks of the Christian public for presenting the work in a form so improved and attractive.

*An Examination of Mr. J. S. Mill's Philosophy*; being a defence of Fundamental Truth. By James M'Cosh, LL. D. New York: Robert Carter & Bros. The author of this volume is widely and favorably known as a sound and careful thinker, and as a forcible and eloquent writer. The book is not merely an examination of Mill's Philosophy; whilst it exposes the mistakes and inconsistencies of Mill's attack on Hamilton, it also reviews the positions taken by other authors, and criticises some of the leading views of Hamilton himself. He maintains that Sir William Hamilton was never able to wield into a consistent whole, the realistic matter he received from Reid, and the subjective forms he adopted from Kant. We do not express an opinion in reference to the systems represented by these three champions. There are difficulties connected with the adoption of Hamilton's views, still greater in the adoption of Mill's, and we are not prepared to say that M'Cosh has entirely solved all difficulties. But we commend the work to all who are interested in metaphysical discussions.



*Prophecy*: Viewed in respect to its Distinctive Nature, special function and proper interpretation. By Patrick Fairbairn, Principal of the Free Church, Glasgow. New York: Carlton & Porter. The subject of Prophecy, always interesting to the Christian, awakens increased attention as the plans of Providence unfold themselves in human history. No author discusses the subject with greater ability and thoroughness than Dr. Fairbairn, and although we may not be able accept all his interpretations of specific prophecies as infallible, we welcome the work as an instructive guide, a valuable addition to the literature of prophecy, and a useful contribution to the study of theology. The author manifests no sympathy with what are denominated millenarian views of the prophecies. He does not profess to be able to designate the time of the overthrow of Popery, or the dissolution of the world.

*The Restoration*: Or, the Hope of the Early Church realized. By Henry A. Reiley. With an Introduction. By J. A. Seiss, D.D. Philadelphia: Smith, English & Co. This volume is devoted to the advocacy of premillenarian views, to the literal restoration of the Jews, and the personal advent and reign of Christ. Dr. Seiss, who sympathizes in sentiment with the author, and has, also, written very largely on the subject, says: "The work is full of important truths, fairly deduced, popularly presented, and suitably enforced. The honest seeker after the truth, who has not found it on these topics, will find this book a valuable help to settle and satisfy his mind, and to open to him the proper grandeur and joyousness of the *Redemption that is in Jesus Christ*."

*Jehovah-Jireh*: A Treatise on Providence. By W. S. Plumer, D.D. LL.D. Philadelphia: J. B. Lippincott & Co. This is not a work of great erudition, or strictly theological in its character, but a practical exposition of the subject, aptly illustrated, and written in a manner adapted to edify and comfort the reader, and with the earnestness and force, characteristic of all Dr. Plumer's productions.

*The Scripture Law of Divorce*. By Alvah Hovey, D.D., Professor of Christian Theology in the Newton Theological Seminary. Boston: Gould & Lincoln. This discussion, written at the request of an ecclesiastical council, is a clear and conclusive exhibition of the subject, assuming the position that there is but one proper ground of divorce, and that the Christian Church ought to recognize in their discipline no other cause as valid.

*Daily Meditations*. By Rev. George Bowen, American Missionary, Bombay, India. Philadelphia: Presbyterian Publication Committee. This work has been pronounced by competent judges, such men as Dr. Williams and Skinner, as unequaled by books of its class. The author has been a missionary in India, for the last nineteen years, and seems to be an earnest and single-hearted Christian. The Meditations are marked by originality, freshness and directness, and are worthy the attention of those who desire a clearer insight into the Scriptures, a deeper Christian experience, and an increase of faith and love.

*The Life of the Rev. Robert Baird, D. D.* By his son, Henry M. Baird, Professor in the University of New York. New York: A. D. F. Randolph. Few men have been more useful than Dr. Baird. From the time that he first entered the ministry, his earnest and philanthropic labors were devoted with intelligent zeal to the interests of religion and the improvement of society. For many years he was in the service of the American and Foreign Christian Union, and in this connection was well known, at home and abroad. He visited Europe nine times, and



probably no private citizen ever enjoyed the same social advantages and experiences in Great Britain and on the Continent. His courteous manners, his evangelical views and earnest piety, secured for him admission into the most refined circles. The simple facts of his useful and honorable life, necessarily contain a vast amount of interesting matter, and the record is faithfully drawn—not exaggerated or overdone—by an affectionate son. The book is beautifully printed and gives an admirable likeness of the subject.

*The Life of John Brainerd*, the Brother of David Brainerd and his successor as Missionary to the Indians of New Jersey. By Thomas Brainerd, D. D., Pastor of the "Old Pine Street Church," Philadelphia. Philadelphia: Presbyterian Publication Committee. This is a most valuable addition to our biographical literature. It is not only a well-written Memoir of a devoted, self-sacrificing and successful minister of the gospel, but it abounds in the most interesting and satisfactory information relative to early missionary effort among the Indians, and of Christian life and culture in this country more than a century ago.

*Life of Benjamin Silliman, M. D., LL. D.* Late Professor of Chemistry, Mineralogy and Geology in Yale College. Chiefly from Manuscript Reminiscences, Diaries and Correspondence. By George P. Fisher, Professor in Yale College. In Two Volumes. New York: Charles Scribner & Co. Professor Fisher has succeeded in compiling a most interesting and instructive history of the eminent Professor of Yale College, who, in green old age, has so recently passed away from the active duties of life. The narrative is most skillfully presented in judicious and copious selections from his own reminiscences, journals and letters, and contains, not only a personal history of the subject of the Memoir, but the record of the Institution with whose interests he was identified, and a review of the scientific and political progress of the country, for the last half century.

*Temperance Recollections. Labors, Defeats, Triumphs.* An Autobiography. By John Marsh, D. D., Secretary of the First Three National Temperance Conventions, and Thirty Years Corresponding Secretary and Editor of the American Temperance Union. New York: 1866. We have read this volume with deep interest. It abounds in interesting and important facts, in arguments and suggestions, by a faithful veteran in the service; one who was closely identified with the Reformation, from the very beginning of its history. The book may be considered an authentic record, and of permanent value to those who desire information on the Temperance question.

*The Works of Philip Lindsley, D. D.* Formerly Vice President and President elect, of the College of New Jersey; and late President of the University of Nashville, Tenn. Edited by Le Roy J. Halsey, D. D., Professor in the Theological Seminary of the North-West. With Introductory Notes of his Life and Labors. Philadelphia: J. B. Lippincott & Co. This work, so beautifully printed, consists of three volumes. The first is devoted to Educational Discourses, the second, to Sermons and Religious Discourses, and the third, to Miscellaneous Discourses and Essays. The discussions contain the results of long-continued thought and the varied studies of the author. They are a monument of his learning and zeal, and of his ardent devotion and untiring efforts in the cause of education. They possess a permanent historical value, and illustrate the progress of education in our country.

*Inner Rome: Political, Religious and Social.* By Rev. C. M. Butler,



D. D., Professor of Ecclesiastical History in the Divinity School, Phil. &c. Philadelphia: J. B. Lippincott & Co. This work communicates information, not found in the many books on the same subject. It gives more of the inner character of the country and the people, the government and administration, the religious and social state of Rome, of the workings of the Papacy, and its sad results. The author's facilities for gaining knowledge were most favorable.

*The Living Temple:* or, Scripture Views of the Church. By John S. Stone, D. D. Griswold Lecturer in the Divinity School of the Protestant Episcopal Church, in Philadelphia. New York: A. D. F. Randolph. The work here offered to the public, embodies the substance, carefully revised, somewhat enlarged and modified, of a discussion published by the author some years ago, under the title of the "Church Universal." The design of the book is to unfold the Scriptural idea of the Church, and the discussion is embraced in three portions: (1) The Church, as a spiritual body; (2) The Church as a visible body; (3) The well-being of the visible Church. The Church, in the estimation of the author, comprises all, of whatever age or country, of whatever name or connection, who hold the truth of Christ, in the main, whole and uncorrupt, and are saved by him from sin and everlasting death, a communion of saints, who have a common union with Christ in his truth, his life and his salvation. Whilst the author shows the proper attachment to his own Church, he is free from all arrogant pretensions and narrow sectarianism; the positions are catholic and the spirit admirable. The discussion is permeated with so much Christian love, that its circulation cannot fail to do good.

*Life and Correspondence of Theodore Parker*, Minister of the Twenty-Eighth Congregationalist Society, Boston. By John Weiss. In Two Volumes. New York: D. Appleton & Co. These volumes have been prepared by a warm friend and ardent disciple of the subject, and he has done his work well. But whilst there are many things in the writings of Theodore Parker, which we read with intense interest, and highly approve, yet much that he has written is in direct and open antagonism with Christianity. He represents the views and tendencies of an influential party who do not recognize the Christ of the New Testament, who reject the vital points of the Christian system; and take ground in opposition to the testimony of Jesus. His acknowledged ability, his scholarly aims, the clearness and force with which he presents his opinions, his tender sensibilities, his large-hearted kindness; and his brave and noble utterances, make him only the more dangerous teacher, and his power for mischief the greater.

*The Idle Word:* Short religious Essays from the Gift of Speech, and its employment in Conversation. By Edward M. Goulburn, D. D. New York: D. Appleton & Co. Every additional treatise from the pen of Dr. Goulburn satisfies us of his qualifications to discuss practical truth. His books are full of instruction, written in a fervid, earnest spirit, and adapted to the promotion of personal piety.

*The Women of Methodism:* Its Three Foundresses, Susanna Wesley, The Countess of Huntingdon and Barbara Heck; with sketches of their Female Associates and Successors in the early history of the denomination. By Abel Stevens, LL. D. New York: Carlton & Porter. The title of the book sufficiently explains its design, and the historical stu-

dies of the author eminently fit him for the preparation of this special chapter in the general history of Methodism. Some of the reminiscences, so graphically given, it is said, have never before been published in this country.

*Worship in the School-Room.* A Manual of Devotion, especially for the School, also adapted to the Family. By Rev. W. T. Wylie. New York: Schermerhorn, Bancroft & Co. This attractive Manual will satisfactorily meet the public expectations, excited by previous announcements. It is complete for the object intended, containing two hundred and twenty-four lessons, each one of which consists of appropriate Scriptural passages, illustrative of some important truth, accompanied with a suitable Hymn, set to music, and a prayer adapted to the special subject presented. The prayers, breathing a most excellent spirit, have been prepared, at the particular request of the Editor, by individuals representing no less than thirteen evangelical denominations of Christians. Contributions to the work, from our own Church, have been furnished by Drs. Schmucker, Schæffer, Harkey, Pohlman, Seiss, Krauth, Rev. Messrs. Titus, Baugher, Bickel, Sheeleigh, and the Editor of the *Review*.

*Natural Theology.* By William Paley, D.D. *Horæ Paulinæ: Or, The Truth of the Scripture History of St. Paul evinced by a comparison of the Epistles which bear his name, with the Acts of the Apostles, and with one another.* By William Paley, D.D. American Tract Society. This is a beautiful edition of these standard works, bound in one volume, so admirably adapted to school purposes. The American Tract Society is rendering the Church and country a most important service.

*Praying and Working:* Being some account of what men can do when in earnest. By Rev. W. F. Stevenson, Dublin. New York: Carter & Bros. This book, written in a graphic, sprightly style, shows what Christian men have accomplished when earnestly engaged in their work. It furnishes interesting sketches of Falk, Wichern, Fliedner, Gossner and Harms, and is adapted to assist and encourage those who are desirous of being useful.

*The Wicliffites: or England in the Fifteenth Century.* By Mrs. Colonel Mackay. New York: Carter & Bros. The design of the volume is to illustrate the principles of the English Reformer, and the influence they exercised after his death. The perils to which his followers were exposed, and the heroism with which they encountered opposition and danger, enhance the interest of the narrative. Although the book is defective in its unnecessary repetitions, it will do good.

*Rescued From Egypt.* By A. L. O. E. New York: Thomas Nelson & Sons. The incidents in the life of Moses, presented in a series of Lectures, are most skilfully interwoven with a most touching story, connected with English society, told with no little dramatic power. The temptations of the world, the sacrifices of bright prospects in life for Christian principle, and the providential deliverance from threatened want, are calculated to produce an impression upon the youthful mind.

*The Maiden and Married Life of Mary Powell, Afterwards Mistress Milton.* New York: M. W. Dodd. This is a new edition of a work which has been very much admired, printed in antique style, and written with much discrimination and skill, and in the quaint language of the seventeenth century. Mary Powell, the wife of John Milton, is supposed to write her own Diary, and thus is presented the domestic life of her husband, and that of many of his friends.



*Cherry and Violet: A Tale of the Great Plague.* New York: M. W. Dodd. This is a beautiful story, by the author of "Mary Powell," illustrative of the domestic affections. It is full of delicate touches, connected with suffering and self-sacrificing fidelity. Its religious teachings are good. It is an excellent book for the family and for the Sunday School.

*The Seven Great Hymns of the Medieval Church.* New York: Anson D. F. Randolph. The volume contains "The Celestial Country," "Dies Iræ," "Stabat Mater," "Veni Sancte Spiritus," "Veni Creator Spiritus," "Venilla Regis," "The Alleluatic Sequence," so well known and so much admired. The mechanical execution of the book is beautiful and deserves high praise.

*Hymns for the Sick Room.* New York: A. D. F. Randolph. These Hymns, so judiciously selected, are accompanied with an appropriate text of Scripture and a beautiful thought, from some eminent writer. They form a volume of one hundred and twenty-six pages, printed in a very attractive style, and admirably adapted to the purpose intended.

*The Great Cities of Bashan: and Syria's Holy Places.* By Rev. F. L. Porter, A. M. New York: T. Nelson & Sons. Mr. Porter's narrative has attracted more attention than any other book of travels of a similar character, lately published. It is strikingly original. Passing by familiar localities, the author describes places, seldom visited by the traveller, and furnishes investigations of regions, hitherto unexplored. The truthfulness of prophecy is illustrated, and a vivid picture given of scenes, described in the life of the Saviour. The book is exceedingly engaging and instructive.

*The History of Henry the Fifth: King of England, Lord of Ireland and Heir of France.* By George M. Towle. Author of "Glimpses of History." The author has chosen a very important field for his investigations, and a character whose personal history is full of interest. It is the transition period of modern society, when Europe was passing from the feudal to the monarchical system, and a fierce conflict of ideas prevailed. Henry's influence was all-powerful, and his personal beauty, his youthful character, his mental and moral qualities, his noble bearing and lofty purpose, give a peculiar charm to the history.

*A Text Book on Anatomy, Physiology and Hygiene.* For the use of Schools and Families. By John C. Draper, M. D., Professor of Natural History and Physiology in the New York Free Academy, and Professor of Analytical Chemistry in the University of New York. With one hundred and seventy Illustrations. New York. Harper & Brothers. The value of so luminous and complete a text-book, prepared by one, so well qualified for the task, cannot be overestimated. Here are given the latest results of science, the facts and theories actually needed for ordinary instruction, well-arranged and clearly presented, in a form popular and scientific. The directions of the author for the preservation of our health, and the suggestions for the prevention of the Cholera, are worthy of consideration.

*Elements of Political Economy.* By Arthur Latham Perry, Professor of History and Political Economy, in Williams College. New York: Charles Scribner & Co. A compendious exhibition of the principles of the Science is here presented in logical order, and in a familiar but elevated style, with ample illustrations, derived from intelligible and

interesting sources. Although we cannot endorse all the conclusions of the author, we regard the work as one of great merit.

*Sower, Barnes & Potts* are publishing a number of most excellent Text-Books, worthy of the attention of those who are engaged as educators in the different departments of instruction. Sheppard's Constitutional Text-Book, is an excellent, practical and familiar exposition of the Constitution of the United States; also the First Book of the Constitution, by the same author. Bouvier's Familiar Astronomy, Peterson's Familiar Science, Brooks' Elementary Geometry, Hillside's Compend of Geology, are highly endorsed, and recommended by some of the most experienced teachers in the country.

*The Daily Public School in the United States.* Philadelphia: J. B. Lippincott & Co. There is no one in the country whose views on the subject of education, deserve more careful consideration than the author of this discussion. Although we may differ from him in some of his opinions, we are grateful for the valuable information and suggestions communicated, the result of experience and observation, which are worthy the examination of all who are interested in our educational systems.

*Battle-Echoes: Or, Lessons from the War.* By George B. Ide, D. D. Boston: Gould & Lincoln. The discussions, contained in the present volume, were occasioned by the events of the late War for the preservation of the National Union, and were written during the progress of that struggle. They are intensely patriotic, and breathe a deeply religious fervor. Some of the chapters are of an absorbing and permanent interest, and of high literary merit.

*Notes on the History of Slavery in Massachusetts.* By George H. Moore, Librarian of the New York Historical Society. New York: D. Appleton & Co. This volume is full of curious details, the result of Mr. Moore's careful research, and will be read with interest.

*James Louis Petigru. A Biographical Sketch.* By William J. Grayson. New York: Harper & Brothers. The chief interest which attaches to this Memoir, is in the refusal of its gifted and loyal subject to give in his adhesion to the Rebellion, and in the high estimation in which he continued to be held by the citizens of Charleston. He was not only left undisturbed, notwithstanding the knowledge of his opinions, but was even chosen to codify the State laws. He died in 1863. The volume is a valuable contribution to the political and social history of the Civil War.

*War of the Rebellion: Or, Scylla and Charybdis; consisting of observations upon the causes, course and consequences of the late Civil War in the United States.* By H. S. Foote. New York: Harper & Brothers. Mr. Foote was born in the South and resided, at different periods, in the North. Until about a year before the close of the War, he was a Representative in the Rebel Congress, from the State of Tennessee. He is a vigorous and independent thinker, and his style of writing is bold and spirited, although sometimes inflated. Whilst many of his views are not very sound, his book sheds much light on some important events, and the last two chapters give us inside glimpses into the condition of things in the Southern Confederacy.

*Mr. Buchanan's Administration on the Eve of the Rebellion.* New York: D. Appleton & Co. The title of the book explains its scope. Its principal object is to present, from the author's stand-point, a sketch of the antecedents ending in the late Rebellion. Much of the material



is made up from documentary sources, and will be of service to the future historian of the times. Our motto is, *Altera pars et audiat*, and no matter how much a man may differ from us in sentiment, or how greatly he may, in our judgment, have erred, he has a right to be heard.

*The Wrong of Slavery, the Right of Emancipation and the Future of the African Race in the United States.* By Robert Dale Owen. Philadelphia: J. B. Lippincott & Co. 1864. The author, in a very readable form, brings together the facts and the law which relate to our present condition as a nation, and presents historical documents and statistics upon which are based the most important deductions.

*My New Home.* By the Author of "Win and Wear," "Faithful and True," etc. New York: Robert Carter & Brothers. What a good service the Carters are doing in the many excellent works which they are continually sending from their press for the young. The story before us is well told, the characters are natural and the lessons taught important and useful.

*Egypt's Princes.* A Narrative of Missionary Labor in the Valley of the Nile. By Rev. Gulian Lansing, Missionary of the United Presbyterian Church in Egypt. New York: Robert Carter & Brothers. This is a very interesting book, a useful contribution to the literature of Egypt, furnishing, as it does, much information relative to the country and the character and customs of the people, not found in other books, with a large amount of stirring narrative and personal adventure. A faithful account of the result of missionary labor and the success of the gospel, is also given.

*Altar Incense.* Being Morning Watches, Evening Incense, and Altar Stones: A Memorial of Devotion for Morning and Evening. By the Author of the "Faithful Promiser," "Words of Jesus," "Memories of Gennesaret." New York: Robert Carter & Brothers. This is an interesting addition to our devotional literature, similar to Bogatsky's "Golden Treasury," and similar works, and may be used as a manual. In the hymns, which are incorporated in the volume, words and scenes of sacred association have been made suggestive of profitable thought for each day of the month.

*From Dan to Beersheba:* or the Land of Promise, as it now appears. Including a description of the boundaries, topography, agriculture, antiquities, cities and present inhabitants of that wonderful land, with illustrations of the remarkable accuracy of the sacred writers, in their allusions to their native country. Maps and Engravings. By Rev. J. P. Newman, D. D. New York: Harper & Brothers. Dr. Newman, who writes with a lively, glowing pen, left Rome for the East in 1861, with two other clergymen as companions in his tour, and here describes the result of his observations and impressions, for the purpose of illustrating the fidelity with which the inspired writers uttered their prophecies and recorded the facts of sacred history.

*Principles of Zoology,* touching the structure, development, distribution and natural arrangement of the races of animals, living and extinct. With numerous Illustrations. Part I. Comparative Physiology. By Louis Agassiz and A. A. Gould. Revised Edition. Boston: Gould & Lincoln. The object of the work is to furnish an epitome of the leading facts and principles of the Science of Zoölogy, so illustrated as to be intelligible to the beginner, and to produce more enlarged ideas of man's relations to nature, and more exalted conceptions of the plan of

creation and its Great Author. It is a very convenient Manual for Schools and Colleges.

*Louis Napoleon*, the destined Monarch of the World, and Personal Antichrist foreshown in Prophecy, to comprise a Seven Years' Covenant about, or soon after, 1864-5, and (after the resurrection and translation of the wise virgins has taken place two years and from four to six weeks after the Covenant,) subsequently to become completely supreme over England and most of America, and Christendom, and fiercely to persecute Christians during the latter half of the seven years, until he finally perishes at the descent of Christ at the Battle of Armageddon, about, or soon after, 1872-3. By Rev. M. Baxter, late Missionary of the Episcopal Church, at Onadaga, C. W. Philadelphia: James S. Claxton. The object of the work is sufficiently indicated by the extended title. The Rev. Dr. Seiss, of Philadelphia, is frequently and favorably referred to in the discussions of the work.

*The Rebellion Record*. A Diary of American Events. Edited by Frank Moore. New York: D. Van Nostrand. Part LVI of this important publication, contains much material, not only for present reading, but for future reference, and is embellished with fine steel engravings of Generals Trobriand and Franklin.

*Harper's Pictorial History of the Great Rebellion*. This valuable serial has reached the 16th No., and completes the Peninsular Campaign of 1862. Its typographical beauty and richness of illustration, make it exceedingly attractive. As a popular history, the work must meet with success.

*Harper's New Monthly Magazine*. No. 194. July 1866. Harper, for this number, contains a number of interesting papers. "Personal Recollections of the War," "Some Curious Homes," "Education of the Colored Population in Louisiana," "Francis Asbury," are articles pleasant to read. "The Monthly Record of Current Events," is prepared with much care, and will be valuable for reference, years to come.

*Hours at Home*: A Popular Monthly, devoted to Religious and Useful Literature. Edited by J. M. Sherwood. This excellent Magazine sustains the high character which it promised at the beginning. Without being exclusively religious, it is pervaded by a lofty moral tone and has strong claims upon the patrons of a pure and elevated literature. The contents of the July number are varied, and equal in literary ability to any of its predecessors.

*The Apocalypse*. A Series of Special Lectures on the Revelation of Jesus Christ, with Revised Text. By J. A. Seiss, D. D. Philadelphia: Smith, English & Co. This is the second issue of this publication, embracing the eighth Lecture, and bringing the exposition down to the fourth chapter of Revelation.

*The Glad Disciples*: A Sermon preached March 18th, 1866. By Joseph A. Seiss, D. D.

*Blasphemy against the Holy Ghost*: A Sermon preached March 4th, 1866. By Joseph A. Seiss, D. D.

*Funeral Discourse*. Delivered by Henry N. Pohlman, D. D., of Albany, N. Y., on occasion of the funeral Ceremonies of Rev. Dr. Wackenhagen, delivered in the Evangelical Lutheran Church, at German-town, Columbia County, N. Y., Nov. 4th, 1865. Albany: Van Benthuysens.



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The July number of our *Quarterly Review* has just come to hand. It is an exceedingly interesting number. Most of the articles are not controversial, and will be read with pleasure by all.

The *Review* deserves the support of every intelligent member of the Church. The publication is not the organ of any particular school in our Church, but the enlightened Editor, liberally allows our theologians of every Richtung, to express their opinions. \* \* If other people esteem our *Review* so highly, surely we should not be backward in supporting it, and thus not only advance our character and influence as a Church, and inform our own minds and hearts, but also encourage the able and industrious Editor, who devotes his time to it without remuneration, and has a right to demand our pecuniary aid.—*Lutheran Observer*.

This is the best number that has appeared for some time, containing much that is of sterling worth. The first article enters pretty fully upon the important subject of Baptism, and handles it with Dr. Krauth's usual skill. The second article gives us a good translation of one of Luther's fancies, in which he shows how he could play the fanatic too, and be skilful in perverting the Scriptures, giving a fanatical interpretation of our Lord's sacramental words, which is more reasonable than many others. We value the number highly.—*Lutheran Standard*.

The first article is on Baptism. It exhibits the views of our Church as to the external and internal character of Baptism, with special reference to the controversies within the pale of nominal Lutheranism in this country. Dr. C. W. Schaeffer's translation of a very characteristic passage from Luther, has caught the very spirit and life of the original. Rev. C. A. Stork's presentation of the Atonement, is popular and practical, in his usual excellent style. Mr. Severinghaus translates a useful and able article on the ministry, from the German of Prof. Plitt. Professor Stoeber continues his very useful and interesting Reminiscences of Deceased Lutheran Ministers. Professor Harbaugh presents a forcible plea for Early Confirmation. We are glad to find in the Lost Books of the Old Testament the evidence that our school-mate and esteemed friend of early days, James Macfarlane, is an earnest and successful Bible student. In the Everlasting Covenant of Promise to David, Rev. Henry D. Ward presents some interesting views in regard to unfilled prophecy. The article on the reading of Matt. 6 : 13, takes the ground that the Doxology is not genuine. The theological reader will regard this number with special interest.—*Lutheran & Missionary*.

The *Evangelical Quarterly Review* for July, besides notices of new books, contains nine articles. The first which gives the views of Luther and his cotemporaries and successors on the subject of Baptism, is by far the most extended, elaborate and instructive. Students of the History of Theology will find it exceedingly valuable.—*New York Evangelist*.

The July number of this *Quarterly* is at hand. The interest of the work is well sustained. That it is kept in existence in the midst of the pressure of the times, speaks well for the energy of the Church by which it is supported.—*German Reformed Messenger*.



THE  
EVANGELICAL  
QUARTERLY REVIEW.

NO. LXVIII.

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OCTOBER, 1866.

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ARTICLE I.

THE DEPENDENCE OF THE CHURCH UPON THE HOLY  
SPIRIT.

By F. W. CONRAD, D. D., Chambersburg, Pa.

AN angel wakes the prophet of God out of sleep, and asks him: "What seest thou?" He replies: "I have looked, and behold a candlestick, all of gold, with a bowl upon the top of it, and seven lamps thereon, and seven pipes to the seven lamps, which are on the top thereof, and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof, and two olive branches, which through the two golden pipes empty the golden oil out of themselves." The prophet, not understanding the import of this vision, asks the angel: "What are these?" To which he replies: "This is the word of the Lord unto Zerubbabel, saying: Not by might, nor by power, but by my Spirit, saith the Lord," Zech. 4: 1—6. In the literal vision, it becomes at once apparent that every thing depended upon the olive

trees, which supplied the candlestick with the golden oil, and without which it would have been useless, as it could not have attained its ultimate end by giving light. *According to the interpretation* of the angel, the vision was designed to teach Zerubbabel, that in the work of rebuilding the temple, involving the restoration of the worship of God, and the advancement of the spiritual interests of his Church, he must place his dependence, not on the might of his own strong arm, nor on the power of his skillful associates, but on the aid of the Holy Spirit. *Without his special influence*, the Jews would not have humbled themselves in Babylon, nor prayed with one accord for deliverance from captivity, nor believed God's promises concerning their return to Palestine, nor followed their leaders back to Jerusalem, nor offered their substance, nor used the proper means, nor put forth the necessary efforts, nor devoted their time to the accomplishment of the great work, entrusted to them.

If Zerubbabel and his associates were, consequently, dependent on the Holy Spirit for success in rebuilding the natural temple, much more are we dependent on the influences of the same Spirit for our success, in building the supernatural temple of God. In other words, the vision presented to the prophet, and interpreted by the angel, teaches: "*The dependence of the Church on the Holy Ghost*;" to a candid consideration of which we invite the attention of the reader.

#### I. *The Church is dependent upon the Holy Spirit for her existence.*

Self-existence can be predicated of none but God. Self-origination is, therefore, an absurdity, and an impossibility. The Church, as a supernatural creation, cannot, consequently, be self-formed, but must have an author, upon whom she is dependent for her existence, and that author is the Holy Spirit.

He who forms the ideal of a temple, lays its foundation, prepares the materials, determines their respective positions, and unites them into one complete architectural whole, may truly be said to be the author of such an edifice, and upon him it is consequently dependent for its existence. And as the Holy Spirit has accomplished all these ends for the Church of Christ, as the mystical temple of redemption, he must be acknowledged to be her author, and she cannot but be regarded as dependent upon him for her very existence. To the existence of the Church, as a spiritual temple, the



origination of a true ideal, according to which its different parts are to be constructed, becomes indispensably necessary. And this ideal the Holy Spirit has formed of the Church, for he says, through Paul, to the Corinthians: "Ye are the temple of God," and to all saints, through Peter: "Ye also as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." *There might, therefore,* have been an Almighty Father to create man, a Divine Saviour to redeem him and his fallen posterity, but without the Holy Spirit, to originate the ideal of the work of their new creation, and their moral union in a supernatural organism. there could have been no Church. To the existence of the Church, as a spiritual temple, an adequate foundation is indispensably necessary. Jesus Christ is that foundation, for Paul expressly declares, that "Other foundation can no man lay, than that is laid, which is Jesus Christ." But if even he could have become such, independent of the influence of the Holy Spirit, nevertheless, without his agency, no spiritual superstructure constituting a Church, could have been built upon it. But the Holy Spirit prepared Christ to become the foundation of the Church. He fashioned the Saviour's body, descended upon him without measure, filled him with wisdom, directed him through life, empowered him to perform miracles, sustained him in sacrificing himself upon the cross, raised him from the dead, justified him on earth, and bore witness of him from heaven. *According to his divine nature,* he was independent of, but according to his human nature, he was dependent upon, the Holy Spirit, and hence it is not extravagant to affirm, that without the agency of the Spirit there could have been no incarnation, no atonement, and, of course, no Church.

To the existence of the Church, as a spiritual temple, the proper preparation of the materials which are to constitute it, becomes indispensably necessary. These materials are human stones, found originally in an inorganic form, in the quarries of human depravity, where they have been hardened, and broken into all manner of unsightly forms, under the disturbed forces of nature. *As such, they are unfit for moral purposes,* and with them, in their deformed condition, no spiritual temple could be formed. And yet, out of these very stones, the Church is to be built. But before this becomes possible, they must be changed in their essential character. And this the Holy Spirit does. He breaks them off

from the parent rock, removes them from their old strata, transforms them by the processes of his new-creating power, squares them with the hammer, polishes them with the chisel of the word, and thus fits them as lively stones for their respective places in a spiritual temple, even in the Church of Jesus Christ.

To the existence of the Church, as a spiritual temple, the placing of the materials thus prepared, into their proper places, becomes indispensably necessary. The dead stones may have been quickened, and become "lively stones," but unless they are removed from their native beds, and placed in the positions for which they have been fashioned, and to which they are severally adapted, they cannot constitute a spiritual temple. And this the Holy Spirit does with every individual member, as a moral stone. He not only fashions each one for a place in the Church, but he adapts him for a particular place in it, and so leads him, that he will be inclined to occupy and fill it.

And to the existence of the Church, as a spiritual temple, the union of the material, thus prepared, becomes likewise indispensable. All the parts of a temple may be in existence, and put into their respective positions, and yet without the cementing bond, uniting them permanently together, they cannot constitute a real, solid, and enduring structure. And the same thing is verified in moral building. It is not enough that the dead be quickened and brought together, by external and mechanical forces, to constitute a true Church, they must be united by a real and spiritual bond. And this is accomplished by the Holy Ghost. "There is one body and one Spirit," so, too, is there one temple and one Spirit. By the indwelling of that Spirit, not only each member, but each congregation, and the Church as a whole, becomes the temple of the Holy Spirit, and all the parts thereof are bound together in the unity of the Spirit."

Is the Church of God, then, presented to us in the Scriptures under the figure of a spiritual temple? The Holy Ghost originated the ideal, laid the foundation, prepared the material, placed the parts in their positions, and united them in one grand and consolidated structure. Is the Church exhibited to us under the figure of the mystical body of Christ? The Holy Ghost is likewise the author of that conception. He formed all its members, determined their positions, united them by his power, and pervades them by his presence. Is the Church set forth under the similitude of a vine? The



Holy Ghost is the author of that spiritual creation. He quickens every branch, engrafts it upon the vine, unites it with all the rest, nourishes and renders it fruitful. And is the Church made manifest in the form of a candlestick, in the vision beheld by the prophet? The Holy Spirit is fitly represented by the olive trees producing the golden oil, borne by the two branches to the golden bowl, and carried by the golden pipes to the golden candlesticks, thus giving light unto the world.

If the Church be dependent upon the operations of the Holy Ghost, for her true existence, then it follows, that all religious organizations and establishments, formed by the might of human reason, and the power of human agencies and instrumentalities, cannot possibly be Churches in reality, and hence do not deserve to be designated by that blessed name.

Mohammed formed a religious organization. He had a profound knowledge of human nature, a keen foresight, enabling him to forecast future results, and taking advantage of the divided state of Judaism and Christianity, he first inveigled some of his own relatives in his plans, and then boldly asserting his pretension, he made proselytes by the might of his eloquence and the power of his sword. But destitute of the influence of the Spirit of God, what is it? Its Mecca is a temple of Idolatry, its worshippers devotees of superstition, its founder a false prophet, and its end a mighty overthrow.

Rome has founded an ecclesiastical body, by human invention, rational ingenuity, the charm of ceremonies, the glare of external pomp, the wand of superstition, the might of persecution, and the power of the pope. But, abandoned by the Spirit of God, what is it? The mighty "man of sin," the fruitful "mother of abominations," the vile "harlot of Babylon," destined to be overthrown and destroyed, with all her licentious offspring.

Kings have formed Church establishments, thus allying the Church with the State, by the authority of man, the might of civil law, and the power of carnal weapons. But, unorganized by the Spirit of God, what have they done? Corrupted the Word of God, perverted the truth, made church members by human enactments, robbed the people of religious liberty, and bound Christianity to the throne of despotism.

Fanatics have organized religious associations, by extraor-

dinary pretensions, misguided zeal, the might of phrenzy, and the power of enthusiasm; but, destitute of the Spirit of God, what are they? Miserable abortions! Withering gourds! Ephemeral mushrooms! Unsightly masses of wood, hay, stubble, and mud, thrown together in wild confusion, and without order, harmony, or beauty!

*And philosophers* have endeavored to establish moral societies, by the insight of human wisdom, by the achievements of the natural reason, by the discoveries of science, and the revelations of philosophy, falsely so called. But discarding the guiding influence of the Holy Spirit, what have they reared? Refugees of lies, spider-web hiding places, towers of Babel, confounding confusion itself. And what have all these adventurers in Church building proved themselves to be? Blind leaders of the blind, *ignes fatui*, misleading the unwary, trees without fruit, clouds without rain, wells without water, wandering stars, to whom is reserved the blackness of darkness forever.

## II. *The Church is Dependent upon the Holy Spirit for her Perpetuity.*

Self-perpetuation can only be predicated of Him, who also hath immortality. All beings, objects, and institutions, are consequently dependent for their perpetuity and development, upon the same power that called them into existence. He who made all things by the breath of his mouth, can alone uphold them by the word of his power. The Church, therefore, cannot preserve herself, but, deriving her beginning from the Holy Spirit, she is likewise dependent upon him for her ongoing.

Creation, in its perfection, was impregnated with life. The fall marred it with sin, and introduced death. Earth has thus become the amphitheatre in which Life and Death meet in conflict. Life struggles for perpetuity—Death strives to wound Life and bring it to an end. And from this conflict, raging in the sphere of natural life, the Church, though belonging to the sphere of spiritual life, is not exempt. As every vegetable and animal is assailed by the law and agents of death, so, too, is the Church assailed, by numerous and implacable foes, plotting her ruin, and marshalled in battle array for her entire destruction. *And her perpetuity has thus been endangered, not only by assaults from without, but by corruption, perversion, defections, and treachery from within.* And so terrible have these external onslaughts, as



times, been, and so wide-spread this internal infidelity, that her very existence has often been threatened. And but for the fact, that when the enemy came in like a flood, the Spirit of God always erected a standard against him, her perpetuity could not have been maintained. This has been verified in her entire history. When exposed to the corrupting influence of the unholy marriages of the sons of God with the daughters of men, in the patriarchal age, she was preserved by the Holy Spirit, in the person of Noah, a preacher of righteousness, and his family. *When endangered* in the wilderness by the defection of Aaron, and the worship of the Golden Calf, she was again preserved by the Holy Spirit through the fidelity of the tribe of Levi, and the incorruptability of Joshua and Caleb. *When threatened with wide-spread apostacy*, in the days of Isaiah, the whole nation seeming to have gone after false gods, and the prophet in despair asking: "Who hath believed our report, and to whom hath the arm of the Lord been revealed?" Even then the Church was perpetuated by the Spirit of God, and seven thousand men were found in her fold who had never bowed the knee to Baal. *When overrun by dead formalism*, by punctilious self-righteous performances, and by attributing saving efficacy to the mere types and shadows of Judaism, in the time of Jesus Christ, her existence was still preserved by the Spirit of God, through the spirituality and devotion of the Simeons and Zacharias, the Elizabeths, Marys, and Anas of Judea. *And what has thus been verified* in the history of the Church, from the days of Noah to those of Jesus Christ, is likewise illustrated in her history from the times of the apostles until now. The Church has been attacked and her perpetuity jeopardied by Heathenism, Catholicism, Rationalism, Atheism, and their various modifications, together with various other forms of error, but she has still been preserved by the Spirit of God, proving that the gates of hell shall not prevail against her.

### III. *The Church is Dependent upon the Holy Spirit for her Extension.*

The Church may derive her existence from, and be perpetuated by, the Spirit, but without extension, she can neither meet her obligations, nor attain her ultimate end. *The fall involved* the world in moral corruption and ruin. Redemption is designed to recover it to holiness and save it from destruction, and the Church is the institution, to whom

this stupendous work is entrusted. *She is the bearer of the transforming powers of redemption, and is under obligation to bring them into contact with the mind and heart of the world. As leaven, she must purify the whole lump of humanity; as salt, she must preserve all the world from moral putrefaction; as a light she must enlighten all that sit in darkness and in the valley and shadow of death; as the mustard seed, she must put forth her trunk, spread her branches over all lands, and multiply the leaves which are to be for the healing of the nations; and as "the little stone cut out of the mountain without hands," she is destined to fill the whole world with her presence, her trophies, and her glories.*

*But the Church can neither answer to these scriptural representations of her character, nor accomplish her heaven appointed mission, without extending herself over all the earth. To do this, she must not place her dependence on the might of mass sacrifices, nor of priestly absolutions, nor on the grace, flowing only through the channel of apostolic succession, nor on the impressiveness of picture representations, nor on the saving efficacy of forms and ceremonies, nor on the *opus operatum* of the sacraments, nor on the charm of splendid vestments, nor on the power of fine arts, nor on bodily exercises, nor on measures of human invention, but upon the might and power of the Holy Ghost sent down from heaven, and exerted upon the world, through his own agencies and instrumentalities.*

*To the extension of the Church, an adequate number of properly qualified ministers, is indispensable. But the Church is dependent upon the Holy Spirit, both for the number and qualifications of her ministry. They must be regenerated as individuals, called to the office of the ministry, and spiritually qualified to preach the word, by the Holy Spirit. They must be directed to appropriate fields of labor, have great and effectual doors of usefulness opened unto them, and the word preached made to run and be glorified, by the same Spirit. Without his preparing and inclining influence they would like fools rush into an office "where angels fear to tread," and, laboring without the increase from the Spirit, be "as sounding brass and a tinkling cymbal."*

*To the extension of the Church, the diligent and scriptural use of the means of grace, is indispensable. These are, generically considered, the preaching of the gospel, and the administration of the sacraments—Baptism and the Lord's Supper. But the holy men of old could only record the*



word as they were moved by the Holy Ghost; the ministry can only be successful when they preach it "in the demonstration of the Spirit." Baptism is administered, not only in the name of the Father and the Son, but also in the name of the Holy Ghost; and the benefits, derived from the worthy celebration of the Holy Supper, are imparted to the believer through the Holy Ghost. *For the saving efficacy* of the preached word, in enlightening the understanding, convicting the conscience, regenerating the heart, establishing in righteousness, shielding from error, and advancing in holiness, as well as for the signing, sealing, and grace-imparting efficacy of the sacraments, the Church is dependent upon the Holy Spirit. *Without his influence* the word, though preached with the logic of Paul, the pathos of John, and the eloquence of Apollos, would return to each one void. Without his renewing power, Simon Magus may receive the washing of regeneration in Baptism, and yet remain in the gall of bitterness and in the bonds of iniquity. And without his grace-bearing presence, Judas, an apostle even, might eat and drink unworthily at the Lord's Table, and remain a devil still.

*To the extension of the Church*, an intelligent, pious and efficient lay membership is likewise indispensable. The ministry may preach, the sacraments may be administered, and yet, if the grace of God thus offered, be received in vain by the membership, the Church cannot be extended. And, but for the influence of the Holy Spirit, no one would ever have done anything else in the Church, but disobey the word, ignore his baptism, and commune unto condemnation. *For all the acceptable prayers offered*, for all the self-denials endured, for all the benevolence exhibited, for all the liberality exercised, for all the Christian graces cultivated, for all the spiritual knowledge attained, for all the conversations, seasoned with the salt of grace, had, and for all the efforts made by any and all the members of the household of faith, to convert sinners from the error of their ways, and thus to glorify God, and extend the Church, she is dependent upon the Holy Spirit.

To the extension of the Church the simultaneous conversion of multitudes will become indispensable. She may, and will be, extended by the processes of Christian nurture, applied to youth in the family, in the school, and in the Church. She may, and will, be extended by the ordinary use of the

means of grace in the house of God. But she may, and will, also be extended, as she has been in the past, by the increase and more efficient application of the means of grace, made efficacious by the special influence of the Holy Spirit. Yes! for days when trees, like forests of righteousness, shall spring up all over the earth, under the right hand planting of the Lord; *for reaping times*, when great fields, white unto the harvest, shall be gathered in; *for seasons of refreshing* from the presence of the Lord, in which the solitary places shall be made glad, and the deserts blossom as the rose; *for revivals* of religion, so deep in their influence and so extensive in their operation, that nations shall be born in a day; for the multiplication of Pentecosts, until they shall be enjoyed in every land, among all nations, in every town and neighborhood, and by every congregation of Christians on earth; for the glorious era which shall be ushered in, when the knowledge of the Lord shall cover the earth as the waters do the deep; when none shall be left to say to his brother: "Know thou the Lord?" but when all shall know him from the least unto the greatest; yea, when the kingdoms of this world shall become the kingdom of the Lord, and of his Christ, and he shall reign over them, forever and ever, the Church is dependent upon the outpouring of the Holy Ghost.

#### IV. *The Church is Dependent on the Holy Spirit for her Triumph.*

The Church militant is destined to become the Church triumphant. As militant, she must wage a spiritual warfare, both offensive and defensive, against all the organized forces of error, and not only overthrow, but utterly exterminate them. *This is involved in her perpetuity and extension.* She is preserved, that she may be extended over all the earth, and in being extended, she must necessarily come in conflict with every false system of religion, ever originated by the might, and propagated by the power, of man.

To some of these religious organizations, devised by human wisdom, we have already adverted. The same agencies and instrumentalities exerted in bringing them into existence have been put forth to perpetuate and extend them, and as like causes produce similar effects, they have developed their respective kinds. Mohammedanism perpetuated Mohammedanism, Romanism extended Romanism, State-establishments propagated State-establishments, Fanaticism begat Fanaticism.



cism, and Rationalism brought forth Rationalism. Nor could this be otherwise. "Do men gather figs from thistles? or grapes from thorns? Neither can a clean thing come from an unclean." *The Church of the Spirit of God*, has not only defended herself against these and all other religious organizations and heretical sects, but she has attacked them, gained victories over them, wrested whole cities and countries, kingdoms and empires from their grasp, and extended herself over much of the territory cursed by their errors.

None of them can be perpetuated and extended, but all are doomed to be circumscribed in their influence and finally come to an end; for it is declared by him who was the Truth itself, that: "Every plant which my heavenly Father hath not planted shall be rooted up." And the contemplation of the great conflicts of the Church in the past, with their results, foreshadows her final triumph in the future. *Mohammedanism* is waning; the Crescent is paling before the Cross; the Koran is giving place to the Bible; Mecca is deserted for Calvary, and the day seems to be dawning, when the millions, still deluded by the False Prophet, shall abandon him and follow the True Prophet, like unto Moses, in whom the Gentiles shall trust.

*Romanism* has been shaken to its very foundations, and is tottering to its fall. The spirit of religious freedom, unpinioned, has taken its flight into all the world; the Truth, crushed to earth by the ponderous weight of the canons of Councils, is rising again; the Word of God, bound for centuries, has been unbound, and its pages opened to the inspection of mankind; the infallibility of the Church is questioned; the supreme authority of the Pope is denied, and the signs of the times indicate the certain, if not the speedy, overthrow of Antichrist.

The State Church establishments have not escaped amid the civil and religious convulsions of Europe. Their weakness has become manifest, their corrupting influence exposed, the authority of the civil over the ecclesiastical power repudiated, and the right of the Church to be separate from, and independent of, the State, maintained and exercised, and the time may not be far distant when the Church shall be divorced from her unnatural alliance with the State, and be united in virgin purity to her affianced husband and Lord.

Fanaticism has also been smitten. The dreams of human fancy, and the reveries of disordered brains, are losing their hold on those who were deluded by them, and just as the

light of Scripture is made to shine upon its bald pretensions, will it dry up like a wintry spring, or fade away like a departing meteor.

And Rationalism, too, falsely called philosophy, has been successfully assailed with its own weapons, beaten in its own strongholds, is now exposed to a general rout, and must ere long be utterly overthrown, as a system of religious thought and principles.

And so must this conflict be continued, until all these forms of organized error shall be utterly annihilated. Nor can the Church of the Spirit of God then retire from the field and repose upon her laurels. Her victory over these forms of error must stimulate her to attack others, and only when she shall have assailed and overthrown all the forms of error now in the world, and which may yet arise in its intellectual and moral history, can she be declared more than a conqueror, and hailed on earth and welcomed in heaven, as the Church triumphant. *And for all that pertains to this warfare*—for her leaders, her armor, and her weapons; for her campaigns, her supplies and her reinforcements; for her victories, trophies and honors, she has been, is now, and will continue to be, dependent upon the Holy Spirit.

In conclusion, we remark, that we cannot occupy the space necessary to propound, or answer a number of questions arising from our subject, and extensively discussed in the theological world; such as, whether the influences of the Spirit operate *directly* or *indirectly*; whether they be a common gift offered to all, or a special favor, granted only to the few; whether they are *resistible*, or *irresistible*; whether they act *arbitrarily*, or rationally according to the established laws of mind; whether they *attain their end*, only through the use of appropriate means, or sometimes secure it, independently of all instrumentalities; whether they *affect the mind* alone, or the truth alone, or both the mind and the truth; and whether they constitute the ground of our moral obligation, or simply increase it. We must be content, by simply insisting upon the reception of the truth, that the Church is dependent upon the Holy Spirit for her existence, perpetuity, extension, and triumph; and that while this dependence is absolute and universal, it leaves man perfectly free, and morally responsible for all his actions.

“Without me,” says Christ to the Church, “ye can do nothing; but through my Spirit, ye can do all things, and lo I am with you always, even unto the end of the world.” The



weapons of our warfare are not carnal, but mighty through the Spirit to the pulling down of the strongholds, and the casting down of imaginings, and of every high thing that exalteth itself against the knowledge of God, and bringing every thought into the obedience of Christ. I will pour out my Spirit upon all flesh. Put on, therefore, the whole armor of God. Above all take the sword of the Spirit. Fight the good fight of faith. Lead captivity captive, and in thy triumph lay hold on eternal life.

And what is true of the Church as a whole, is true of all the parts embraced within her fold. Each member in a congregation, each congregation in a denomination, and each denomination in Christendom, is dependent upon the Holy Spirit for existence, sustentation, progress, and victory.

*Let the Church, then, as thus constituted, realize anew her dependence upon the Holy Ghost. Let her not only acknowledge it in theory, but manifest it in her practice. Let her not only know, but confess, that in searching the Scriptures, meditating on divine truth, praying in the closet, interceding at the family altar, supplicating socially at the throne of grace, visiting the sanctuary, hearing the preached word, and communing at the table of the Lord, she is dependent, not only for preparedness of heart to engage in all these exercises, but also for all the beneficial results, derivable therefrom, to the Holy Ghost.*

*Let her renounce all other dependencies.* The might of kings, the power of the State, the pomp of show, the magic of ceremonialism, and all the ingenious inventions of men, and throw herself on the arm of the Holy Spirit alone, for direction and support.

Let her use diligently and faithfully the means of the Spirit. There are such means. They have been appointed by God. Without them, the Spirit does not ordinarily operate. To refuse to use them is to charge God with folly, in appointing them, and to tempt the Spirit, that he may abandon those who do so forever. From the *declarations of the Bible*, the lessons learned from the experience of all ages, and the united testimony of God's most faithful and successful witnesses, we insist upon the necessity of the judicious and constant use of all the means of grace, by all who pertain to the Church of Christ, to the attainment of their individual and collective ends, through the Holy Spirit.

Let her constantly beset the throne of grace, and, in the Spirit, pray with one accord for the fulfilment of the promi-

ses of the Spirit, to render effectual the means of the Spirit, knowing that a Paul even might plant, and an Apollos water, but God alone, through the Spirit, giveth the increase; and assured that if we, being evil, know how to give good gifts to our children, much more will our Heavenly Father give the Holy Spirit to them that ask him.

Let her guard against grieving the Spirit by tithing theological mint, anise, and cummin, and neglecting the weightier matter of fundamentals: *against resisting the Spirit*, by tolerating and cherishing the leaven of doctrinal error in any form; *against vexing the Spirit* by receiving into her enclosures the unregenerate and openly wicked, and refusing to pluck them up as thorns, and cast them out by the hand of discipline; *against quenching the Spirit*, by cultivating the spirit of self-reliance and independence of him on the one hand, and of presumption and supineness on the other; *and against doing despite* unto the Spirit, by schism and faction, produced by doubtful disputations and angry controversy, thus destroying the unity of the Spirit, and wickedly severing the bonds of peace, formed by the Spirit.

For thus only can the Church accomplish her mission on earth, viz.: the justification of sinful, the regeneration of depraved, and the salvation of ruined, man. Thus only can the Church be prepared to be transplanted from earth to heaven, as the tree of Paradise, to bloom in unfading beauty, flourish in undying vigor, and bear the golden fruits of immortality. Thus only can she be fully sanctified, appear without spot or wrinkle, and be worthy to be presented to Christ a glorious Church, and be prepared to celebrate with him nuptials in the bridal mansion of heaven. Thus only can she cease to be the Church militant and become the Church triumphant, redeemed by the Son, sanctified by the Spirit, translated by the Father, ministered unto by the angels, enjoyed by the saints, the delight and glory of heaven!



## ARTICLE II.

## CREDULITY OF UNBELIEF.

By WILLIAM B. SPRAGUE, D.D., Albany, N. Y.

ONE of the most common, as well as one of the most successful, weapons by which Christianity has been assailed, is ridicule. Its enemies, aware of the difficulty of encountering it with sober argument, have adopted this as a most convenient substitute; and they have found it much easier to dispose of Christianity at once by a bold and sweeping sarcasm, than to disprove its claims at the tribunal of enlightened reason. And of all the forms which this species of attack has assumed, one of the most insidious is that of affecting (for in all ordinary cases it is nothing better than affectation) to regard the Christian as a poor credulous being, who can believe any thing, and Christianity as a mere bundle of incredible notions, worthy only of the faith of a simpleton or a fanatic. This mode of treating the gospel, has, doubtless, had its effect upon all classes; but more especially upon the young. It involves an appeal to their pride, which they do not find it easy to withstand. Many of them had even rather be regarded wicked than weak; and it is a light thing with them to cast the gospel to the winds, compared with what it is to forfeit their character for manly independence. There are many now sitting in the seat of the scoffer, who would never have been there, if they had had courage to face the enemies of religion, when they laughed at their credulity in admitting the claims of the gospel, and many, no doubt, who never appear openly on the side of Infidelity, have, after all, a lurking impression, that the gospel lays too great a tax upon human credulity; and that at least to entertain some doubts in respect to it is almost essential to give one the character of thinking for himself. It is the boast of the skeptic, that he is not trammelled by matters of faith; and, that while the weak and credulous yield an implicit faith to all they find in the Bible, he has a system conformed to the principles of reason, and the laws of the universe.

But never was there a greater mistake than the Infidel, or the rejector of God's truth in any form, makes in claiming to

be free from credulity. So far from this, he is really the credulous man—"the simple" that "believeth every word." And the design of this article, is to endeavor to turn the tables upon him; to show that the very charge of a weak and ignoble facility at believing, which he brings against the Christian with such an air of triumph, can be fairly and legitimately sustained against himself. Let it be borne in mind, however, that we do not limit ourselves to any one species of infidelity or error, but take the broad ground that all who reject God's truth, in any of its important parts, and substitute devices and opinions of their own, are chargeable with a pitiable credulity.

Before proceeding to illustrate this point, we will consider what constitutes credulity.

It is credulity to believe *contrary to reason*. It is a matter of both observation and experience with all of us, that the physical creation is subjected to certain fixed laws; and we have all the evidence that the nature of the case admits, that these laws have always been in operation from the beginning. And Reason teaches us to expect that they will continue to operate, not only because God has given his word that it *shall be so*, but because it is clearly indicated by all the analogies of Providence. Suppose, then, you were to believe that seed time and harvest are hereafter to change places; or that the earth is to be suddenly arrested in its diurnal revolution; or that the wants of men are to be supplied independently of their own industry, your belief would be contrary to reason, and therefore it would be credulity. Reason teaches you that the general order of Providence is uniform; and you fly in the face of reason, if you believe the contrary. But you say, perhaps, that this position excludes the possibility of miracles. By no means; for it is reasonable to believe that he who fixed the laws of the universe may suspend them, if there is a sufficient end to be answered to justify a departure from his common mode of operation. Such events, we know, have actually occurred; and our faith in them is a perfectly rational act, inasmuch as not only is the fact certified to us by Divine authority, but the reasons of the fact are made known to us, and are altogether worthy of such an interposition.

Again: It is credulity to believe *against evidence*. There are cases in which the evidence on the two sides of a question are so nearly balanced that the mind cannot, for the time being, come to any definite conclusion whatever. There



are other cases in which there may seem to be a slight degree of evidence on the one side, and an overwhelming degree of it on the other ; here it is manifest credulity to reject the greater and be governed by the less. But there are other cases still, in which the evidence is *entirely* on one side—to adopt the other, in these circumstances, is surely the height of credulity. Suppose for instance you were to receive intelligence through different channels, and those of the most unexceptionable kind, of the death of one of your friends at a distance, and suppose that, in addition to this, you had previously been informed of his illness, and had been admonished to be ready for the news of his death ; and suppose, still further, there was no circumstance within your knowledge to induce any reasonable suspicion of the correctness of the intelligence, and yet, after all, you should persist in believing that he was not dead ; this surely would be believing against evidence—against as full evidence as the nature of the case will admit of.

I only add it is credulity to believe *without evidence*. Suppose some transient person from abroad, was to intimate to you that he had heard of a large fortune having been left in a distant country to some person whose name seemed to him like your own, and you should instantly seize hold of the idea as having certain reality in it, and should act upon the presumption that an immense fortune was soon to come into your hands ; is it not manifest that in this case you would be believing without evidence ? There may, indeed, be no positive evidence *against* it ; neither is there any positive evidence *for* it. Even though it should strangely prove to be true, it is credulity in you now to believe it ; for the evidence is not yet in your possession.

Having thus briefly illustrated the nature of credulity, we proceed to our main object, which is to show that the Infidel, and all who take part with him in the rejection of God's truth, are chargeable with a pitiable credulity.

1. This remark applies, pre-eminently, to the *Atheist*. The Atheist believes, or professes to believe, that there is no connection between cause and effect, and that nothing like intelligent design is to be admitted in the constitution of the universe. But such an opinion surely combines all the elements of the weakest credulity. For even the Atheist himself cannot but admit that we have no knowledge of any existence, or any change that has taken place without a cause.

And then again, such is the constitution of our nature, such is the constitution of *his* nature, as well as that of other men, that he instinctively recognizes this connection in common life; and a beautiful and complicated piece of machinery suggests to *him* the idea of a mechanic, just as truly as it does any other person. The whole system of things around him and within him, is a system of causes and effects. There are causes, operating externally, which produce effects of which his senses take cognizance, and there are causes operating within, whose effects are the subject of his immediate consciousness. His ordinary conversation, and his ordinary conduct, proceed entirely on the admission of this connection; and yet, when he comes to an explicit statement of his creed, it is that no such connection exists. He holds this creed against reason and against evidence. He holds it against the constitution of his own nature. He holds it against the testimony of every object in the creation. He holds it against even his own practical admissions. *Is* he not to be pitied for his weakness?

But the credulity of the Atheist appears still more remarkable when we consider the evidences of intelligence and design that meet us in every part of the creation. The least observation evinces that there is order and beauty in the movements and operations of the natural world; and the more the kingdom of nature has been explored by the light of science, the more strikingly have these qualities been developed. But as we cannot now enter upon any extended view of this subject, let us just glance at the constitution of our own nature, and see what absurdities cluster about the idea, that it is a mere creature of accident. The Atheist believes that the human body is formed by a fortuitous concourse of particles. Suppose then that the millions of particles necessary to the constitution of a body, were in actual existence—to say nothing of the previous difficulty of *accounting* for their existence—judge of the probability that these particles should ever come together, under the control of accident, so as to form this goodly structure. Suppose they should be thrown into the air at random, who would expect to see them returning with the form and features of a man; with all the various parts of the human body, each exactly in its place, and each fitted to answer an important end. Suppose the various parts of the body to be actually formed, how is it that accident brings them together in such perfect order and symmetry? Why did not the feet occupy the place of the hands;



or, why were not the eyes situated where they could never perform their office; or, why was there not some joint wanting which would have doomed the body to perpetual lameness or deformity? And even admitting the body to be formed in all the perfection in which we now behold it, accident has yet more to do, before it has produced the living and intelligent man. It has to breathe into him the breath of life. It has to impart to him a principle of intelligence—powers of thought, feeling, and action; it has to do all, in short, that an omnipotent and infinitely intelligent cause *could* do. I ask again, whether the creed of the Atheist is not a hard creed to digest? Must not that man be, not only credulous, but even greedy of absurdities, who can believe that this beautiful fabric of nature, with all the harmony and order by which it is marked; that these bright orbs, fixed in the motionless grandeur, or running their everlasting courses through the heavens, are all, all the mere creature of accident; that accident causes the sun to shine, and the winds to blow, and the trees to blossom; that accident created man, and accident annihilates him; in short, that accident is the only God who reigns in the universe.

2. Next to the Atheist, the *Deist*, or the rejector of the Divine authority of the Scriptures, is chargeable with credulity. There are certain things which he is obliged to admit; and he exhibits his credulity in the way in which he accounts for them.

For instance, he is obliged to admit that there is a book in existence, which purports to contain a revelation from God; and as the basis of its authority, a record of various miracles, professedly performed by Jesus Christ and his apostles. The Deist believes that these miracles were never performed, still he must admit, either that they were pretended to be performed, or they were not; and in either case he stands convicted of credulity. If he takes the ground that they *were* pretended to be performed, while yet it was a mere matter of imposture, he is obliged to believe that a multitude of the most competent witnesses, and among them the most malignant enemies, in circumstances the most favorable to detecting imposture, and for several years in succession, were actually deceived. If he says they were *not* pretended to be performed, he has to admit the anomaly in human experience, that such a record of them, as the Bible contains, was made at the very time when the imposture, if it were one, was most open to detection; that it circulated

first among the very persons who would have been most interested and most able to detect it, and yet never even pretended to call the facts in question. If he will have it that the record of these miracles was not made during the age in which they were professedly performed, but that it was palmed upon some succeeding age, still he is obliged to admit that the whole mass of historical testimony fixes the date of this record to nearly the time in which they were alleged to be performed; and more than that, that a record of facts purporting to have occurred under the observation of the very people to whom the record was first given, could have been received by them as a true record, when, at the same time, no such facts had ever come within their knowledge.

Again: the Deist is obliged to admit that the Bible purports to contain various predictions of future events; and if he compares these predictions with the history of the world, or even with passing events as they fall under his own observation, he cannot resist the conviction that there is a most wonderful correspondence between them. Look, for instance, at the curse that was originally pronounced upon Ham, and see how it has been executed, to the very letter, in the doom of his posterity. Look at the predictions with which the Old Testament abounds, in respect to the progress of the gospel, and the dispersion of the Jews, and their preservation among all nations as a distinct people, and see whether the history is not an exact counterpart of the prophecy. These are all facts which the Deist cannot deny, unless he shuts his eyes upon the light; and yet he believes that the prediction has no relation to the event, except as a fortunate conjecture. He is obliged, upon his own principles, to admit that men having no communion with divinity, have predicted the most improbable and distant events; and yet that circumstances have uniformly occurred in such a manner as to bring about the fulfilment of their predictions. Does this look as if he were free from credulity?

• Again: if the Deist takes the Bible in hand, and seriously examines its contents, much as he may be disposed to cavil, he will find it difficult to resist the conviction that there is wonderful harmony in all its parts; that the prophecies and the histories, the doctrines and the precepts, the Old Testament and the New, all have the same object in view, and are tending towards the same grand result. If the Bible had been written by an individual within the compass of a single life, the harmony that exists between its different



parts might have been accounted for with comparative ease ; but when you take into view the fact that this book was written by various individuals, of different modes of education, of different habits, and countries, and ages, through a period of many centuries, the admission that there was no divine inspiration, no harmonizing, infallible influence from on high, takes for granted a degree of credulity that cannot easily be surpassed. In believing this, the Deist believes contrary to all reason and evidence. To suppose that such a coincidence, in such circumstances, should be accidental, were nothing less than to attribute to accident the power of working miracles.

Again : the sober Deist cannot resist the conviction that the gospel has been a blessing to the world, and that it has triumphed over obstacles which, to human view, seemed insuperable. Let him, for instance, compare those countries in which the light of Christianity shines, with those from which it is excluded, and he will be compelled to admit that Christianity has done much to meliorate the temporal condition of men. Let him contemplate the influence she has exerted in improving human governments ; the provision she has made for the relief of human woe ; the milder and better form into which she has cast the human character, and the joyful triumph with which she has inspired many a human being on the bed of death—let the Deist contemplate all this, and resist, if he can, the conviction that the gospel has been a blessing to the world ; that it has fallen in with man's best interests, and, so far at least as the present life is concerned, is adapted to make him happy. But the Deist believes, after all, that this is a system of imposture—that Jesus Christ was not what he claimed to be—the Son of God ; and, of course, all that he did, and all that his disciples did after him, was to be considered merely as the work of deceivers. What a credulous being must he be to believe that deceivers could conduct in such a manner as this ; that they should have originated a plan which was itself nothing better than bare imposture, the natural and only tendency of which was to bless the world ? Especially, how credulous to believe that God has smiled upon this imposture, and carried it forward by all the arrangements of his providence, until every thing indicates that its prevalence is to be universal.

3. *The rejector of the doctrine of a future retribution,* is credulous. For, in the first place, this involves the admission, that God has given notice to man, through the very

constitution of his nature, of evils which have no existence. The feeling of remorse exists independently of all knowledge of God's word. It exists, and sometimes in great power, in the bosom of the pagan, who knows no other rule of duty than that which is originally written on the heart; and though the evils to which it points, are indefinite, and, to a great extent unknown, yet there are after all certain fearful apprehensions in respect to an hereafter. And to take a case still more strong, it may safely be asserted that even the man who professedly rejects the doctrine of retribution, has known what it is to be subject to the same fears, and that he is not always entirely free from them, even while he seems to be glorying in his creed. The universality of this feeling proves that it is one of the constituent principles of human nature, and, of course, is implanted there by the Creator himself. But he who denies the doctrine of retribution is found to admit that we are imposed upon by this part of our moral constitution; that God has subjected us to needless fears, and that they act the wisest part who pay the least respect to the operations of conscience. And is there no credulity in believing that an infinitely perfect Being can thus trifle with his creatures?

Again: he who rejects the doctrine of future punishment is obliged to admit a contradiction between the divine declarations and the divine conduct. If there be any doctrine clearly revealed in the Bible, it is that God is the unchanging friend of holiness, and the eternal enemy of sin; and that he is determined to make known his approbation of the one, and his displeasure against the other, by corresponding rewards and punishments. Nay, he has constituted things in such a manner that vice has a tendency to misery, and virtue a tendency to happiness as its appropriate result. Now, then, if the wicked are not to be punished in a future world, it would seem impossible for those who profess to believe the Bible, to escape the conclusion that there is a contradiction between God's declarations and acts; in other words, that he professes to be the enemy of sin, and yet ultimately makes no difference between sin and holiness. Is this an easy position for human reason to digest?

And, finally, he who believes this doctrine, must regard God as actually holding out a premium for the grossest kind of wickedness. If the doctrine be true, then, the moment a man dies, let his character be what it may, he is a thousand fold more happy than all the blessings of the world could



render him. Why then is not here a motive to every man to shorten his life by his own hand? Who would wish to linger amidst the toils and calamities of life, when it would be only the work of a single moment to bring one's self within the gates of the heavenly city? And is it so, that God, in the constitution of his providence, is holding out the highest inducement to his creatures to commit the most aggravated of all sins? You *must* believe this, if you believe that death introduces all men to heaven. Is not this the most unworthy credulity?

4. The believer in the popular dogma, that it is *no matter what a man's faith is, provided his moral conduct be good*, is credulous. You who adopt this error, will not deny, in the general, that the character of an action is directed by the motive that prompts to it. For instance, if a person who designed to do you the greatest injury, should actually confer upon you the greatest benefit; or if he should offer you some distinguished favor, when you knew that his sole object was to advance his own interest, how differently would you regard his conduct from what you would that of a person who, you were satisfied, was aiming at your good, from entirely disinterested considerations—because he loved you and was desirous of seeing you happy. Now, then, the God to whom you are responsible, searches the heart; and you yourself profess to believe this; and yet your doctrine requires you to believe that if you do not offend openly and outrageously against his laws, it matters not what your opinion may be of his character, or of his law, or of his gospel. In short, you are obliged to believe that there is no connection between principle and practice; and that if you are only honest and generous in your intercourse with your fellowmen, God will not be particular to inquire whether you have believed or rejected his testimony; and that, too, notwithstanding he himself hath said: “He that believeth not shall be damned.”

And then again, you cannot admit this maxim, without also admitting that God has incurred needless expense in giving to the world a revelation. I need not tell you that this, considered in its connections, is the grandest of all his dispensations; and that, with a view to it, he continued the gift of inspiration in the Church through a long succession of centuries. But does not your doctrine contradict the wisdom of God in all this? If there were important reasons why God should give a revelation to man, there are equally

important reasons why it should be received ; but in saying that it matters not whether you receive this revelation, you virtually say that it was an unimportant matter whether or not it was given ; that is, you virtually charge God with having been at great expense to accomplish a very unimportant end. Is there, or is there not, credulity implied in admitting such a representation ?

5. I observe, once more, that they who expect *to live to old age, or to exercise saving repentance at some future indefinite period*, are chargeable with credulity.

You are now in the morning of life, and the secret feeling of your heart is that you shall live to fill up, at least, your three score years and ten. But in order to arrive at this conclusion, you are obliged to believe that your case will constitute one of a few exceptions from the great mass ; while yet there is not a single circumstance within your knowledge to indicate such a result. On the contrary, the evidence is most decisively on the other side ; and the only legitimate conclusion from your own observation, as well as from the history of the race, is, that your life will come to a close long before the period you have fixed for its termination. I do not say that you *will* not live to old age, but I say that the probabilities are against it, and that in cherishing such an expectation, you justly expose yourself to the charge of credulity.

Or, to change the case a little : you expect to repent at a future time : you do not mean to encounter the miseries of the lost, and therefore you mean to do, and you believe that, sooner or later, you shall do, that which is necessary to escape them. But reflect a moment, and see whether, here again, the chances are not against you. How rare, comparatively, are the instances of conversion ! Take the great mass of your acquaintances ten years ago, and see how very few of them, compared with the whole number, have been brought within this period, to a practical sense of religion ! Is there not, on the principle of analogy, a greater probability that your case will be one of the multitude, than that it will constitute an exception from the multitude ? In addition to this, the obstacles to your repentance are constantly increasing ; the habit of procrastination is becoming more fixed ; the period in which repentance can be exercised, is constantly growing shorter ; and the exercise of the Divine forbearance towards you, may, for aught you know, terminate before the shadows of evening fall upon the earth.



And yet you believe you shall repent. You have not the remotest calculation of dying in impenitence. But is not this credulity mounting up to absolute madness? Yes, sinner, you are the credulous being after all. You turn away from the declarations of a God of truth, and believe everything that the Father of lies would have you believe. Talk no more, I pray you, of the Christian's credulity; but turn and weep over your own. Weep that you have been credulous enough to yield to the most soul-destroying delusions.

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### ARTICLE III.

#### REMINISCENCES OF DECEASED LUTHERAN MINISTERS.

##### LXV.

#### AUGUSTUS WACKERHAGEN, D. D.

AUGUSTUS WACKERHAGEN was born in the Electorate of Hanover, Germany, May 22nd, 1774, just as the American Republic was struggling into existence, and the sublime truth enunciated that, "All men are created equal, with an inalienable right to liberty." He died November 1st, 1865, when the most wicked and formidable rebellion, ever known in history, had been effectually crushed, and the nation had secured its new birth of freedom. He believed that all men were free, and it was his cordial adoption of this principle that prompted him to abandon his native country, and to seek a home in this western land, consecrated to constitutional liberty. His life covered a most important period, checkered with great events, in the world's history. He was a constant and interested observer of what was transpiring, and he never, for one moment, lost his confidence in man's ability for self-government, and the final triumph of liberal principles. His sympathies with freedom never ceased. He was a fearless and earnest advocate of all measures designed to protect man in his natural rights. He lived to witness the realization of his ardent wishes, the removal from our national escutcheon of a spot which rendered our practice so inconsistent with our creed, and the practical illustration of

the sentiment that all men "are endowed by their Creator with certain inalienable rights—that among these are life, liberty, and the pursuit of happiness."

The parents of Mr. Wackerhagen are said to have been persons of great moral and Christian worth, and were held in high esteem throughout the whole region of country in which they lived. They were deeply interested in the education, intellectual and religious, of their son, and furnished him with the best opportunities for mental and moral improvement. He was educated at the University of Göttingen, and after the completion of his theological studies, was for a season employed as an instructor in a *Seminary for Young Ladies*, and, also, as a private tutor in a nobleman's family. When, in consequence of his want of sympathy with a monarchical form of government, he consulted his parents in reference to a residence in the United States, his mother was most deeply affected and moved to tears at the thought of separation from one she so fondly loved; but his father said, "Go, Augustus, where God leads you." This he considered as the parental permission, a sufficient approval of his course; and accordingly, in 1801, he sailed for this country, and became private tutor to the only son of Mr. Bohlen, a wealthy merchant of Philadelphia, in whose family he remained for three years. Whilst here, he received a pastoral call from the united congregations of Schoharie and Cobleskill, but having just made arrangements to visit his native land, he replied that he could not accept the offer; if, however, on his return from Europe, a year hence, they were not suited, he would visit them. He made the trip to Germany, and on his voyage home was shipwrecked; and although he lost everything, all his manuscripts and sermons, he was not cast down, or discouraged. Finding the Schoharie charge still vacant, in accordance with his previous promise, he accepted the call, and at once entered upon his duties. This was in 1805. In this position he labored for ten years with much acceptance, loved by his own people, and esteemed by the entire community. He also organized several other congregations, to whom he regularly preached. Whilst in this field of labor, in 1813, in connection with a Presbyterian clergyman, he established the Schoharie Bible Society, which has had a most useful career. This was three years before the formation of the American Bible Society. Mr. Wackerhagen served as President of the organization, so long as he resided in Schoharie.



In 1815 he resigned his connection with this charge, very much to the regret of the congregations he had so long and so faithfully served. On his departure they expressed the hope, "that he would find nothing but rye bread to eat, and would soon return to them." In the spring of 1816, he commenced his labors as Pastor of the Churches in Germantown and Livingston Manor, Columbia County, N. Y. He preached, also, at Ghent, Athens, West Camp, Pine Plains, Green Bush, Ancram, and other distant points, often walking eighteen and twenty miles to fill an appointment when the roads were too rough, or the weather too cold, to ride. He also, for a season, taught a class of young ladies at his own house. At different times he instructed young gentlemen in the ancient languages and the higher branches of education. For several years he, likewise, in addition to his pastoral duties, had charge of the Academy at Clermont, where he resided, midway between his two principal congregations. In this region he labored with success for many years, until the infirmities of age compelled him to retire from the active duties of the ministry. Even then he occasionally preached to those whom he had served in his strength, participating in the services on communion and other occasions, assisting the pastor at funerals and in the varied pastoral work. His general health continued good, and his mental powers were, till the last, unimpaired. In his ninety-first year he composed the following lyric, which furnishes evidence of his unimpaired mental vigor, as well as of his devotional feelings, as the scenes of eternity advanced nearer to him :

"Jesus, thy name is dear ;  
To me, 'tis ever near  
Engraven on my heart ;  
Thou art my Saviour, Lord !  
From thee and from thy word  
*My soul shall never part.*

Teach me, my God, like Christ to live,  
That when I die, my soul to give,  
Like Christ, into thy hand,  
And in the Saviour live again,  
Without a sense of guilt or pain,  
And reach the promised land ;

Where I shall worship face to face,  
The Father on his throne of grace,

The Son at his right hand ;  
And there I join the happy throngs  
Of saints, who utter tuneful songs,  
As near thy throne they stand.

Eternity ! a truth that's not conceived  
By feeble human mind—it is believed ;  
He takes the truth that revelation gives,  
And by his faith, it is the Christian lives."

He died at Clermont, Wednesday evening. On the Saturday preceding his death, he walked to the Post Office, more than a quarter of a mile from his home. On Monday he became indisposed ; there was no severe disease, no acute pain, but a general sinking of the system, a breaking up of his physical constitution. He seemed conscious of his approaching end, but his arrangements had been previously made, like those of one prepared for a journey. His daughter, at his request, brought to him, the day he died, some papers in reference to his funeral, which were read, also the text from which he desired his Pastor on the occasion to speak. Soon after he laid himself upon his bed, and when the summons came he was ready ; without a struggle, in a moment, his noble spirit passed from its earthly tenement. Thus died this venerable patriarch, in the 92nd year of his age, full of days and ripe for eternity. His end was calm and peaceful, as his life had been pure and believing.

He was followed to his final resting place by the whole sorrow-stricken community, whom he loved, and who loved him so well. Religious exercises were held at the house, conducted by his Pastor, Rev. W. W. Gulick, and an address delivered on the words which he himself had selected : "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." The sad ceremonies were continued at the Church, three miles distant, when the occasion was still further improved by a discourse on the life and character of the deceased, by the Rev. Dr. Pohlman, President of the *New York Ministerium*.

Soon after Mr. Wackerhagen assumed the pastoral work, it was very evident that he subscribed *ex animo* to the popular, as well as Biblical, sentiment, "It is not good, that the man should be alone." He was married, September 5th,



1806, to Mary Magdalene Mayer, sister of the Rev. Dr. P. F., and Rev. F. G. Mayer, and step-daughter of Rev. Dr. Quitman. From this union there were eleven children, nine of whom, with their mother and thirty grand-children, are still living.

Dr. Wackerhagen was naturally endowed with a strong, vigorous intellect, quick perceptions, and a remarkably correct judgment. His mental faculties had in his youth been brought under the influence of the best culture. He was a student during the whole course of his ministry. He was an accurate and thorough scholar, one of the most learned men in the Lutheran Church of this country. His attainments in theology and the ancient classics were of a high order. He was most diligent in the critical study of the Bible. The Hebrew, Syriac Greek, German and French versions were daily consulted by him, until the very close of his earthly pilgrimage. But he never made any parade or display of his learning. Very few really knew the extent and the fulness of his acquisitions. Union College, Schenectady, N. Y., conferred upon him the honorary degree of Doctor of Divinity, at its *Commencement* in 1825. Except an occasional discourse, the only work he ever published was a volume of three hundred pages, in the German language, on "Faith and Morals," printed in 1804.

In his religious views he was thoroughly evangelical. At one period during his ministry his orthodoxy on a single point, was questioned. He was supposed by some to be unsound on the doctrine of the Deity of Christ. But, if at a time when Rationalism was so prevalent in Germany, and his mind was brought in frequent contact with its literature, he received a hue or a bias in a Socinian direction, it is not surprising. It was an error of the head and not of the heart; it was only momentary, and was most frankly and cordially renounced. His views on the divinity of the Saviour; the atonement and all the fundamental doctrines of the Christian religion were scriptural and such as are adopted by Christians of all evangelical denominations.

He loved the work in which he was engaged. It was his great joy to preach the gospel. He was very much attached to his people. The old and the young enjoyed intercourse with him. The children were devoted to him. He took a deep interest in his Catechetical and Bible classes, and prepared himself with particular care for these exercises. At the commencement of his ministry he gave a considerable

portion of his time to pastoral visitation, and was generally accompanied in his visits by one of his elders. Subsequently he changed his course in this respect. His visits were not frequent, except in cases of sickness. He was always ready to visit the sick and the afflicted, to go promptly, when sent for, night or day, and present the consolations of the gospel. Sometimes he would ride fourteen or sixteen miles to see an invalid member of his Church. His funeral services were invariably prepared with the greatest care, and much valuable truth communicated, because, as he was wont to say, on such occasions many persons were present who, at any other time, seldom or never entered the sanctuary. He always specially addressed the mourners, the bearers and the congregation. In the earlier years of his ministry, the irrepressible instincts of his humanity and his great kindness of heart, led him to dwell on the best qualities of those who had just departed. It was his practice to say nothing but good concerning the dead. *De mortuis nil nisi bonum*. But in after years he modified his course, the result of additional experience, and of having incidentally overheard a conversation between two fishermen, engaged in their regular vocation on the Hudson. They "had toiled all the night and had taken nothing;" drenched with rain and exhausted with labor, disappointed and tired, they were not in a very good humor, which, in the one, showed itself in very profane utterances, the repetition of the most terrific imprecations. This greatly shocked his companion who severely rebuked him, and inquired, "What would become of him when he died, if he used such language?" To which he replied: "Oh! I shall be safe enough; for my friends will get Dr. Wackerhagen to preach my funeral sermon, and he will be sure to send me to heaven."

The unvarying kindness of his manners and heart, his genial hospitality and constant courtesy, were among his prominent characteristics. He was, in the full sense of the word, a Christian gentleman. He was most careful not to wound the feelings, or injure the reputation of another. He was determined in the maintenance of his own rights, but he was equally considerate of the rights of others. He was a man of great humility, always "esteeming others better than himself." The purity of his character was sullied by no stain, by no gross or unworthy acts. His life was beyond reproach or suspicion. He was a Christian from conviction, not from impulse; from love, not from fear, and he endeavored con-



tinually to exemplify the sincerity of his principles in his conduct. His faith was simple and child-like in its exercises, his life laborious and useful. You could ever notice the sincere desire, the habitual, honest effort to obey God's word, to bring his life in harmony with its teachings, the struggle of an earnest human soul towards what is good and best. And it was this that gave unity, efficiency and consistency to his character and permeated his entire actions. So calm and self-composed was he at all times, that scarcely a ripple disturbed the tranquillity of his life. The impress of his character he left upon those who came under his influence. His ministrations were practical. His great aim was not so much, that his people might profess Christ, as that they might walk in Christ's way—that they might be “neither barren nor unfruitful in the knowledge of our Lord Jesus Christ,” but faithful and exemplary Christians, “always abounding in the work of the Lord.” He labored with unwearied perseverance, with an unselfish devotion for the good of those, committed to his charge. To them he devoted his best energies; to their highest welfare all his labors, his untiring efforts were steadily and uniformly directed.

He was emphatically a man of peace, scrupulously avoiding those measures which so often lead to the separation of friends, and most assiduously “endeavoring to keep the unity of the Spirit in the bond of peace.” He had no sympathy with the controversial spirit of the day. He had no taste for the personal polemics and the ecclesiastical strife which so often disturb the Church. He was wont to say that these exhibitions were destructive to holiness of heart and the prosperity of Zion. When differences existed among the brethren, he always tried to assuage asperities, to pour oil upon the troubled waters. “His character, in this particular,” remarks Dr. Pohlman, who received from him ordination to the Christian ministry, and who, for upwards of forty years, knew him intimately, “might be summed up in the language of one of his favorite hymns:

His life was prudence mixed with love,  
Good works employed his day,  
He joined the serpent with the dove  
But cast the sting away.  
Amid the assailing ills of life,  
Pride, passion, malice, envy, strife,

He bore his part without disguise,  
Intrepid, generous, just and wise."

He also speaks of him as "the faithful, zealous and consistent herald of the cross," and adds that "his character was no ordinary exemplification of the faith and the hope of the gospel," that "his whole life and teachings were in perfect harmony with the gospel of Jesus Christ;" that "piety and prudence, patience and perseverance were associated in lovely combination, and, as heavenly graces, presided over his spirit, formed the habitual temper of his mind, and made him what he was—a perfect gentleman and the exemplary Christian divine." He was certainly a beautiful example of unceasing and honest labor, of Christian serenity, dignity and self-respect, uniting kind, affable and attractive manners with a happy, cheerful disposition, and a cultivated intellect, which rendered his society acceptable to the most intelligent and refined circles. Although his modest and unassuming character was impressed upon everything he said or did, in public and in private, yet his influence in the Church was very great, particularly in the ecclesiastical body with which he was connected. He was beloved, honored and trusted. Capacity and integrity gave him authority and won for him the highest confidence. For twelve years he presided over the *New York Ministerium*. He was also an original Trustee of Hartwick Seminary, and in this capacity served for thirty years.

The last time we met the Doctor, was in the autumn of 1864, at the annual meeting of the Hartwick Synod, convened in Livingston Manor. It was the Lord's Day, and the occasion was the administration of the Lord's Supper. The sermon was preached by the venerable Dr. Lintner, who at the close of the discourse, in the most tender strains and with peculiar pathos, addressed the patriarch, referring to the fidelity and success, with which he had been permitted by the Great Head of the Church to preach the gospel for upwards of sixty years, more than thirty of which had been devoted to the interests of the people, in whose midst they were now assembled. The elements were then consecrated by the President of the Synod, and Dr. Wackerhagen, who had, during the services, been sitting in the chancel, an attentive and devout listener, rose from his seat, and with erect form, firm step and strong voice, administered the communion to his clerical brethren, and delivered a most touching address. He gratefully referred to the loving-kindness of



his Heavenly Father, who had afforded him the privilege of being with them on an occasion so interesting and sacred, and most earnestly and affectionately exhorted them to be faithful to the Master, zealous and devoted in his service, relying on his promise to sustain them in their momentous duties, even to the end—that then they would be crowned with his own righteousness in eternal glory. He then received the ordinance at the hands of Dr. Lintner. As these two brethren—*par nobile fratrum*—veterans in the cause, representatives of the two leading Synods in the State of New York, both useful and honored men, with stately forms, silvered by time, but beaming with goodness, stood together, engaged in this solemn act, every eye was fixed and every heart deeply moved. The scene was worthy of the artist's pencil.

It is no wonder that such a man should be embalmed in the hearts of those who were so closely associated with him. His memory will be enshrined in our best affections. His long, laborious and useful career, cannot fail to inspire us with additional incentives to fidelity in the service of the Master, to a life of nobleness and duty.

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## ARTICLE IV.

### PROGRESS OF THE GOSPEL.\*

By H. L. BAUGHER, D. D., President of Pennsylvania College.

“And he that sat upon the throne said: *Behold, I make all things new,*” (Rev. 21 : 5). The speaker is Christ, the Son of God, and the Saviour of sinners. The work which he performs, is renovation, making new; and that which he thus transforms, is *all things*. Here there are sovereign power and energy put forth for the glory of God and the highest good of the creature.

In this wonderful work, nothing is said concerning the

\* Baccalaureate Discourse, delivered in connection with the Commencement exercises of Pennsylvania College, August 5th, 1866.

agency to be employed, or the length of time to be occupied. Results only are indicated, whilst the accessories are placed in the shadow of the picture. Let us look at this great Being, in the work which he is accomplishing, and point out, if we can, evidences of progress in the attainment of the wonderful end. We assume that all the perfections, of whatever kind, which exist in the creature originally, or are developed by effort, in the midst of circumstances favorable to that development, exist in the Creator. For it is an axiom, that the creature has nothing, and can have nothing, which it did not receive. Moreover, the Creator exercises sovereign control over the creature. He deals with rational beings, as rational; with the organic, as organic; and with the inorganic, as inorganic; with all his creatures, according to the nature which he has given them. To man, as intelligent and moral, he addresses motives, and, with the freedom which he gives him, restrains and controls him according to his own pleasure, whilst to brutes and to matter, he says Thus far thou shalt go, and no farther, holding the winds in his fist, and the sea in the hollow of his hand. Over mind and over matter he exercises sovereign dominion, creating and destroying according to his own good pleasure, and for the attainment of his own wise ends, giving no account of his affairs to any one, and in all things doing justly and loving mercy. The assumption of the text is, that man is fallen. The gracious purpose of God is to raise him up and make him new in Christ Jesus. This is to be effected in the individual and in the mass. What man's condition would have been, as to progress in knowledge, without the desires and impulses which we now discover in his fallen nature, and which prompt him to activity, we have no means of knowing. From the great facts in the history of redemption, especially the wisdom and power of God, in bringing good out of evil, we feel authorized to conclude that all who believe in the Lord Jesus Christ, in consequence of their connection with him, and his assumption of their nature, will be exalted above the nature and condition in which they were originally created. The purpose of God, to make all things new, is manifest, not only in his word, but in the very constitution of man's nature. He is capable of intellectual and moral improvement indefinitely. This is evident from the progress which man, the individual, has already made. For the child becomes the man, and the ignorant, cruel and besotted pagan becomes an intelligent, merciful and humble child of God. He desires



improvement, and especially moral and religious improvement. The ideals of excellency, which men of genius have conceived, have never been actualized in the existing state of things. There is a longing after something higher. The moral and spiritual attainments of men never satisfy the soul. The want of the soul is never satisfied. The heathen felt it in the most exalted period of their intellectual attainments, whilst the most holy and laborious Christians exclaim, with the great Apostle of the Gentiles: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." These earnest desires, these longings of the soul after better things, are the voice of God speaking in man, and giving the assurance of a better, an ultimate and satisfying state, where every holy aspiration will be realized, and every longing of the soul, in Christ Jesus, will be gratified. Besides, it is reasonable to suppose that one generation should improve upon another, and that the succeeding should learn from the preceding, as man learns from his own experience, and improves from his own faults, and the faults and virtues of others. The horizon of the Jews, who lived in the days of royal Solomon, was enlarged far beyond that of their ancestors who were bondmen in Egypt. The condition of the English people in Christian civilization, including in that term everything that can make a people good and great, is largely in advance of that of the same people in the reign of Queen Elizabeth, as the latter was even more in advance of that in the reign of Boadicea.

In contemplating the progress of the world, under the sovereignty of Christ, to the new state of things, taught us in the text, we must not lose sight of apparent or real drawbacks, which seem to arrest the onward movement of the world, but which may be safely viewed in an opposite light. The Jews, who came out of Egypt, were compelled to wander forty years in the wilderness, until all of that generation, except two, perished. Here we might say that progress was retarded. But is it so? The people, who had just emerged from bondage, were unprepared to take possession of the promised land, but their children, disciplined by the toil and the freedom of the wilderness, educated by the teachers of the law and the discipline of Divine Providence, and the manifestations of God's presence, were prepared to conquer and to occupy the land of promise. The

same judgment is to be formed of the destruction of nations, and the overthrow of dynasties. By their vices and crimes, by their cruelty and corruptions, they were obstacles in the way of the onward movement of the purpose of God to the renovation of all things. Thus were the oppressors of the Hebrews, in Egypt, overthrown. Thus perished the five nations of Palestine. Thus were the Assyrian, the Babylonian, the Persian, the Egyptian, the Grecian, and the Roman empires overthrown. And thus will pass away all kingdoms, based upon Paganism, Mohammedanism, or false Christianity. They will pass away, either under the sword of the conqueror, or their character will be changed under the influence of the sword of the Spirit, which is the word of God. Who will say that this work is not now in progress, and that he, who is King of kings and Lord of lords, is not now going forth, followed by his army, conquering and to conquer. The way of the kings of the earth is being prepared. The angel, with the everlasting gospel to proclaim to all people, has gone forth, and the beasts of the field, and the fowls of the air, are summoned to the feast which will be furnished for them, by the multitudes, small and great, slain by him, out of whose mouth goeth a sharp sword, and who is the word of God. We form a like opinion concerning the nations who have forgotten God, and the dark ages of the Christian dispensation. The nations who refused to retain the knowledge of God, were given over judicially, as no doubt individuals and families are, to a reprobate mind, to commit sin with greediness, to harden their hearts through the deceitfulness of sin, and to perish suddenly. There are tribes in Africa who have forgotten God, and some who have lost even the name of God. They are Devil-worshippers, unmerciful cannibals. How can these be fitted into the course of things, so as to contribute to the progress of events, and the renovation of all things? They are illustrations of the truth and justice of God on the earth. They are beacon-lights along the shore of the sea of life, on which are sailing nations and individuals. They prove, that God is not slack concerning his promises, as some men count slackness, but is long-suffering, patient and kind, but who will by no means clear the guilty. It is manifest that such nations and individuals are exercising the freedom of their will, and are acting in opposition to the will of God. As they refuse to subserve God's purposes, making his will theirs, he removes them out of the way, or prepares them by his Providence to



stand in their lot at the appointed time. For the nations, who are spared and are not annihilated by the consequences of their sins, may be reserved for a lofty and efficient service in the spread of the gospel. What is true of individuals, for the same reason, may be true of nations. Saul, the persecutor of Jesus, became Paul, the persecuted, for Christ's sake, and the great preacher of righteousness to the Gentiles. Thus nations who are most violently opposed to the gospel, may at length become the most successful propagators and defenders of it. Besides we must not conceal the thought that nations, like individuals, have their seasons of repose. Writers on the subject of criticism make mention of certain ages or periods of great mental activity, in which the productions of the pen are not only more fruitful than usual, but greater genius and mental power are displayed. These are followed by periods which may be called the dark ages, and which are characterized by apparent inactivity and mental torpor. No satisfactory solution of this phenomenon has yet been given. We are satisfied to refer it to the sleep and the refreshing of nations, without inquiring more minutely into the subject. Thus one nation, or continent, is awake and active, whilst another is inefficient and asleep. Thus knowledge, on all subjects, was called into existence in the East, whilst a dark night of ignorance and barbarism lay heavily upon the nations of the West. Mesopotamia and Egypt first, then Western Greece and Rome, gave impulse to learning. The conquests of these two nations carried their literature and arts over the most of the then known world. With their decline, the Arabian followers of the false prophet, and the splendid dynasty of the Caliphs, opened the fountains of knowledge once more in the fertile plain, between the rivers, and carried their civilization, with their arms, across the strait, and beyond the pillars of Hercules, into the lofty mountains and rich valleys of Spain. Now, for three centuries, the East, like the West, has been slumbering under the night of the dark ages, whilst Europe and her colonies have waked up to a new life, and a new existence. The civilization of the West, under the inspiration of Christianity, is moving eastward, and its progress will not be arrested until the spiritual life of the churches has been extinguished, the art of printing, and the literature of which it has been the instrument of propagating, and the science of common things, and the science of the stars, with sister sciences, have been buried together in one common grave.

Before the invention of the art of printing, and the perpetuity of knowledge from generation to generation, knowledge was, for the most part, traditionary and uncertain. Now knowledge moves, with certain and unerring steps, towards its destined end. That end is the glory of God and the highest good of man. Knowledge is the handmaid of Christianity. She attends her steps, sustains her when assailed by her enemies, and aids her in the great work in which she is engaged. On the other hand, Christianity inspires knowledge with true ardor, directs her in her investigations, and purifies and sanctifies all her achievements. Thus coöperating with each other, the world is laid open and largely prepared for extended and efficient movements in the diffusion of the way of salvation, and the great conquests of him to whom "the heathen have been given as an inheritance, and the uttermost parts of the earth as a possession."

If now the question be asked, what progress has the world made, and what is it making, under the influence of Christianity? I reply much.

1. In *civilization*. This term indicates whatever of excellency any nation has attained, at any given time. All other forms of civilization are infinitely inferior to the Christian, and especially that which prevails in this country, at this time. Pagan civilization, which attained its highest form in Greece, and in which the element of beauty and grace was so largely developed, failed in government, failed in the domestic relations, failed in education, failed in moral purity, and in all those attributes which now exalt and dignify human nature. Earthly glory and sensual gratification were the ends at which they aimed, and the stimulants to action. There were no inspired oracles to elevate their conceptions, and no perfect model of character for their imitation. They could only compare themselves with themselves, and hence could never hope to rise above the sphere, in which they then were. For their very gods were exemplifications of the most degrading vices among men. Christianity brings heaven down to earth, that it may raise earth to heaven. It reveals another world, free from sin, and full of blessedness, such as eye had not seen, nor ear heard, nor ever entered into the heart of man to conceive, but which was revealed by the Spirit. It makes known a holy and a righteous God, in all respects, perfect, governing the universe, and distributing rewards and punishments according to men's deserts, and Jesus Christ, his Son, God manifest in the flesh, the brightness of



his glory, and the express image of his person, teaching men how to be perfect, making an atonement for their sins, and leaving them an example, that they should walk in his steps. Even the Jewish civilization, which rose so much higher than the pagan, in moral excellency, failed in this, that it exhibited only a pure theism, and only obscurely disclosed God manifest in the flesh, and left no exemplification of a perfect character and life, for man's imitation. Rude and imperfect as it was, it prepared the way for the higher civilization of the Christian era. If we descend to particulars, it will be found that the Christian civilization, of this age, is superior to all that has preceded it, except in physical culture, and the arts of sculpture and painting, in which we are equal. In every department of science, in history, government, education, domestic life, commerce; in justice, mercy, liberality, and truth, this age is not to be compared with those ages that have gone before. For the purpose of illustrating the progress of science during the past century, I quote from a sketch, by M. Dumas, of France, of the condition of scientific knowledge a hundred years ago, as compared with the progress of the present day. "In 1765, the employment of the forces of nature was limited to two motors, *wind-mills* and *water-mills*. Heat had not been converted into a universal mechanical power, and the steam engine was unknown. Light had not been made the instrument of art, photography had not yet entered into the imagination of man. The Voltaic pile, the electric light, the electric telegraph and the Ruhmkorff coil were unknown, chemistry had no existence. Earth, air, and water had not been decomposed. The nature of the metals, and of carbon, was unknown. Agriculture was a blind and devastating practice, ruining in turn the different countries of the globe, and not permitting to any people to fix itself in permanence on any spot. Geology was nothing more than an inspired romance. To-day man *plays* with the forces of nature, assigns to each star its place in the orbit in which it must move, weighs the sun, and analyzes the substance, of which it is composed. To him life is an open book, and he applies to his use all the forces and all the gifts of nature." Now; with this knowledge of science, there is necessarily connected the knowledge of God, and, in this age of intercommunion among the nations; science, with the true knowledge of God, must necessarily be spread abroad through the earth. Thus the way is prepared for the reception of the gospel of God's grace, and the

Son of God is making all things new. The earth has been explored. The geography, and the manners and customs of the different nations of the earth, have been ascertained and are known. Never, since the fall of man, was there so extensive and minute a preparation for the diffusion and reception of the gospel. In addition to this, there is a general, almost universal, desire for teachers amongst the heathen nations, and amongst the civilized idolators and Mohammedans, an equal desire to obtain the scientific knowledge of the Christian nations. Under such circumstances, what is the duty of those who are made partakers of the blessings of science and Christianity. The reply is,

1. It is their duty to carry forward the scientific investigations already begun, that the knowledge of God, through his works, may be made known unto all people, for his glory and for their good. The missionaries have learned that their scientific knowledge opens the way among the heathen for the knowledge of Christ and his salvation. Every succeeding generation is under obligations to the source of all knowledge to improve upon the one which has preceded, and thus swell and extend the current to the limit of their ability. We owe to the Author of our being, not only physical, but also intellectual labor. The obligation to do this rests especially upon the young men who have leisure to study and who have access to the schools of learning. This leisure, and these schools, have been furnished in the providence of God, for this very purpose; and he best attains the end of life who most completely fulfils the will of God concerning him.

2. We should thoroughly study the word of God, that we may know the doctrines which it teaches, and practice the duties which it enjoins. So should we know this word as to be able to put to silence its enemies, and establish its friends in the faith which they profess. In addition, it is our duty to send the word, in their respective languages, to every nation under heaven, which can read it.

3. Finally, we should educate the living minister and send him forth with the everlasting gospel, to preach to the nations, giving to this work our time, energy, of mind and body, influence and wealth, that he, who is all perfect, may be made manifest, in the glory of his character, to his benighted rational creatures. Now we should do this, because God has made it our duty. His command to us, and to all Christians, is, "Go ye into all the world, and preach the gos-



pel to every creature: he that believeth and is baptized shall be saved, he that believeth not shall be damned." We should do it for the sake of our fellow-men, who are perishing for want of knowledge. Hundreds of thousands of souls pass annually from time to eternity, without the knowledge of God and Jesus Christ, whom he has sent. But, without the knowledge of these, they can not be saved. Can we, then, with the common feelings of humanity, contemplate unmoved this fearful loss of souls? Who will pity them, if we do not? For this very purpose, Christ called us out of the world, and gave us compassionate hearts, and filled us with his love, that we might sympathize with the suffering, and rescue them from the power of the destroyer. We are the body of Christ, of which he is the head, and to which he promised, and has given, his Spirit, so that the love of Christ may constrain us to do this work. We should do it, for the glory of the achievement; and the glory of the Master. It is a great work, a new creation, a moral renovation and exaltation of the degraded and miserable, that they may be made new creatures in Christ. It has been in progress for eighteen hundred years, and the sphere of its influence, and the greatness of its power, and the certainty of its ultimate success, are enlarging every year. Come and add your influence to increase the forces now engaged in this wonderful enterprise. Enlist under the banner of King Emmanuel, carry forward the standard of the cross. Lift it up on high, that the ends of the earth may see, and cry aloud, in the language of the Master: "Come unto me, and be ye saved, all ye the ends of the earth, for I am God, and there is none else." "Ho every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." "The Spirit and the Bride say come. And let him that heareth say come. And let him that is athirst, come. And whosoever will, let him take of the water of life freely" "For behold, I make all things new."

## ARTICLE V.

SAMUEL JOHNSON.

By S. AUSTIN ALLIBONE, LL. D., Philadelphia, Pa.

THAT is a very natural curiosity which attaches a very fascinating interest to all which concerns the persons, the works, the actions and the conversation, of those who have become distinguished in any walk of life.

Who would not like to have seen Julius Cæsar, or Mark Antony, or King Alfred, or those stars in the English literary horizon, Chaucer, or Dryden, or Pope? Who would not like to have been present at those famous "Wit-combats," at the "Mermaid Tavern," which good, quaint old Thomas Fuller records with such unction. "Many," says he, "were the wit-combates between Shakspeare and Ben Jonson. I beheld them like a Spanish great galleon, and an English man-of-war. Master Jonson, like the former, was built far higher in learning, solid, but slow, in his performances. Shakspeare, like the latter, lesser in bulk, but lighter in sailing, could turn with all tides, tack about, and take advantage of all winds, by the quickness of his wit and inventions." Now, as we cannot see the faces and hear the voices of the departed great, we are glad to accept what is the next thing to this personal knowledge—we are glad to peruse the records which have been left us by those who did see and hear them. That biography will always be the most popular, which tells us most of the persons, the habits, and the words, of those who have gained a name on the scroll of fame. The history of kings and of warriors, of battles and of sieges, of camps and councils, will always be of value to mankind, for the maxim is still true, that "history is philosophy, teaching by examples;" but the history of men and women—they may be kings and queens, perhaps—but the history of men and women, like ourselves, who ate when they were hungry, and drank when they were dry; who laughed when they were pleased, and scolded when they were angry—that is if *women* ever scold or get angry: such details of every day life, will always come home to our sympathies "and our bosoms." Now to prove our position, let us take a specimen of each of the classes of works to which we have referred. The first



class we shall, for distinction, call chronicles, the second class we style narratives of men and women. And for a specimen of the chronicle class, we shall instance Guiccardini's History of Italy; a very valuable work; but ponderous in matter, and not exactly what is called "*sketchy*," in style. There is a story told respecting this work, for the truth of which we do not vouch, but it runs somewhat as follows: Valuable as was this work, and creditable to Italian literature, it was declared that such was its tediousness of narration, that it was found impossible to discover any person who had ever read it through. And the worst of it was, that no person could be persuaded to attempt such an Herculean task. At last it so happened that a literary gentleman, for some grave offence against the laws, was sentenced to the horrid fate of a galley slave; in which situation, chained to the oar, and working in all seasons, beneath winter's blast, and summer's sun, the miserable sufferer wears away his unhappy existence. A bright idea struck the minds of the authorities: "Our great history has never yet been read by mortal man: this is a standing disgrace to the literary character of our people: now we have a chance of wiping away this stain upon our national character. Offer this man his liberty, upon condition that he will, faithfully, read the history through. Surely he will do this, rather than go to the Gallies. The criminal was called in, and the offer made to him. "What read that book *through*, the whole sixteen parts!" "Every part, chapter, page, line, letter and word!" "Well, it is hard! but anything rather than the galleys!" Imagine now our unwilling historical student—not exactly what we should call a volunteer in the ranks of literature—imagine him now in the hard pursuit of knowledge under difficulties! Behold him provided with a comfortable apartment, seated in an easy chair, the book laid on the table before him, and he commencing his arduous task. Book after book he wades through, battle after battle is encountered and defeated; and if he sometimes waver, the thought of home, and wife and children, on the one hand, and of the voice of the oppressor, and the lash of the task-master on the other, stimulate him to renewed exertions. But, alas! for human patience! Alas for home, and wife and children, our student has now to plough his way through the history of a siege, of which the particulars are detailed with such incredible prolixity, that he dashes down the book in utter despair, and the mortified authorities hear him ex-

claiming in indignant tones: The galleys! the galleys! I can stand it no longer! Put me to the galleys as soon as you please!" So much for a specimen of the chronicle class. Need we go far for a sample of the narrative classification? Does not the name of that great man, a brief portion of whose history we are to consider, remind us all of the book we would present to your notice. Honest Jemmy Boswell! thou, whose devotion to thy "guide, philosopher and friend," caused thee to dwell with rapture upon every particular of the great man, from the tie of his wig, to the seventeen cups of tea he would "punish" at one sitting! We may laugh at thy devotion and thy minuteness of detail, but who does not love thy volumes, and delight to disport himself in thy company? "If," says a modern writer, "we were obliged to throw every book in England, into the sea, we should keep Boswell's Johnson among the last!" Another critic well remarks: "The life of Johnson is assuredly a great, a very great work. Homer is not more decidedly the first of heroic poets, Shakspeare is not more decidedly the first of dramatists, Demosthenes is not more decidedly the first of orators, than Boswell is the first of biographers. He has no second. He has distanced all his competitors so decidedly, that it is not worth while to place them. Eclipse is first, and the rest nowhere. We are not sure that there is in the whole history of the human intellect, so strange a phenomenon as this book. Many of the greatest men that ever lived, have written biography. Boswell was one of the smallest men that ever lived; and has beaten them all. He was, if we are to give any credit to his own account, or to the united testimony of all who knew him, a man of the meanest and feeblest intellect. Johnson described him as a fellow who had missed his only chance of immortality, by not having been alive when the "Dunciad" was written. Beauclerk used his name as a proverbial expression for a bore. He was the laughing-stock of the whole of that brilliant society which has owed to him the greatest part of its fame. He was always laying himself at the feet of some eminent man, and begging to be spit upon and trampled upon. He was always earning some ridiculous nick-name, and then 'binding it as a crown unto him,' not merely in metaphor, but literally. He exhibited himself at the Shakspeare Jubilee, to all the crowd that filled Stratford-on-Avon, with a placard around his hat, bearing the inscription of *Corsica Boswell*. In his town he proclaimed to all the world, that at Edinburgh he was



known by the name of *Paoli Boswell*. Servile and impertinent, shallow and pedantic, a bigot and a sot, bloated with family pride, and eternally blustering about the dignity of a born gentleman, yet stooping to be a tale-bearer, an eaves-dropper, a common butt in the taverns of London; so curious to know everybody who was talked about, that, Tory and High Churchman as he was, he manœuvred, we have been told, for an introduction to Tom Paine; so vain of the most childish distinctions, that, when he had been to court, he drove to the office where his book was being printed, without changing his clothes, and summoned all the printer's devils to admire his new ruffles and sword. Such was this man; and such he was content and proved to be. Every thing which another man would have hidden; every thing, the publication of which would have made another man hang himself, was matter of gay and clamorous exultation to his weak and diseased mind. What silly things he said, what bitter retorts he provoked, how at one place he was troubled with evil presentiments, which came to nothing; how at another place, on waking from a drunken doze, he read the Prayer-book, and took a hair of the dog that bit him; how he went to see men hanged, and came away maudlin; how he added five hundred pounds to the fortune of one of his babies, because she was not frightened at Johnson's ugly face; how he was frightened out of his wits at sea; and how the sailors quieted him as they would have quieted a child; how tipsy he was at Lady Cork's, one evening, and how much his merriment annoyed the ladies; how impertinent he was to the Duchess of Argyle, and with what stately contempt she put down his impertinence; how Colonel Macleod sneered to his face at his impudent obtrusiveness; how his father, and the very wife of his bosom, laughed and fretted at all his fooleries; all these things he proclaimed to all the world, as if they had been subjects for pride and ostentatious rejoicing." We think Mr. Macaulay too severe in this portrait; but had Boswell been twice the mountebank that he was, can we ever be sufficiently grateful to him for that graphic delineation of his illustrious friend, of which the same critic just quoted, truly remarks: "Johnson grown old, Johnson in the fulness of his fame and in the enjoyment of a competent fortune, is better known to us than any other man in history. Every thing about him, his wig, his figure, his face, his scrofula, his St. Vitus' dance, his rolling walk, his blinking eye, the outward signs which too clearly marked his approbation of his

dinner, his insatiable appetite for fish-sauce, and veal-pie, with plums, his inextinguishable thirst for tea, his trick of touching the posts as he walked, his mysterious practice of treasuring up scraps of orange peel, his morning slumbers, his midnight disputations, his contortions, his mutterings, his gruntings, his puffings, his vigorous, acute, and ready eloquence, his sarcastic wit, his vehemence, his insolence, his fits of tempestuous rage; his queer inmates, old Mr. Levett, and blind Mrs. Williams, the cat, Hodge, and the negro, Frank; all are as familiar to us as the objects by which we have been surrounded from childhood."

We now proceed to give a brief review of the life and character of one who has been styled, with, perhaps, pardonable boldness, the "brightest ornament of the eighteenth century."

Samuel Johnson first opened his eyes on the light, in the city of Lichfield, in Staffordshire, England, on the 18th of September, 1709. His father was one of that distinguished class of the nobility — his father, we say, was one of that distinguished class of the nobility, which has done more than all the dukes, earls, marquises, viscounts, knights, and barons who ever existed, for the cultivation of human intellect, the advancement of useful knowledge, and the progress of scientific truth. Need I name the class of the nobility to which I refer? Michael Johnson was a book-seller! He was, we repeat, a book-seller; yes: we must not conceal the truth that, notwithstanding this distinguished rank, he, on more than one occasion, accepted of the humble post of Chief Magistrate, or Mayor. The first production of that muse, which was designed in after days to shine so brightly in the tragedy of "Irene," and the poem of the "Vanity of Human Wishes," was as follows: Good Master Boswell says, "It is told that, when a child of three years old, he chanced to tread on a duckling, the eleventh of a brood, and killed it; upon which, it is said, he dictated to his mother the following epitaph:

"Here lies good master duck,  
Whom Samuel Johnson trod on;  
If he had lived, it had been *good luck*,  
For then we 'd had an *odd one*."

But this story of infant genius is too tough for even the digestion of Boswell; credulous as he was of his preceptor's powers. Take another professed specimen of his genius at a



very early age. "When he was a child, in petticoats, and had learned to read, Mrs. Johnson, one morning, put the common Prayer-Book into his hands, pointed to the collect for the day, and said, 'Sam, you must get this by heart. She went up stairs, leaving him to study it; but by the time she had reached the second floor, she heard him following her. "What's the matter?" said she. "I can say it," he replied; and repeated it distinctly, though he could not have read it more than twice." No wonder he became so staunch a Churchman, when he commenced learning collects whilst in petticoats! His first teacher was a woman, who had an academy for very young people. Thence he was removed to the free school of Lichfield, then conducted by one Master Hunter, who seems to have had great faith in the theory of "counter-irritation." That is to say, he laid on an application to the skin, in order to draw out the dormant genius of the young hopefuls who were consigned to his tender mercies. When Johnson was asked how he had acquired so accurate a knowledge of the Latin tongue, he replied: "My master beat me very well; without that, sir, I should have done nothing."

In his nineteenth year he was entered a commoner (notwithstanding the nobility of his father) of Pembroke College, Oxford. His mind was so well supplied with knowledge, that Dr. Adams said of him, that "he was the best qualified for the University of all the young men that he had ever known come there." At Oxford he continued three years, and left in 1731, without a degree; his father being unable to support the expense of his maintenance. For a short time he tried the situation of a tutor in a free school, but three months' experience disgusted him with his situation. About this time he made his essay first at gaining a subsistence by his pen. For translating Lobo's *Voyage to Abyssinia*, he received the trifling sum of five guineas. But Cupid—powerful, all-enslaving Cupid—after amusing himself by trying his prowess on fair forms, and brighter eyes, determined to catch in his toils the uncouth, ungainly, uncourtly, Samuel Johnson! The object of our philosopher's attachment, was a Mrs. Porter, who had recently become a widow. Miss Seward declares that Johnson was first in love with her daughter, Lucy Porter, but that as she frowned upon his suit, he consoled himself by courting her mother. The conversation between the fond swain and his mother, when he "owned the soft impeachment," and begged his parent's con-

sent to the match,, is not a little amusing. After expressing her surprise at a request so extraordinary—"No, Sam," she replied, "my willing consent you will never have to so preposterous a match. You are not twenty-five, and she is turned of fifty. If she had any prudence, this request had never been made to me. Where are your means of subsistence? Porter has died poor, in consequence of his wife's expensive habits. You have great talents, but, as yet, have turned them into no profitable channel." To this the sighing swain responded: "Mother, I have not deceived Mrs. Porter; I have told her the worst of me; that I am of mean extraction, that I have no money, and that I had an uncle hanged." She replied, "that she valued no one more or less for his descent; that she had no more money than myself; and that, though she had not a relation hanged, she had fifty who deserved hanging." We must add that this story does not appear to have been well-founded. There is no evidence that Johnson ever had a relation who was hanged. It is thought that the report may have arisen from Mr. M'Nicol's Remarks on Dr. Johnson's Journey to Hebrides. Johnson speaks very contemptuously of Scotland, and complains of the stunted vegetation, and want of trees; whereupon Mr. M'Nicol remarks, "But whatever the Doctor may insinuate about the present scarcity of trees in Scotland, we are much deceived by fame, if a very near ancestor of his, who was a native of that country, did not find to his cost, that a *tree* was not quite such a rarity in *his* days." This insinuation is, in all probability, untrue, and would be foolish and ungenerous, if well-founded. If Dr. Johnson, or you or I had an ancestor hanged upon every tree in Scotland, or the Black Forest, it would not detract one whit from that respectability to which good conduct would ever entitle us. Behold now our hero a married man! And would you like to know how the honey-moon was heralded? You shall have the story in the groom's own words: "The happy lovers were on their way to Derby Church, each on horse-back. Johnson thus narrates their journey to Church: "Sir, she had read the old romances, and had got into her head the fantastical notion that a woman of spirit would use her lover like a dog. So, sir, at first she told me that I rode too fast, and she could not keep up with me; and when I rode a little slower, she passed me, and complained that I lagged behind. I was not to be made the slave of caprice; and I resolved to begin as I meant to end. I therefore pushed on briskly,



till I was fairly out of her sight. The road lay between two hedges, so I was sure she would not miss it; and I contrived that she soon come up with me. When she did, I observed her to be in tears." Oh, cruel Samuel Johnson! hadst thou the heart so soon to bring the pearly drops to those young eyes? We appeal to the reader, whether Mrs. Porter would not have done perfectly right, if she had, then and there, given Mr. Johnson his walking ticket? But she—did—not! Young maidens of fifty were too economical of their beaux, in those days, to drop them so hastily. But, says the unfeeling groom-elect, "I observed her to be in tears!" In tears at his cruelty no doubt, although some cynical bachelor may pretend that Mrs. Porter was in tears from the apprehension that the youthful Samuel Johnson had changed his mind, and put spurs to his horse with the intention of making his escape for good! Such ungenerous, ungallant suggestions we shall not notice!

After his marriage, Johnson set up a private academy which, fortunately for the world and the teacher's future fame, proved unsuccessful. The only pupils whose names are recorded as having been placed under his care, were the afterwards celebrated David Garrick, his brother, George Garrick, and Master Ossely. In 1737 Johnson determined to try his fortune in London, and, leaving Mrs. Johnson to mourn his absence, he set out for the great metropolis, accompanied by his late pupil, David Garrick. The first notice which we find of Johnson, as a writer, (Irene and some "periodical" contributions, had been previously composed) is in the Gentleman's Magazine for May, 1738; where, on page two hundred and sixty-nine, we have "Short Extracts from London, a Poem, written in imitation of Juvenal; and become remarkable for having got to the Second Edition in the space of a week." This was a good beginning, surely! It is on page one hundred and fifty-six of this volume, (March, 1738) that we find our author's first ascertained contribution to this venerable Magazine. The contribution referred to, "*Ad Urbanum*," is thus prefaced by the indignant proprietor, who, it would appear had been roughly handled by certain booksellers: "All men of sense, as far as we can find, having condemned the rude treatment given Mr. Urban by certain booksellers, whose names are not worth the mention already made of them; we hope it will not be thought any ostentation to let the reader see a few of

the pieces sent in his favor, by correspondents of all degrees; especially as no objection can be made to some of them, but his being accessory to their publication."

It is worthy of note, that he who was so largely beholden to booksellers, and to whom, in return, booksellers were so largely indebted, thus at the outset of his literary career, took up the lance in defence of a bookseller against his rivals in the same trade. Nearly four years before this, the young author had endeavored to form a connection with Cave's successful monthly pamphlet, for in November, 1734, he gives the publisher a hint that no common talents were in the "market-place, because no man had hired them:"

"Sir,—As you appear no less sensible than your readers of the defects of your poetical article, you will not be displeased if, in order to the improvement of it, I communicate to you the sentiments of a person who will undertake, on reasonable terms, some times to fill a column. His opinion is, that the public would not give you a bad reception, if, beside the current not of the mouth, which a critical examination generally reduces to a narrow compass, you admitted not only poems, inscriptions, &c., never printed before, which he will sometimes supply you with; but, likewise, short literary dissertations, in Latin or English; critical remarks on authors, ancient or modern; forgotten poems that deserve revival, or loose pieces, like Hoyer's worth preserving. By this method, your literary article, for so it might be called, will, he thinks, be better recommended to the public, than by low jests, awkward buffoonery, or the dull scurrilities of either party. If such a correspondence will be agreeable to you, be pleased to inform me, in two posts, what the conditions are on which you shall expect it. Your late offer, (a prize of £50 for the best poem) gives me no reason to distrust your generosity. If you engage in any literary projects besides this paper, I have other designs to impart, if I could be secure from having others reap the advantage of what I should hint. Your letter by being directed to S. Smith, to be left at the Castle in Birmingham, Warwickshire, will reach," &c. (Boswell's Life of Johnson.) To us there is something exceedingly touching in this modest attempt to gain the uncertain bread of a literary hack! Poor Johnson! perhaps he could have signed this letter, as he did a later one to Cave: "*Impransus*;" that is, "I have not breakfasted." We remember that Sir Walter Scott somewhere speaks of the effect which this little word had upon his feelings.



Many a breakfast, no doubt he lacked in this straitened season of his life! Are there not many such sons of want even now around us? And shall we not willingly communicate of that which hath been bountifully entrusted to our stewardship?

"London, a Poem, in imitation of the third Satire of Juvenal," was published in May, 1738; and we have seen, to repeat the quaint language of the "Gentleman's Magazine," "that it had become remarkable for having got to the Second Edition in the space of a week."

The young author thought it prudent to see what reception his offspring would meet with in the world before he acknowledged paternity. In his letter to Cave, he says that he has "the enclosed poem in my hands to dispose of for the benefit of the author (of whose abilities I shall say nothing, since I send you his performance,) \* \* I cannot help taking notice, that besides what the author may hope for in account of his abilities, he has likewise another claim to your regard, as he lies at present under very disadvantageous circumstances of fortune. \* \* By exerting, on this occasion, your usual generosity, you will not only encourage learning, and relieve distress," &c. Cave would not venture to publish the Poem, but he seems to have "exerted his generosity;" for Johnson returns thanks for "the present you were so kind as to send me. \* \* I am very sensible from your generosity on this occasion, of your regard to learning, even in its unhappiest state, and cannot but think such a temper deserving the gratitude of those who suffer so often from a contrary disposition."

How little did the obscure, yet kind, bookseller then foresee that this half-famished youth should become so illustrious in the world of letters; that the greatest honor which should attach to the name of Cave, would be the fact of the object of his opportune bounty becoming his biographer!

To say that the booksellers refused to purchase "London," is to say but little. A curious work would that be which should give us a full list of the great works which have been refused by a dozen of booksellers each. Boswell quotes Derrick as aiming a poetical dart against this *opprobrium Bibliopolarum* (to coin a new phrase); for having no work on hand just now for sale, we can afford to offend booksellers and editors, from the great publishing house of Harper & Brothers, down to the illiterate proprietor of the "Chunkville Clarion." But now for Derrick's complaint:

“Will no kind patron Johnson own?  
 Shall Johnson, friendless, range the town?  
 And every publisher refuse  
 The offspring of his happy muse?”

No! Dodsley will take it, and what's more, he will give ten guineas for it! The author says: “I might have accepted of less; but that Paul Whitehead had a little before got ten guineas for a poem, and I would not take less than Paul Whitehead.”

Ten guineas strikes us as cheap for “London;” and yet it was as much again as Milton got for “Paradise Lost,” (saving contingencies, which increased the sum afterwards.) “London” was published on the same day with Pope’s Satire of 1738;” and the youthful satirist did not suffer by the comparison; for people said, “There is an unknown poet, greater even than Pope.” General Oglethorpe adopted “London” at once; and lived to see its author among the foremost in the literary ranks; surviving him about six months.

Pope set young Richardson at work to find out who this formidable rival was. Mr. Richardson brought back the information that he had discovered only that his “name was Johnson, and that he was some obscure man.” “He will soon be *de’ terre*,” replies Pope. This was not the only instance in which Pope displayed a commendable generosity to the rising star; for, from the perusal of “London,” alone, he recommended him to Earl Guver, when Johnson (in the next year) sought a “degree,” to qualify him for the mastership of a charity school. The similarity between “London” and Pope’s style, is very observable. The “Vanity of Human Wishes,” essays a more dignified strain. Garrick accounts for this in his own manner:

“When Johnson lived much with the Herveys and saw a good deal of what was passing in life, he wrote his “London,” which is lively and easy: when he became more retired, he gave us his “Vanity of Human Wishes,” which is as hard as Greek; had he gone to imitate another satire, it would have been as hard as Hebrew.”

And yet, flippant little David! thy old school-fellow wrote a hundred lines a day of this Poem, if it is “all Greek” to thee! Hard as it was to thee, David, it softened a greater man to tears! for Walter Scott tell us, “The deep and pathetic morality of “The Vanity of Human Wishes,” has



often extracted tears from those whose eyes wander dry over pages professedly sentimental. Aye! it drew tears from the eyes of the author itself. George Lewis Scott describes a very interesting little family gathering at Thrale's, when Dr. Johnson read aloud his satire; when he recounted the difficulties of the poor struggling scholar, he "burst into a passion of tears:"

"Yet hope not life from grief or danger free,  
Nor think the doom of man revers'd for thee:  
Deign on the passing world to turn thine eyes,  
And pause awhile from letters, to be wise;  
There mark what ills the scholar's life assail,  
Toil, envy, want, the patron, and the jail!"

He read these lines, and "he burst into a passion of tears!" Poor fellow! he remembered those days when he subscribed himself "*impransus*." No longer subject to the pangs of hunger, he now had "all that heart could wish;" plenty, "honor, love, obedience, troops of friends;" but his mind reverted to those bitter days of penury, when he wandered in the streets for want of a lodging, and, in the garb of poverty, devoured the dinner furnished by the hand of poverty, behind the curtain, at good Mr. Cave's. How had his condition changed! We need not marvel at those outpourings of a grateful heart which gush forth in his quiet hours of meditation, and solemn seasons of prayer. The great Being on whose goodness and protection he confidently relied in the day of destitution and time of trial, "had not disappointed his hope." He had "brought him to great honor, and comforted him on every side." This he deeply felt, and however, at times, arrogant and harsh to his fellow-men, he ever, as Bishop Horne well says, "walked humbly before the Lord his God!"

We must not leave the "Vanity of Human Wishes" without quoting Walter Scott's remark to Ballantyne: "He had often said to me, that neither his own, nor any modern popular style of composition, was that from which he derived most pleasure. I asked him what it was. He answered—Johnson's; and that he had more pleasure in reading "London," and the "Vanity of Human Wishes," than any other poetical composition he could mention: and I think I never saw his countenance more indicative of high admiration, than while reciting aloud from these productions." (Lockhart's Scott.)

Lord Byron gives us his opinion in his *Ravenna Diary*: "Read Johnson's 'Vanity of Human Wishes;' all the examples, and mode of giving them, sublime, as well as the latter part, with the exception of an occasional couplet. 'Tis a grand poem? so true! True as the tenth of Juvenal's himself. The lapse of ages changes all things—time, language, the earth, the bounds of the sea, the stars of the sky, and everything about, around and underneath, man, except man himself! who has always been, and always will be, an unlucky rascal. The infinite variety of lives conduct but to death, and the infinity of wishes lead but to disappointment!"

Lockhart informs us that, "the last line of MS. that Scott sent to the press, was a quotation from the "Vanity of Human Wishes."

We must apologize for lingering so long by the way, but where there are so many flowers, on every side, soliciting our notice, it is difficult to make much speed.

The celebrated *Rambler* was published twice a week from the 20th of March, 1750, to the 14th of March, 1752, inclusive. At this time Johnson was engaged in the preparation of his *Dictionary*, and other labors; yet such was his industry at this period, that of the two hundred and eight numbers of the "*Rambler*," he wrote all save five; he never missed a publication day: the paper was always forthcoming. Would that all authors who seek to advance the interests of religion and morality were as conscientious as the author of the "*Rambler*," in imploring the aid of that divine grace, "without which nothing is strong, nothing is holy!"

Grant, I beseech thee," supplicates the pious writer, "that in this undertaking, thy Holy Spirit may not be withheld from me, but that I may promote thy glory, and the salvation of myself and others." The "*Rambler*" excited but little attention at first. Croker questions Payne's assertion to Chalmers, that Richardson's essay No. 97, was the "only paper which had a prosperous sale, and was popular. But the ladies will side with Payne when they discover by inspection what No. 97 is about! We shall not inform them; and, indeed, we strictly forbid any one of our fair readers to turn to this mysterious paper. If in this "*Blue-Beard*" prohibition we meet with the same measure of disobedience which was accorded to our "illustrious predecessor," we must e'en digest it as we may. The good Doctor was sorely put to it to find a name for his beloved child, the



“Rambler.” He told Sir Joshua Reynolds, “what *must* be done, sir, *will* be done. When I was to begin publishing that paper, I was at a loss how to name it. I sat down at night upon my bed-side, and resolved that I would not go to sleep till I had fixed its title. The Rambler seemed the best that occurred, and I took it.” The new periodical, though not popular, secured the approbation of those whose praise was most to be valued. Even corpulent Mrs. Rambler, who has not been suspected of very exquisite literary sensibilities, was much moved by these effusions of the “gude man,” and rewarded his labors with the very handsome speech: “I thought very well of you, before; but I did not imagine you could have written any thing equal to this.” Notwithstanding the tardy sale at first, the author had the satisfaction of surviving ten editions in London, alone. We must not conceal the fact, that some unreasonable beings complained of the erudite dignity of the style, and declared that the author (a true Yankee trick, we should call it,) used the “hard words in the Rambler, in order to render his Dictionary indispensably necessary.” Mr. Burke, who, like most truly great men, exalted in wit and humor, said that Johnson’s ladies—his Misellas, Zorimas, Properantias, Rhodoclias, &c., were all “Johnsons in petticoats!” This is much of a piece with Goldsmith’s telling Johnson, that if he were to write a piece in which little fishes had to talk, he would make them all “talk like great whales!”

Boswell gives us an amusing anecdote relative to the Italian edition of the Rambler.

“A foreign minister, of no very high talents, who had been in his company for a considerable time, quite overlooked, happened, luckily, to mention that he had read some of his “Rambler” in Italian; and admired it much. This pleased Johnson greatly. He observed that the title had been translated *Il Genio errante*, though I have been told it was rendered more ludicrously, *Il Vaga Vando*; and finding that this minister gave such a proof of his taste, he was all attention to him, and on the first remark which he made, however simple, exclaimed, “The ambassador says well;” “His Excellency observes,” and then he expanded and enriched the little that had been said in so strong a manner, that it appeared something of consequence. This was exceedingly entertaining to the company who were present; and many a time afterwards, furnished a pleasant topic of merriment:

"The ambassador says well," became a laughable term of applause when no mighty matter had been expressed."

We have barely time to notice Dr. Johnson as a reviewer. "*The Literary Magazine, or Universal Review*," made its first appearance in May, 1756, and its last in July, 1758. For this periodical the Doctor wrote five essays, and some twenty-five reviews. We all know the temptation under which a reviewer lies to abuse his position to personal, and often unworthy, ends. Candor compels us to admit that even our stern moralist was not proof against what has so often seduced the fidelity of smaller men. Jonas Hanway, a man with more than ordinary pretensions to the character of a philanthropist, as his introduction of umbrellas into Great Britain demonstrates; a man who had heretofore ranked as a decent, well-deserving, "highly respectable" citizen, actually had the hardihood, malignity, and effrontery, to publish a violent attack upon—what think you, gentle reader?—public morality, or private character? Neither! but an attack upon "Tea Drinking!" Whether he forgot the Doctor's propensity, or was ignorant of his being a reviewer, or was determined to brave the matter out, in his zeal for the public good, does not appear. To suppose that our Doctor would tamely bear this terrible attack upon his favorite beverage, was "reckoning without his host." He came down with such a sledge-hammer upon poor Hanway, that the latter realized that now, at least, if never when he was in Russia, he had "caught a Tartar." Johnson describes himself as a hardened and shameless tea-drinker, who has for many years diluted his meals with only the infusion of this fascinating plant; whose kettle has hardly time to cool; who with tea amuses the evening, with tea solaces the midnight, and with tea welcomes the morning. Tyers parodied the last phrase: "*te veniente die, te decedente*." Imagine the stupefaction of horror into which the zealous Jonas was thrown by this unblushing avowal of unrepentant profligacy! He girded on his sword afresh, and attacked the Tea-Monster with all the zeal of a true imitator of St. George. The great dragon, however, in this instance, held with feline tenacity to life, and continued to toss off his dozen to twenty cups of "Bohea," or "Young Hyson," without caring a rush for Hanway and his caustic strictures.

The Monthly Review for April, 1755, was enlarged "four pages extraordinary," and even at that the usual catalogue omitted, to make room for a copious notice of Johnson's Dic-



tionary. The want of a good Dictionary before Johnson's made its appearance, need not be enlarged upon here. Those who are versed in philology, will not need our learning upon the subject, and those who have no taste for such investigations, would "vote us a bore." So that we resist the temptation of a vast parade of learning which would be about as profound as much smattering we meet with in this day of universal scholarship. Cooper says, somewhere, that an American would consider himself as ignorant, indeed, if he did not feel competent to talk upon any subject, whatsoever, that may happen to be introduced; so our clever young men range at will, from "Shakspeare and the musical glasses, to the Greek article," and from opera critiques, to the differential calculus.

The Doctor, with his usual foresight, had adopted an excellent mode of discouraging all adverse criticism, by admitting in his preface, that "a few wild blunders and visible absurdities might, for a time, furnish folly with laughter, and harden ignorance into contempt." Now, as no reviewer is particularly desirous of being considered either a fool or an ignoramus, we may suppose that the Jeffreys of the day were contented to praise where they could, and be silent where they disapproved.

Thomas Warton, in a letter to his brother, after admitting that "the preface was noble, and the history of the language pretty full," complains that strokes of laxity and indolence were plainly to be perceived.

"Laxity and indolence" there will always be in the work of man; but vigor and industry, also, there were, or else the Dictionary had never seen the light. The author commenced with a good stock of confidence. When Dr. Adams started back aghast at the stupendous scheme, exclaiming: "This is a great work, sir! How are you to get all the etymologies?" Johnson: "Why, sir, here is a shelf with Junius and Skinner, and others; and there is a Welsh gentleman who has published a collection of Welsh proverbs, who will help me with the Welsh." Adams: "But, sir, how can you do it in three years?" Johnson: "Sir, I have no doubt that I can do it in three years." Adams: "But the French Academy, which consists of forty members, took forty years to compile their Dictionary!" Johnson: "Sir, thus it is: This is the proportion: As three to sixteen hundred, so is the proportion of an Englishman to a French-

man.” The history of Lord Chesterfield’s connection with Johnson’s first philological aspirations; the tardy patronship and the severe epistle to his Lordship, are well known. This celebrated letter runs as follows:

“My Lord,—I have been lately informed, by the proprietor of *The World*, that two papers, in which my Dictionary is recommended to the public, were written by your lordship. To be so distinguished, is an honor, which, being very little accustomed to favors from the great, I know not well how to receive, or in what terms to acknowledge. When, upon some slight encouragement, I first visited your lordship, I was overpowered, like the rest of mankind, by the enchantment of your address, and could not forbear to wish that I might boast myself *Le vainqueur du vainqueur de la terre*; that I might obtain that regard for which I saw the world contending; but I found my attendance so little encouraged, that neither pride nor modesty would suffer me to continue it. When I had once addressed your lordship in public, I had exhausted all the art of pleasing which a retired and uncouth scholar can possess. I had done all that I could; and no man is well pleased to have his all neglected, be it ever so little. Seven years, my lord, have now past, since I waited in your outward rooms, or was repulsed from your door; during which time I have been pushing on my work, through difficulties, of which it is useless to complain, and have brought it, at last, to the verge of publication, without one act of assistance, one word of encouragement, or one smile of favor. Such treatment I did not expect, for I never had a patron before. The shepherd in Virgil grew at last acquainted with Love, and found him a native of the rocks.

Is not a patron, my lord, one who looks with unconcern on a man struggling for life in the water, and when he has reached ground, encumbers him with help? The notice which you have been pleased to take of my labors, had it been early, had been kind; but it has been delayed till I am indifferent, and cannot enjoy it; till I am solitary, and cannot impart it; till I am known, and do not want it. I hope it is no very cynical asperity not to confess obligations where no benefit has been received, or to be unwilling that the public should consider me as owing that to a patron, which Providence has enabled me to do for myself.

Having carried on my work thus far with so little obligation to any favorer of learning, I shall not be disappointed though I should conclude it, if less be possible, with less; I



have been long wakened from that dream of hope, in which I once boasted myself with so much exultation, my lord. Your lordship's most humble, most obedient servant.

SAM. JOHNSON."

Although a bigoted Johnsonite we consider that the lexicographer was not free from fault in this business. We have no space to spare, however, for any argumentation upon the point. The Earl's suggestions upon the prospectus were all adopted by the author, and a gift of ten guineas should have been acknowledged also. The Doctor displayed no little ingenuity in the preliminary arrangement of his *material*. Bishop Percy tells us, "Boswell's account of the manner in which Johnson compiled his Dictionary, is confused and erroneous. He began his task (as he himself expressly described to me) by devoting his first care to a diligent perusal of all such English writers as were most correct in their language; and under every sentence which he meant to quote, he drew a line, and noted in the margin the first letter of the word under which it was to occur. He then delivered these books to his clerks, who transcribed each sentence on a separate slip of paper, and arranged the same under the word referred to. By these means, he collected the several words and their different significations; and when the whole arrangement was alphabetically formed, he gave the definitions of their meanings, and collected their etymologies from Skinner, Junius, and other writers on the subject." Andrew Millar's expression of delight at the reception of the last sheet, was less reverent than Johnson's pious rejoinder. We do not wonder at Millar's impatience, for the three years proved to be more than seven, and the copyright money (£1,575, equal, perhaps, to \$12,000 in our day) had long been in the hands of the lexicographer. The Dictionary sold well, for a second folio edition was published within a year. The first edition was published April, 1755, and in 1771, a fourth edition was issued. The variations were but slight. The preface to this great work, will always be admired. Horne Tooke, who criticises Johnson with much severity, declared that he never read portions of the preface without being affected to tears. We make a brief quotation: "It may gratify curiosity to inform it, that the English Dictionary was written with little assistance of the learned, and without any patronage of the great; not in the soft obscurities of retirement, or under the shelter of academic bowers, but amidst inconvenience and distraction, in sickness and in

sorrow. \* \* I may surely be contented without the praise of perfection, which, if I could obtain, in this gloom of solitude, what would it avail me? I have protracted my work till most of those whom I wished to please have sunk into the grave, and success and miscarriage are empty sounds. I therefore dismiss it with frigid tranquility, having little to fear or hope from censure or from praise."

Robert Dodsley is entitled to our gratitude for suggesting the publication of a Dictionary to Johnson; although the latter declares that he had long thought of it. Boswell one day ventured one of his usual sapient remarks: "You did not know what you were undertaking." Johnson: "Yes, sir, I knew very well what I was undertaking, and very well how to do it, and have done it very well." When Johnson asked Garrick what people said of the new book, he replied that it was objected to as citing authorities which were beneath the dignity of such a work; Richardson for example. "Nay," replied the lexicographer, "I have done worse than that; I have cited thee, David."

Our limits prevent any notice of Johnson's political writings. They were not very favorable to our Revolutionary ancestors, whom the doughty advocate of a disgraceful ministry, declared to be dogs who ought to be thankful for any thing from the English government short of hanging.

Our review of the character of Dr. Johnson, would be incomplete without some notice of his remarkable powers of conversation. It has been declared that Johnson appears greater in Boswell's book than in his own. Of a circle of uncommon brilliancy, combining varied talents, and genius of great splendor, Johnson was the chief, save one mighty mind, which found no equal on that soil, perhaps no superior in the kingdoms of the earth. Aye, there is one mighty name which stirs up our blood as doth the voice of the trumpet: we acknowledge the erudition of Parr, the magical powers of Wilkes, the varied erudition, the sparkling wit, of Johnson and of Beauclerk; but, a voice is heard in the hall, a form enters the festive room, and the splendor of that brilliant circle pales its ineffectual fire before the genius of Edmund Burke! With this great man Johnson was too wise ever to attempt anything approaching to vivacity. He knew his place, he felt the presence of a master, and began at once to take the lowest room. We are told that it was a striking spectacle to see one so proud and stubborn, who had for years been accustomed to give forth his *dicta* with the au-



thority of an oracle, submit to contradiction from a youth of twenty-seven. Though Johnson differed from Burke on politics, and occasionally on other topics, he always did him justice. He spoke of him, from the first, in terms of the highest respect. "Burke," said he, "is an extraordinary man. His stream of talk is perpetual; and he does not talk from any desire of distinction, but because his mind is full." "He is the *only* man," said he, at a later period, when Burke was at the zenith of his reputation, "whose common reputation corresponds with the general fame which he has in the world. Take him up where you please, he is ready to meet you." No man of sense could meet Burke by accident under a gateway, to avoid a shower, without being convinced that he was the first man in England!" Later judges, little, if any, inferior to Johnson, vie with each other in applauding the genius of Edmund Burke. "That eminent man," says Sir Robert Peel, "whom posterity will regard as the most eloquent of orators, and the most profound of the philosophic statesmen of modern times." "His speeches," says Lord John Russell, "will be the subject of admiration for all succeeding generations." "Burke," remarks Sir James Mackintosh, "was one of the first thinkers, as well as one of the greatest orators, of his time. He is without any parallel in any age, or country, except, perhaps, Lord Bacon and Cicero; and his works contain an ampler store of political and moral wisdom than can be found in any other writer, whatever." Robert Hall, himself a giant in mind, bursts forth in eloquent declamation when Edmund Burke is his theme. "Who," says he, "can withstand the fascination and magic of his eloquence? His imperial fancy has laid all nature under tribute, and has collected riches from every scene of the creation, and every walk of art!" "None can doubt," says Lord Brougham, "that enlightened men in all ages, will hang over the works of Mr. Burke. \* \* Mr. Fox might well avow, without a compliment, that he had learned more from him than from all other men and authors." Lord John Townshend was carried beyond himself by the eloquence of this master, and cried out aloud in the House of Commons, when Burke had brought down his terrible and scathing denunciation of American taxation—Lord Townshend, we say, transported out of his propriety, broke the stillness of the house by crying out, "Heavens! what a man is this! Where could he acquire such transcendent powers!" And Mr. Macaulay, usually so slow to praise, and prompt to

censure, adds his tribute to this son of Anak, and exclaims: "That great master of eloquence, Edmund Burke!"

With such a man it was that Johnson walked in and out and took counsel. Their last parting was in Johnson's sick room, a few days before he went the way of all the earth. Mr. Langton tells us: "One day I found Mr. Burke and four or five more friends, sitting with Johnson. Mr. Burke said to him, 'I am afraid, sir, such a number of us may be oppressive to you.' 'No, sir,' said Johnson, 'it is not so; and I must be in a wretched state, indeed, when your company would not be a delight to me.' Mr. Burke, in a tremulous voice, expressive of being very tenderly affected, replied, 'My dear sir, you have always been too good to me.' And thus they parted; no more to meet, perhaps, until the voice of the Archangel and the trump of God shall summon to judgment, and those "that sleep in the dust of the earth, shall awake," to sleep no more!

We must now give you some insight, derived from his own testimony, into the character of our honest, gossiping, twaddling, chattering friend, Jemmy Boswell. Listen, then, to his account of his first introduction to his future "guide, philosopher and friend." Boswell was acquainted with Davies, the bookseller, and "Mr. Davies," says Boswell, "recollected several of Johnson's remarkable sayings, and was one of the best of the many imitators of his voice and manner, while relating them. He increased my impatience more and more, to see the extraordinary man whose works I highly valued, and whose conversation was so peculiarly excellent. At last, on Monday, the 16th of May, when I was sitting in Mr. Davies' back parlor, after having drunk tea with him and Mrs. Davies, Johnson unexpectedly came into the shop; and Mr. Davies having perceived him through the glass-door in the room in which we were sitting, advancing toward us, he announced his awful approach to me, somewhat in the manner of an actor in the part of Horatio, when he addresses Hamlet, on the approach of his father's ghost: 'Look, my lord, it comes!' I found that I had a very perfect idea of Johnson's figure, from the portrait of him painted by Sir Joshua Reynolds, soon after he had published his Dictionary.

\* \* Mr. Davies mentioned my name, and respectfully introduced me to him. I was much agitated; and recollecting his prejudice against the Scotch, of which I had heard much, I said to Davies, 'Don't tell where I come from.' 'From Scotland,' cried Davies, roguishly. 'Mr. Johnson,'



said I, 'I do, indeed, come from Scotland, but I cannot help it.' I am willing to flatter myself that I meant this as light pleasantry, to soothe and conciliate him, and not as an humiliating abasement at the expense of my country. (That excuse will not do, James!) But however that might be, this speech was somewhat unluckily; for with that quickness of wit for which he was so remarkable, he seized the expression 'come from Scotland,' which I used in the sense of being of that country; and, as if I had said that I had come away from it, or left it, retorted: 'That, sir, I find is what a very great many of your countrymen cannot help.' This stroke stunned me a good deal; and when we had sat down, I felt myself not a little embarrassed and apprehensive of what might come next. (How Tom. Davies must have enjoyed this scene!) He then addressed himself to Davies: 'What do you think of Garrick? He has refused me an order for the play for Miss Williams, because he knows the house will be full, and that an order would be worth three shillings.' Eager to take any opening to get into conversation with him, I ventured to say, 'O, sir, I cannot think Mr. Garrick would grudge such a trifle to you.' 'Sir,' said he, with a stern look, 'I have known David Garrick longer than you have done,' and I know no right you have to talk to me on the subject.' Perhaps I deserved this check; for it was rather presumptuous in me, an entire stranger, to express any doubt of the justice of his animadversion upon his old acquaintance and pupil. I now felt myself much mortified, and began to think that the hope which I had long indulged, of obtaining his acquaintance, was blasted. And, in truth, had not my ardor been uncommonly strong, and my resolution uncommonly persevering, so rough a reception might have deterred me from ever making any further attempts." But Johnson was too good game to be missed by such an inveterate lion hunter as Jemmy Boswell, and he traced him to his den, where he was soon installed as an intimate. As a specimen of the minuteness of Boswell's record of the great man, take the following instance: speaking of Johnson's kindness to animals, he says, "I never shall forget the indulgence with which he treated Hodge, his cat; for whom he himself used to go out and buy oysters, lest the servants, having that trouble, should take a dislike to the poor creature. I am, unluckily, one of those who have an antipathy to a cat, so that I am uneasy when in the room with one; and I own I frequently suffered a good deal from the presence of the

same Hodge. I recollect him one day scrambling up Dr. Johnson's breast, apparently with much satisfaction, while my friend, smiling and half whistling, rubbed down his back, and pulled him by the tail; and when I observed he was a fine cat (oh, hypocritical Jemmy, when you were wishing Hodge, and all his family, to Jericho, all the time!) 'Why yes, sir, but I have had cats whom I liked better than this; and then as if perceiving Hodge to be out of countenance, adding, 'But he is a very fine cat indeed.' This reminds me," gossips on Jemmy, "of the ludicrous account he gave Mr. Langton of the despicable state of a young gentleman of good family: 'For, when I heard of him last, he was running about town shooting cats.' And then, in a sort of kindly reverie, he bethought himself of his own favorite cat, and said: 'But Hodge shan't be shot; no, no, Hodge shall not be shot.' "

Johnson was much disgusted with what he considered sentimental affection. Boswell says, that the evening before the day on which Barette was to be tried for murder, Johnson and Boswell were talking of feeling for distresses of others. Johnson: "Why, sir, there is much noise made about it, but it is greatly exaggerated. No, sir, we have a certain degree of feeling to prompt us to do good; more than that, Providence does not intend. It would be misery to no purpose." Boswell: "But suppose now, sir, that one of your intimate friends were apprehended for an offense for which he might be hanged." Johnson: "I should do what I could to bail him, and give him any other assistance: but, if he were once fairly hanged, I should not suffer." Boswell: "Would you eat your dinner that day, sir?" Johnson: "Yes, sir, and eat it as if he were eating with me. Why, there's Barette, who is to be tried for his life to-morrow; friends have risen up for him on every side; yet if he should be hanged, none of them will eat a slice of pudding the less. Sir, that sympathetic feeling goes a very little way in depressing the mind." Mr. Barette himself, tells us that one day when he was present, "Mrs. Thrale, while supping very heartily upon larks, laid down her knife and fork, and abruptly exclaimed: "O, my dear Johnson! do you know what has happened? The last letters from abroad have brought us an account that our poor Consul's head was taken off by a cannon-ball!" Johnson, who was shocked, both at the fact and her light unfeeling manner of mentioning it, replied, Madam, it would give you very little concern if all your re-



lations were spittled like those larks, and dressed for Presto's supper.' Mrs. Thrale gives rather a different version; she says, 'when I one day lamented the loss of a first cousin, killed in America,'—'Prythee, my dear,' said he, 'have done with eating; how would the world be the worse for it, I may ask, if all your relations were, at once, spitted like larks, and roasted for Presto's supper?' Presto was the dog that lay under the table while we talked."

An alderman meeting Dr. Johnson, as they both emerged from the Lichfield Cathedral, perhaps not unwilling to let people see that he was acquainted with the great man, called out, "That was a good sermon we had to-day, Dr. Johnson!" "That may be, sir," was the cruel response, "but it is impossible that you should know it."

Let us, in closing our imperfect sketch of the life and character of Dr. Johnson, linger for a moment in that apartment which was the last earthly resting place of the Christian moralist, the instructor of others, himself the humble disciple of revealed truth. "It is good for us to be here," for here may we learn lessons of no common value—teachings of priceless worth!

"The chamber where the good man meets his fate, is privileged beyond the common walks of life." A few days before his death, he had asked Sir John Hawkins, as one of his executors, "where he should be buried;" "Doubtless," exclaimed Sir John, "in Westminster Abbey!" It was on the 13th of December, 1784, that he was called to "that rest which remaineth" for those who cast themselves with humble confidence, and with a true faith, upon that mercy which is the sinner's hope and the saint's dependence. We may not doubt that to him the exchange was a happy one. Errors there had been in his life, for who is there among the children of men, that hath not transgressed. But there was hearty repentance, deep contrition and fervent faith. He had proved his faith, too, by works of charity and deeds of love. He had been, literally, eyes to the blind, and feet to the lame. He had strengthened him that was ready to perish, and he "had upholden the fallen." His "bread had been dealt to the hungry," and the "poor and the cast out he had brought to his house."

The promise was fulfilled to him, as it hath ever been to those who rely upon its merciful assurances. In the time of trouble God remembered him; and, freed from that bondage

which had so long held him in the fear of death, he resigned his soul into the hands of his Creator, with filial confidence and triumphant hope. Thus "may our death be that of the righteous, and may our last end be like his!"



## ARTICLE VI.

### THE EARLY HISTORY OF LUTHERANISM IN ILLINOIS.\*

By S. W. HARKEY, D. D., President of Illinois State University.

I propose, in accordance with the Society's request, to present a sketch of Lutheranism in the State of Illinois. And by way of beginning, some notice of the State of Illinois itself may not be out of place, especially to show its rapid growth in population and wealth, and the vast importance of laying deep and broad the foundations of our Zion in such a mighty empire as the State of Illinois, and in which our Church has so great an interest. Illinois is the geographical *centre* of the great valley of the Mississippi, and would seem to be destined to become the centre of the entire American Union, in almost every sense. Its commercial advantages are very great, having the great lakes at its northern boundary, the Mississippi at the West, and the Ohio at the South, and being divided by the Illinois river, and the Chicago canal in the centre. This river and lake boundary of a thousand miles on three sides, and its network of more than three thousand miles of railroads, gives it unequaled commercial advantages. It has also the richest soil, and, I think, the largest amount of it capable of cultivation, of any State in the Union, and the most extensive coal fields in the world. Of its area of 55,409 square miles, divided into 101 counties, its coal region extends over a distance of 44,000 square miles; and it has recently been ascertained that, besides the stratum of coal near the surface, there are other thicker strata, and of better quality, deeper down! It has also other minerals, as salt, limestone, and lead, in abundance. The lead mines at Galena are the richest in the world. In 1860, Illinois

\* The substance of an Address before the Historical Society, at the meeting of the General Synod, in Fort Wayne, Indiana, May, 1866.



was already the *third* State in the Union, as to the value of her coal mine productions, Pennsylvania being the first and Ohio the second.

In 1860 Ohio was the only State ahead of her in the number of miles of her railroads, having 2,999 miles, and Illinois 2,867; but as some additional roads have since been built, Illinois is now probably the *first* State in the Union, in this respect; or if she is not, she soon will be, owing to the facility with which roads can be built here. And all this has been the work of fifteen or eighteen years, for in 1852, when I removed to this State, there were less than two hundred miles of railroad in it.

Her advance in *population*, considering that it has been steady and healthy, is unparalleled in the history of the world. In 1800, Illinois obtained a territorial government, and in 1810 her entire population amounted to only 12,282. In 1818 she was admitted into the Union, and in 1820 her population was 55,162; in 1830, it was 157,444; in 1840, it was 476,183; in 1850, it was 851,470; in 1860, it was 1,711,951, and at the present time, it cannot be short of *two millions and a quarter*.

I estimate that *one-eighth*, or over a quarter of a million, of this entire population has been or is now nominally connected with the Lutheran Church, including English, German, and Scandinavian Lutherans, their children and descendants. And all these souls are thrown legitimately and directly upon the heart and conscience of the Lutheran Church to be cared for and led to Christ and heaven.

A glance at the *agricultural productions* of this State, will still further show the greatness and importance of our work here. It is known, and, I believe, generally admitted, that Chicago is at this time the greatest grain market in the world. In the following particulars Illinois was, in 1860, the *first* State in the Union: *Indian corn*, in that year, she produced 115,296,779 bushels; Missouri being next, with not quite 73,000,000. *Wheat*, Illinois 24,159,000 bushels; Wisconsin next with 15,813,000 bushels. *Grass Seed*, Illinois first with 202,808 bushels.

In the following particulars, Illinois was then the *second* State in the Union: *Number of horses*, 575,161; Ohio being a little ahead; *value of slaughtered animals*, \$15,159,343; New York a little ahead; and in *pounds of butter* she was second, having produced 28,337,516 pounds.

In the following particulars she was the *third* State in the

Union : *Number of cattle*, 881,877 ; Texas being first, and Ohio the second ; *tons of hay*, 1,884,265 ; New York being first, and Pennsylvania second ; in the *number of newspapers* she was third ; New York being first, and Pennsylvania second ; *contributions to the American Bible Society*, she was third ; New York being first, and Pennsylvania second. I do not know the rank that Illinois holds among the States in regard to *Colleges and schools*, but it must be highly respectable. I have personal knowledge of about *twenty* Colleges connected with the different religious denominations, several of which are well endowed ; and the number of Seminaries and Academies, is very large, and we have a very efficient and powerful system of *common school* education in operation.

I need not say, that Illinoisans, generally, are proud of their State, especially since she has given to the Union Douglas, Lincoln and Grant, and since her record in the late war is so grand and glorious. If we Lutherans have *one-eighth*, or even *one-sixteenth* of the entire population of such a State, assuming in such a brief period such gigantic proportions, when her untold resources are only *beginning* to be developed, who can calculate the importance of our work here ? Let but the foundations of our Zion be now properly laid, and let her but be furnished with the means needed, that she may grow with the growth and develop with the strength and power of this mighty State, and what will she not be in the next twenty-five or fifty years ! And now for a brief sketch of our struggles, sufferings and efforts for existence and place in Illinois.

The first settlement of Lutherans in Illinois, was made in *Union County*, quite in the southern part of the State, as early as 1817, by four families from North Carolina, named Randleman, Miller, Cobble, and Casper. Others soon followed, and in a few years there was quite a colony of Lutherans in that county. A little later, that is in 1818, Mr. Jacob Cress, and several other young men, likewise from North Carolina, settled in Montgomery County, at what is now the town of Hillsboro', and soon other Lutherans flocked into this county. These people, though they came from North Carolina, were really the descendants of Pennsylvania Germans ; for large numbers of Germans, from Pennsylvania, immigrated into the valley of Virginia, and into North Carolina, even before the Revolutionary War, so that whole



counties were filled up by them, especially the counties of Cabarrus, Rowan, Lincoln, Iredell, and others.

The first Lutheran Church built in Illinois, was in 1823, in Union County, some five miles from Jonesboro', to the East, called St. John's Church. It was built of logs, not unlike the log cabins of the pioneers. A neat frame house now occupies the same site, and is still called St. John's Church.

The first Lutheran minister, as far as I can ascertain, who ever set foot on Illinois soil, was the Rev. Daniel Walcher, the maternal uncle of the writer. He was a Licentiate of the North Carolina Synod, and made a visit to this State in, I think, the summer of 1825. He visited the settlement in Union County, spending several of the summer months with the people there, preaching for them in the German language, and baptizing their children. He traveled the whole way from Carolina, and home again, on horse-back, and I have myself heard him relate some of his adventures and "hair-breadth" escapes, especially how the wolves, when, one night, he had lost his way, and could find no house, came near devouring him and his faithful old black horse; the only way he kept them off was by gathering sticks and keeping a large fire burning all night. His license was not afterwards renewed by the Synod; I do not know precisely why. He became a farmer, and subsequently removed to Illinois, and lived and died, and is buried, near Hillsboro', in Montgomery County.

Not long after his visit to Union County, a European German minister, likewise from North Carolina, by the name of Schoenberg, settled among these people. He was an educated man, had something of a library, and spent several years here, preaching in the German language. He then left his library, and some other property, and started down the Mississippi on a trip to New Orleans, intending to be gone some months; but he *never* returned, and, as far as I have been able to learn, no one knows with certainty what became of him.

But the true pioneer and, I might say, *patriarch* of Lutheranism in Illinois, especially in the southern part of it, was the Rev. Daniel Scherer, also from North Carolina. He was a man, not of extensive education, but a true and warm-hearted Lutheran, an able preacher, in both the German and English languages, and a most faithful, laborious, and self-denying workman in the vineyard of the Lord. He first made a visit

to this State, and, in 1832, removed to Hillsboro' with his family, and became pastor of the new Lutheran congregation which he organized there. He soon gathered up the people, and, in the next year, built a good sized frame Church, which is yet standing, but is used as a *carriage-maker's* shop, a fine brick house having taken its place. Father Scherer, besides serving this Church for twelve years, did an immense amount of missionary work in this State, all "at his own charges," for I am not aware that he ever received a cent from any Missionary Society. He travelled extensively, passing many times over nearly the whole of central and southern Illinois, in summer and winter, through heat and cold, mud and dust, rain and snow, always on horseback, with his saddle-bags, visiting every neighborhood where he could learn that any of our scattered people lived, preaching the gospel of Christ to them, baptizing their children, and encouraging and comforting them. He organized many churches, and, by visiting them often on his long missionary tours, kept them alive until pastors could be procured for them. He brought with him to the State considerable means, but, falling into the hands of sharpers, he lost most of his property, and spent his latter days in reduced circumstances. While he was pastor of the Hillsboro' Church, he also preached often in Union County, more than a *hundred* miles distant, and also organized the Church in Shelbyville, and that in Vandalia, the old capitol of the State, both of which he served for a time. After having, for twelve years, been the pastor of the Church at Hillsboro', and missionary of half the State, in September, 1844, he accepted a call to two small congregations in Wabash County, and removed to Mt. Carmel. One of these little congregations was in the town of Mt. Carmel, and the other twelve miles North of it, on the Jordan's Creek. Here a colony of Pennsylvanians had settled and built a small brick Church. They had also entered eighty acres of good timber land, as a glebe, on which the Church stood, and on which they had erected a small one-story board cabin, with two rooms below, and a "loft" above, which might serve as a parsonage. I have myself had the honor of sleeping in this cabin. For some time Father Scherer resided in the town of Mt. Carmel, but subsequently removed his family into this little parsonage, where he spent the balance of his days. It stood in the midst of a dense woods of great natural forest trees, and that time seemed to be well-nigh out of the world. He re-



organized the Churches here and in Mt. Carmel, and, in the year 1846, made a great collecting tour into North Carolina, Virginia, Maryland, and parts of Pennsylvania, to obtain means to build a Church in Mt. Carmel, which was dedicated in 1850. He labored here with great faithfulness and self-denial for *seven years* and a half, preaching also at Olney, Princeton, and Timberville, neighboring points, and often suffering immensely from cold and exposure. On Sunday the 4th of April, 1852, he preached as usual in his Jordan's Creek Church, which stood only a short distance from his house, and retired in the evening, apparently in his usual health. About midnight his wife was awakened by his hard breathing, and aroused the family just in time to see the husband and father close his eyes in death. Disease of the heart, probably, thus suddenly and unexpectedly, ended his useful life, and he was removed from the labors, toils and conflicts of the Church militant, to that which is triumphant in heaven. "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." He was in the sixty-second year of his age, and left a wife and *eight* children to mourn his loss. He is buried in the cemetery in Mt. Carmel, and an humble stone, erected by the Synod of Illinois, marks the spot where his mortal remains repose. A few years ago, when the Synod met in Mt. Carmel, in annual convention, they proceeded in a body and in procession to the grave of this dear departed father of our Church in Illinois, and there sang hymns, and offered prayer, listened to addresses, and pledged new love and fidelity to the cause in which he had suffered and died.

We must now turn back again in our narrative to notice a number of things that transpired in previous years. In the month of January, 1836, the Rev. C. F. Heyer made a missionary tour through the southern part of Illinois. He visited the Lutherans in this same county of Wabash, both in Mt. Carmel and at Jordan's Creek, and preached for them a number of times. In the month of March, of the same year, Rev. H. Haverstick came to this county, and labored here for several months, long enough to instruct a class of catechumens at Jordan's Creek, who were confirmed when Father Heyer returned from his tour farther West. At this time, namely in the spring of 1836, the congregation also commenced to build their Church, the first brick Church ever

erected in the State.\* Both these brethren, Heyer and Haverstick, soon after returned to the East, and left the little flocks which they had gathered, in Wabash County, in the midst of wolves, to help themselves as best they could. And their history for several years afterwards, until the time that Father Scherer took charge of them, is sad enough, and may serve as a sorrowful picture of the manner in which we, Lutherans, have, in too many instances, been conducting our *Home Missionary* operations. Soon after the departure of Heyer and Haverstick, Rev. H. Groh, a minister of the German Reformed Church settled among these people, and labored as their pastor for several years. In the spring of 1838, the Rev. Daniel Kohler, a missionary of the Synod of Pennsylvania, travelled through a part of Illinois, and hearing that a *Reformed* minister was stationed among Lutherans, (for a majority of these people were Lutherans, though there were also some German Reformed among them,) he paid a visit to Jordan's Creek and Mt. Carmel. He remained several weeks, during which time the new Church at Jordan's Creek was dedicated, and the Lord's Supper administered. Pastor Kohler then returned to the East, and instead of matters becoming better, they became worse. Rev. Groh's influence was broken down, and he soon left, and ecclesiastical vagabonds again had fair play. On the second of May, but a few weeks after Mr. Kohler left, a certain Mr. Berthols, a German, came in here, and persuaded the people that it was very dangerous to have anything to do with either the Lutheran or German Reformed Church, and especially with Synods. He proposed a new constitution for the congregation in Mt. Carmel, the first article of which reads as follows: "All party matters and human laws are hereby set aside, and no one shall be excluded from Baptism and the Lord's Supper!" During the ministry of this man, the ground on which the Mt. Carmel Church and parsonage were subsequently built, was purchased. It had on it a blacksmith shop which was fitted up for a Church. Berthols left the place before the end of his year, and is said to have afterwards preached at, or near, Peoria, and at Long Point, in Mason County, where he died of intemperance and secret disease.

Afterwards a pastor Lauer preached here for a while, then

\* The Church is still standing, and I have recently preached in it with much interest.



the Rev. Mr. Hennig, of the Synod of the West, who subsequently united with the Presbyterians. Then the Rev. Mr. Seacrist, from North Carolina, served these people for awhile. In the mean time, the *Albrights* commenced operations in Mt. Carmel, and collected little congregations, both here and at Jordan's Creek, made up, almost entirely, of Lutheran material, and they are yet carrying on their work of proselyting. All this happened before the time of Father Scherer, and is a humiliating commentary, applicable to many other places in this State, upon the manner in which we have allowed the sheep of our fold to be devoured and scattered in the West. Since the time of Father Scherer, these congregations have been successively served by the Brethren Kuhl, Hiller, Krack, and, at present, by James M. Harkey, and we are rapidly recovering our lost ground.

In the fall of 1836, the Rev. Ezra Keller, subsequently Dr. Keller, founder and first President of Wittenberg College, was sent to the West, by the Synod of Pennsylvania, as an exploring missionary—was sent to the *West*—that is to Ohio, Indiana, Illinois, Missouri, and all the rest of that unknown place, called "*The West*," to the Mississippi river and beyond, to the Rocky Mountains and the Pacific ocean!

Mr. Keller, in his report to the venerable fathers and brethren of the Pennsylvania Synod, modestly makes the following suggestion: "I would now, in conclusion, beg leave to suggest to your body, not to assign to your future missionary so large a field of labor. The people in the West have been imposed upon by unworthy men. This has made them suspicious of strangers; and every man who comes among them, however good his credentials, must remain some time before he can secure their confidence. A man who has *three States* to traverse, cannot stay long in one place: he cannot become acquainted with the character and wants of the people; and though he may preach the truth faithfully, the impression seems evanescent." These were indeed words of wisdom to the venerable Synod from a young man. One other thing the dear young brother mentioned, but his diffidence forbade him to bring it out fully. Mr. Keller was sent to make this exploring missionary tour through the immense prairies of Illinois, in the *midst of winter*!—in December, January and February. Most terrible! For on these open prairies we often have the *winds* that sweep down from the snow-capt summits of the Rocky Mountains, and the icy re-

gions of the North, in such terror and fury, without any thing to break them, or impede their progress, as to make one think that he had gotten into Greenland, sure enough. And to send a man to travel, at this season, in a thinly settled region of this country, is almost the same as to resolve that he shall be frozen to death. Let all Missionary Societies know, that no man must be sent to travel in an unsettled prairie country, in the midst of winter, anywhere North of Texas and Arkansas. Mr. Keller makes the following note of one of these dreadful rides on an Illinois prairie, on the first day of January, 1837: "In company with another gentleman, I crossed a prairie seven miles in extent, near Urbana, Champaign County, Illinois. We were both near freezing. It was a gloomy hour; I felt sick at my stomach; had great difficulty in breathing; was very chilly and drowsy; and yet I was afraid to yield to sleep. We could see nothing but the canopy above, bounding, in immense distance, the grassy plain beneath. We spurred our horses. My companion, fortunately, had with him a vial of the decoction of cayenne pepper. We drank its contents, and, perhaps, owe our deliverance to it. At length we reached the forest, and found a house and blazing fire to shelter and protect us. Here, with a grateful heart, I offered up thanksgiving unto the Lord."

Yet, even under these terrible circumstances, Brother Keller crossed the entire State, from East to West, and visited many settlements of Lutherans, preaching for them, baptizing their children, and administering the Lord's Supper in several places. We find him at Peoria, and, seven miles North of Peoria, at Farm Creek—fourteen miles farther North, at Blue Creek, then twenty miles South of Peoria, on the Macinaw, where the excessive cold kept him in one neighborhood for two weeks. After that we find him farther South, on the Illinois river, at Beardstown. Here there was then already a large German community, and here the Rev. W. Bolenius, a German, a Gettysburg student, had settled, in July, 1836. I remember this German brother well, as one of my class-mates. He had removed to this place, where he organized two congregations, out of one of which the present large and flourishing German Lutheran Church of Beardstown subsequently grew. This poor man suffered immensely here, and, I suppose, I may say with truth, that his family, and finally he himself, perished from hunger, exposure and the prevailing fevers of the climate.



Mr. Keller spent a Sabbath here, and speaks of the abounding wickedness, for on the Lord' Day that he remained in Beardstown, there were four hundred hogs slaughtered. Thence he went to the city of Quincy, of which he writes as follows: "This town and its vicinity, have about sixty families of European Germans, mostly Protestants. They are like most others in the West, entirely destitute of gospel ordinances, though they are a people who rightly appreciate and value the privileges of religion, and greatly desire the stated means of grace." "With the people of Quincy I spent ten days, visited most families, preached six times, delivered a lecture on temperance, and baptized four infants."

Brother Keller had made an engagement to return to Quincy and locate there, but God seems to have ordered it otherwise. We have now in Quincy three large German Lutheran Churches, two of which belong to the Illinois Synod. After this Mr. Keller went to Alton and St. Louis, and soon returned again to the East.

In the fall of 1835, the "Synod of the West" was formed at Louisville, Ky., and Rev. J. Crigler was chosen its first President. Father Scherer was one of its first members, and the only one from Illinois. Its geographical boundary was western Ohio, Kentucky, Tennessee, Indiana, Illinois, Missouri, Iowa, and as far West and North as you please. Rev. E. B. Olmstead, a Gettysburg student, was licensed by this Synod, in 1838, and became Pastor of St. John's Church, near Jonesboro', Illinois, and was the second member of this Synod from Illinois. In 1847, this gentleman left his mother Church, in which he had been reared and educated, and united with the Presbyterians.

In 1839, the Synod of the West held its fifth annual meeting in Hillsboro', Illinois, which was the *first* ecclesiastical meeting of the Lutheran Church ever held in this State, and it was regarded as an event of great interest and importance. The only Lutheran ministers then in Illinois, and connected with this Synod, were Revs. D. Scherer, at Hillsboro', and E. B. Olmstead, at Jonesboro'. Rev. W. Bolenius, at Beardstown, was connected with the West Pennsylvania Synod. Besides these three, I am not aware that there was then any other Lutheran minister in the State, English, German, Scandinavian, or any other language or nation. There were then only *three* Lutheran houses of worship in the State, namely, a log Church in Union County, a frame Church in

Montgomery County, at Hillsboro', and the little brick chapel at Jordan's Creek, in Wabash County. There were several other little congregations worshipping in school houses, and the entire membership of all the Lutheran Churches in Illinois, was then probably not over three hundred. This was in 1839, only twenty-seven years ago. In the fall of 1840, Rev. F. Springer came to Illinois, and settled in Springfield, where he engaged in teaching, and also organized the English Lutheran Church of Springfield. In 1841, early in the Spring, Rev. A. A. Trimper came to the State. Soon afterwards others came—Revs. Jacob Scherer, Ephraim Miller, and J. B. Crist from the Methodist Episcopal Church; and, in the northern part of the State, Lutherans began to settle from Maryland and Pennsylvania, especially in Stephenson, Ogle, and Lee counties. Here the Revs. Prof. C. B. Thummel, N. J. Stroh, J. G. Donmeyer, W. Uhl, and C. Young, were the principal pioneers. About this time several ministers connected with the Franckean Evangelical Lutheran Synod of New York, commenced to labor in southern Wisconsin, and two of them, Revs. Paul Anderson, and O. J. Hatelstad, in Illinois. These latter two were Norwegians. Paul Anderson commenced in Chicago, about 1845 or 1846, and Rev. Hatelstad, in La Salle County, near the same time. These brethren continued in connection with the Franckean Synod until the Synod of Northern Illinois was organized. In 1848, Rev. C. Kuhl came to Quincy, and in 1850, Rev. E. Schwartz settled in Fulton County. Most of these brethren never received any missionary aid, and, in laying the foundations of our Zion in the Prairie State, endured trials and difficulties that must have driven men of less perseverance, faith and courage, entirely from the field. Nearly all of them were compelled to teach, or farm, or do something else besides preaching, to obtain bread for themselves and families. I have in my possession letters from most of them, which reveal an amount of self-denial and suffering, little thought of by those, unacquainted with pioneer life. They form an affecting chapter in the early history of our Zion in the Prairie State.

The Rev. Jacob Scherer, son of Rev. Daniel Scherer, was one of those men. He was a regular graduate of both the College and Seminary at Gettysburg, and had taken one of the honors of his class. I well remember his Valedictory, and that it was considered one of the best ever delivered at any Commencement of that Institution. He was a



most devoted and godly man, a good preacher, in both the English and German languages, who might have filled, with credit, any of our Eastern pulpits. But he preferred to come to Illinois, where his father had so long suffered and toiled, and where he also labored for a number of years, with an apostolic zeal and earnestness, until his feeble constitution gave way, and he sank into an untimely grave. He first lived near Olney, in Richland County, in a regular western *log cabin*. To fix up a bed-stead in it, he bored holes into the logs, into which he put cross-pieces of wood, with posts under them at the other end. He traversed nearly the whole State, and some parts of it many times, as an exploring missionary, hunting up our people, and preaching Christ to them. Many recollect to the present day, his earnest and affectionate appeals, and speak of him with the greatest interest. On these long and wearisome journeys on horseback, he suffered immensely, and, doubtless, laid the foundation of that disease which afterwards proved fatal. He died near Shelbyville, in the fall of 1851, of typhoid fever, where there was then almost no person who cared to look after him. Rev. A. A. Trimper writes of him as follows: "Rev. Jacob Scherer entered the State about the year 1845, and labored in Richland, for a while, in great poverty and self-denial. He was for a while Professor of Greek, in our School at Hillsboro', but he did not like the work. He preferred the active duties of the ministry, for which he was admirably qualified, and especially as an *exploring missionary*. He served the Church faithfully, and, at premature age, was called from labor to rest. His body was brought to Hillsboro', where, with a sad heart, I preached his funeral sermon, and buried him. He had been my room-mate at Gettysburg, and my fellow-laborer and fellow-sufferer in the pioneer life, and it was a painful task to bury him, so young yet, and in the midst of his work and days, and especially under the circumstances. It was in October 15th, 1851, when travelling over the prairies of Illinois, during the day, was almost an impossibility, on account of the multitude of a certain kind of flies, and the severity of their sting, and the journey had to be made in the night. A mere boy was sent with the widow, her children, and her dead husband, all in one common wagon, and they lost their way in the night, and did not reach Hillsboro' until the next day!" That was indeed a sad and lonely funeral procession. Still the rest of heaven will be none the less sweet for the

soul of this dear brother, on account of the wicked neglect with which he was treated in his last sickness and death, and his body sleeps in the grave-yard, at Hillsboro', as peacefully, and as certain in the hope of the saints' glorious resurrection, as if he had been buried like a prince. Even our great Redeemer was put to death by the hands of those whom he came to bless and save.

I cannot better illustrate the history of our early efforts in Illinois, than by giving extracts from the journals of the brethren who first came to this State. Rev. A. A. Trimper says: "I came to Illinois early in the spring of 1841. There were then only *five* Lutheran ministers in the State. In the fall of 1841, I aided Father Scherer at a communion season at Hillsboro', while on my way to Synod, (that is the Synod of the West, for no Synod had yet been formed in Illinois) which met at Indianapolis, Indiana. In the month of February 1842, I preached in Brother Springer's School room, in Springfield, while on my way from Pittsfield to Indianapolis. For two years I served the Church in Indianapolis, and, in 1844, I became pastor of the Hillsboro' Church, Rev. D. Scherer having resigned and removed to Mt. Carmel, where he remained until his death, in 1852. This charge then consisted of one organized congregation, and two preaching places, one at the East Fork, and the other in Lipe's Settlement. At both these places I organized Churches, and subsequently, also, at West Fork, now Litchfield. At the two former places we also erected houses of worship. During the first years of my labors in the West, our sufferings and privations were often great. Afflictions in person and family, were almost constant; bilious fevers frequent. Twice I was given up by my physicians. The open houses, the unhealthy, miasmatic, atmosphere, common to new and low countries; and then the limited salary, and our great poverty, rendered our early trials, indeed, great. In the spring of 1846, John S. Haywood, a wealthy man, and a Trustee of "Hillsboro' Academy," one morning called to see whether I would not take charge of the Academy for a time. This I regarded as a real God-send, as by it our wants would be relieved, and I could better support my family. This led ultimately to the offer of this Institution to our Church, out of which, afterwards, grew Illinois University."

Brother Trimper has since had various fields of labor, part of the time in Iowa, but latterly in the northern part of



Illinois. He has been a most indefatigable and faithful laborer, and has rendered the Church, in this State, most important services. For a long time he was engaged in teaching as well as preaching, to gain bread for himself and family. The cheerfulness and Christian fortitude, with which he and his family have borne all their privations and sufferings, and have been willing still to bear and suffer for the sake of Christ and his Church, is worthy of the highest praise. I am happy to add, that Brother Trimper is now pleasantly and comfortably located at Dixon, Illinois, wholly devoted to the work of the ministry, beloved by his people and the whole community.

Another of our pioneers, is the Rev. Prof. C. B. Thummel, who, after having labored for many years at Hartwick Seminary, N. Y., and at Lexington Seminary, S. C., removed to Illinois. From his letter I take the follow facts: "I arrived with my family in this State on the 15th day of October, 1845, with the intention of purchasing a home and resting from my labors, principally of teaching, which I had pursued for nearly twenty years, in the States of New York, South Carolina, and Ohio. I felt as though I needed rest, and as though the Church had no more need of my services, inasmuch as I could not obtain a suitable field of labor, though I tried repeatedly. But, "Man proposes, and God disposes." So it has been in my case. I found such a destitution and want of Church privileges, here in my own neighborhood; so few good preachers of any denomination, and none of my own; and I saw my countrymen, the Germans, who were settled here, so entirely without the preached word, and the services of the sanctuary, or, at best, supplied only once or twice a year by itinerants, professed Lutherans, who would come, preach in German once or twice, baptize a few children, take up a collection for themselves, and generally get drunk before they left the neighborhood, that I was compelled to lay hold myself, and do what I could. I called the Germans together, whom I found in my own neighborhood, and proposed to preach for them, and others, regularly every Lord's Day, alternately in German and English, and since, none of these vagrants has troubled us. This labor I have continued up to the present time."

I will add, that Father Thummel has resided here on his farm, in Lee County, six or eight miles West of Dixon, in one of the finest countries, for over twenty years, and has preached all the time, nearly every Sunday, almost entirely

without compensation, gaining a support for his family, from a productive little farm, and is spending the evening of his days in as pleasant a home as any man need desire, highly esteemed by all who know him. His labors have been valuable, not only to his own vicinity, but also in rendering assistance to other brethren in establishing Churches in the regions around, and especially in the formation and management of the Synod of Northern Illinois, of which he is now the honored President. He has also twice labored for a time as Professor of our Institution at Springfield, and his counsel and aid, in the founding and support of the University, has been most valuable.

Rev. N. J. Stroh removed from Mechanicsburg, Pa., to Ogle County, Illinois, about the same time that Prof. Thummel came, namely, in the fall of 1845, and settled at Mt. Morris. He preached in private houses, and in school houses, at four places, namely, at Mt. Morris, Oregon, West Grove, and North Grove. He and Prof. Thummel were then the only Lutheran ministers in all Northern Illinois, except it was Rev. Jared Sheets, who had been a member of the Pennsylvania Synod, and had settled in Freeport, in Stephenson County. He preached for some time at different points, but soon relinquished the work of the ministry, and devoted himself to business. He still resides in Freeport. Brother Stroh could not at first organize congregations, the members of our Church being too few and too widely scattered. But he had come to remain. There is now a house of worship at each of the places at which he preached, and there are four Lutheran ministers in the county.

In 1850, Rev. Geo. J. Donmeyer came to the northern part of the State. He says: "I was commissioned by the Lutheran Home Missionary Society for northern Illinois. They gave me one hundred dollars for the first year; but I had to move nine hundred miles at my own expense, which cost me one hundred and twenty-five dollars. As there were then no railroads, we moved in wagons, except from Cleveland to New Buffalo, Michigan. I felt discouraged as we journeyed from Chicago West; the country was vacant; there were no houses, no farms, nothing but here and there, along the groves, a few little huts. When we came to Stephenson County, we found few settlers, and these, for the most part, *squatters*. There was no Sabbath here; every body pursued his business as though there were no Sunday. At first I preached to *ten* or *fifteen* hearers, in poor little



huts or school houses. In Freeport there were a few stores and a few people living, but no life, money or trade. Cedarville, Orangeville, Lena, Decota, Warren, had neither names nor existence. There was no Lutheran preacher West of us. There were a few Lutherans here, mostly from Pennsylvania. There was not a single house of worship in the county, though two were in process of erection. I organized Churches the same year, at Orangeville, Rock Grove, Cedarville, Wadam's Grove, and Yellow Creek, now Babb's Settlement. Afterwards I established churches at Buena Vista, Walnut Grove, and at Cadiz, in Wisconsin. I also organized *five* Sunday Schools. Nearly all these Churches and Schools are still in existence, and doing well, and most of them have good houses of worship. The Lutheran membership in this county, cannot be short of one thousand, at this time, and we have four Lutheran pastors. I might add, that during the time I served these churches, I travelled about four thousand miles, a year, and in the winter months I often preached from twenty-five to thirty sermons per month; but I never had a support in the Church. I was obliged to attend to some secular business to obtain bread for my family. Sometimes I received only seven or eight dollars a month for my labors."

Rev. C. Kuhl deserves, also, to be mentioned as one of our most laborious pioneers. While he was a student, at Gettysburg, application was made to Dr. Schmucker for a minister, by a German Evangelical Church, in Quincy, Illinois, who joyfully remembered the pleasant and profitable visit of Dr. Keller. Brother Kuhl was sent to Quincy in 1848, and organized a Lutheran congregation. There had been several German preachers, of any kind and character, there before him, as far back as 1836; but nothing of importance had been accomplished. Brother Kuhl remained in Quincy for several years, until a suitable successor could be obtained. Since then he has served various churches with great faithfulness, and has also performed a vast amount of missionary work. His tours have extended, not only into many of the destitute portions of Illinois, but also into Iowa, and he has suffered immensely from cold and heat, high water, ice and snow, until his health has become much impaired. He has aided, very efficiently, in hunting up our scattered people, organizing Churches, conducting the affairs of the Illinois

Synod, and establishing and maintaining our Institution at Springfield.

Rev. E. Schwartz came to the State in 1850, and settled at Canton, in Fulton County, and has since labored in various fields. I should like, also, to have noticed the labors of Rev. David Jenkins, in southern Illinois; of the Rev. Ephraim Miller, and Rev. Prof. F. Springer, and a number of other brethren; but time will not allow, nor are the materials which I have at hand, sufficient to enable me to do them justice.

The early history of our *German* and *Scandinavian* pastors, too, is full of interest; but their operations are mostly of a *later date* than that, to which I intended to extend this sketch. The sufferings of many of these brethren have been neither few nor small. In several instances, I have known them to live for a number of years with their families in one end of the little churches built by the people, in a single room, partitioned off from the Church, and submitting to such trials and privations, as few of our ministers and people can realize. Time will not permit me now to go into detail.

I must now direct your attention to our Illinois Synods, and give some account of their formation, growth, and present condition. As already stated, the "Synod of the West" was the first that ever met on Illinois soil, or attempted to extend Synodical jurisdiction so far West. But this body was, comparatively, short-lived. At its twelfth annual meeting, convened on the fourth day of June, 1846, in Luther Chapel, Harrison County, Indiana, it was divided into *three* parts or separate bodies, viz.: "The Synod of the West," "The Synod of the South-West," and the "Synod of Illinois." These several Synods immediately organized, by electing officers and appointing a time and a place for their first regular meetings. Two of them are no longer in existence; the Synod of the West has given place to the several Synods of Indiana, and that of the South-West, to the Synod of "Southern Illinois." The Synod of Illinois held its first regular meeting in Hillsboro', October 15th, 1845, and consisted of the following ministers: Revs. D. Scherer, F. Springer, E. B. Olmstead, A. A. Trimper, Jacob Scherer, Wm. Hunderdosse, and Ephraim Miller, *seven* in all. They represented fifteen congregations, and six hundred and eighty-five communicants. This Synod is, accordingly twenty years old, and is the parent, in part, of the Synod of Northern Illinois, and also, of that of Iowa. It is now large and influ-



ential, having forty-four ministers, forty-seven congregations, and five thousand communicants. It has, at present, a preponderance of the German element, and is one of the main supporters of Illinois University.

The Synod of Northern Illinois, was permanently organized in September, 1851, and it consisted, at first, of eight ministers, eighteen congregations, and about eight hundred communicants. Through the influence and efforts, mainly, of Rev. Paul Anderson, of Chicago, and, afterwards, of Rev. Prof. Esbjorn, the Scandinavians of Illinois, and adjacent parts, united with this Synod, and, for a time, a most happy spirit of union and brotherly love, prevailed, and the Synod grew so rapidly, that in 1859, *eight* years after its organization, it contained fifty-two ministers, eighty-one congregations, and five thousand communicants. In the spring of the following year, through some unhappy misunderstandings, the Scandinavian brethren, ministers and churches, withdrew from their connection with this Synod. It reduced the Synod to about *one-half* of its number of ministers and communicants. The Synod, however, still maintains a highly respectable position, and is doing a great and good work for the Lord and his Church in Northern Illinois. The Scandinavian brethren also withdrew from the University, in which they had hitherto taken so active an interest, and organized a new Synod, "the Augustana," and have founded a new Institution, located at Paxton, Ford County, Illinois. A few extracts from a letter recently received from a good brother, and prominent member of the Augustana Synod, will give some idea of their progress and present condition. He says: "We have certainly, by the great goodness of God, increased outwardly, as well as inwardly, in numbers as in spirit and in truth. Even at this time, the Lord is visiting several of our congregations, and revealing his powerful grace, in drawing even hardened sinners to the cross of his Son. Although the dissolution of our connection with the Synod of Northern Illinois, was somewhat hasty, we yet feel very kindly towards the brethren of said Synod. All our settlements in Illinois have grown, and some of them largely, especially those in Galesburg, whose Church edifice has been enlarged two or three times, but is yet too small; and Andover, where a Church is to be built this summer, at a cost of some twenty thousand dollars. In Chicago, also, our congregations have grown very much. The settlement here, at Paxton, does not grow as rapidly as we expected,

but yet the membership of my Church, is already about two hundred, and would run up to nearly three hundred, if all would unite and could be received. On a nice twenty acre lot of ground, donated to us, we have built *three* houses; one, a boarding house for our Beneficiaries, containing *nine* rooms; another, a dwelling house for our English Professor, not an imposing structure, but yet a neat one; and the *third* was erected last fall, and is to be used for a dwelling house for two Professors, when we find it to be time to erect the intended College building. At present we have in the lower story, two recitation rooms, two for our library, of six or seven thousand volumes; the *second* story contains five students' rooms, and two in the attic. Our present number of students is about forty; seven Americans, six Norwegians, and the rest Swedes. *Twenty-five* are preparing for the ministry. I ought to state, in addition, that our congregations have paid, in money, something over three thousand dollars, with which we have bought one hundred and sixty acres of land, half a mile from town, on which we intend to begin an Orphans' Home and Farm School. We have about five hundred dollars, with which to begin operations." I will add, that when, in 1860, these brethren separated from the Synod of Northern Illinois, they had about twenty-three ministers, forty-two congregations, and three thousand five hundred communicants. They now have thirty-nine ministers, seventy-two congregations, and eight thousand four hundred and thirty-four communicants. But these ministers and churches are not all in Illinois, some are in Indiana, Wisconsin, Iowa, and Minnesota. There are two other Scandinavian Synods in the West: the Norwegian Synod of Wisconsin, coöperating with the German Missouri Synod, and have founded a College and Seminary, at Decorah, Iowa; and a smaller body, mainly under the leadership of Rev. P. J. Rasmussen. The former is influential and powerful. That portion of the Augustana Synod which is in Illinois, has about thirteen ministers, twenty-one congregations, and four thousand three hundred and eighty-seven communicants.

The "Synod of the West," soon after its organization, in 1835, contemplated the establishment of a Literary and Theological Institution, somewhere in the "*Far West*," as they then called all these regions. They greatly felt the want of ministers, and hoped, by means of an Institution, to aid in furnishing a supply. While they were devising plans, and



looking around for a location, a committee, consisting of Revs. Dr. Keller, and S. Ritz, on behalf of Wittenberg College, at Springfield, Ohio, met the Synod at Fort Wayne, in 1844, to get the brethren to agree to unite and aid in the establishment of Wittenberg College. Part of the Synod were in favor of such a union, and part opposed to it, but as the Synod itself died soon afterward, this plan was never matured. They had, however, adopted a Constitution for a Seminary, elected a Board of Trustees, and collected some money and books; about one thousand dollars had been invested. Rev. John Gaver had been agent, and collected a little money in Maryland, and Rev. (Col.) J. J. Lehmanowsky had lectured and collected funds and books—not much in any way. But no location had been agreed on, nor any special progress made. It was to be a *manual labor* School, and much more was said and written in reference to it, than was ever done.

In 1846, after the Synod of the West was divided, and the Synod of Illinois formed out of the only part of it, which seems to have had continued vitality, this Synod seemed naturally to fall heir to what little had been done towards founding a Literary Institution. In the spring of 1846, in the manner already stated, Rev. A. A. Trimper had become Principal of the Hillsboro' Academy, an Institution founded by New Englanders, and successfully carried on by them for a number of years, and in the fall of the same year, the Illinois Synod held its first session in Hillsboro'. At this time an offer of the Academy building was made to the Synod, and accepted. It is a respectable looking, two-story wooden structure, containing in all some eight or ten rooms, with about an acre of land in the village. Trustees were appointed by the Synod, a new Constitution adopted, and Rev. F. Springer, who was then teaching an Academy in Springfield, was elected President. It was called "The Literary and Theological Institute of the Evangelical Lutheran Church of the Far West." Subsequently an Act of incorporation was obtained from the Legislature of the State, giving it collegiate powers. It continued at Hillsboro', in Lutheran hands, as a respectable Academy, from 1846, until the spring of 1852, six years in all, when it was removed to Springfield, and its name changed to Illinois University, and a new or amended Charter was obtained.

Two reasons prevent me from pursuing its history farther, just now, want of time, and my own connection with it. It

has not labored in vain. About thirty ministers of the gospel have received their education, in whole or in part, within its walls, and it has done much in bringing up the Lutheran Church, in this State, to what it now is. I will only add, that all the difficulties which have surrounded it, during the fourteen years of its existence in Springfield, have been sufficient to destroy a dozen Institutions, had it not been of God. But it cannot be that the child of so much prayer, effort, and anxiety, should fail. Its long night is now about over, and a brighter day begins to dawn. The history of the struggles on its behalf, will some day be written.

Some eight or nine years ago, the Synod of Northern Illinois, also, gave its sanction and encouragement to the establishment of Mendota Female College. The matter was proposed by Rev. D. Harbaugh, and was mainly in his hands. It was to be a first class *Female* College; but has since been opened for students of both sexes. Ground was obtained, and a fine three-story brick building erected upon it. It has been struggling with great pecuniary difficulties, from which it is not yet relieved.

Lutheranism in Illinois, may be said to be just *one quarter of a century* old. Then there were, that is twenty-five years ago, in the entire State, only five Lutheran ministers, eight congregations, and four hundred communicants. There are now in the State, one hundred and seventy-three Lutheran ministers, two hundred congregations, and twenty thousand communicants. More than *two-thirds* of the entire number are Germans, and more than one hundred of the ministers belong to Synods not connected with the General Synod.

The field is a most hopeful one, and we have great reason to thank God and take courage. "The little one shall become a thousand, and the small one a strong nation; I, the Lord, will hasten it in his time."



## ARTICLE VII.

## ARTICLE FIRST OF THE AUGSBURG CONFESSION.\*

## THE TRINITY.

By J. A. BROWN, D. D., Professor of Didactic Theology, Gettysburg, Pa.

*Introduction.*

To the Rev. SAMUEL A. HOLMAN, now of Altoona, Pa., belongs the distinguished honor of having originated and founded a Lectureship on the Augsburg Confession, in connection with the Theological Seminary of the General Synod of the Evangelical Lutheran Church in the United States. So far as we know, this is the first foundation of the kind, not only in the Church in these United States, but in the world: and whilst the benevolent founder has thus shown a commendable zeal for this venerable Symbol of our Church—the mother Symbol of Protestantism, and only universal Symbol of Lutheranism—he will rear for himself a monument the most noble and imperishable. What his modest nature never once thought of, will be all the more certainly secured, and the name of SAMUEL A. HOLMAN will henceforth, and through all time, be identified with the Augsburg Confession and the Theological Seminary of the General Synod.

By the terms of this foundation “the Lecturer may select one, and but one, of the twenty-one Doctrinal Articles of the Augsburg Confession: but no one Article shall be chosen twice, until all shall have been lectured upon.” The design is that this Confession may be thus more thoroughly examined, its doctrines better understood, and thus both ministers and people become more familiar with the faith so nobly confessed by the heroes of the great Reformation. To that Confession, and to it alone, so far as human creeds or confessions are concerned, the General Synod of the Evangelical Lutheran Church, in her Constitution, acknowledges allegiance. Standing on the broad basis of Lutheran catholicity, she receives it as “a correct exhibition of the fundamental

\* A Lecture, delivered August 7th, 1866, before the Directors and Students of the Theological Seminary of the General Synod of the Evangelical Lutheran Church, on the “Holman Foundation.”

doctrines of the Divine Word, and of the faith of our Church founded upon that Word," but clings to the "Word of God, as the only infallible rule of faith and practice." All the efforts of schismatics and symbololatrists have only served, and we trust will serve, to fix her the more firmly and securely on this basis.

Feeling myself highly honored by being selected to deliver the first lecture under this provision, and left thus free to select any one of the Doctrinal Articles, as the subject of discussion, I have concluded, that, waiving all personal predilections, and all considerations growing out of the special interest felt, at this time, by the Church in certain Articles, the least objectionable, and upon the whole the best, course is to begin at the beginning. This will leave no room for any suspicion of sinister design, or of taking advantage of the opportunity to thrust upon the Church an unwelcome discussion. To others will be left the task of discussing the topics around which the conflict has raged in the Church for centuries. It will be ours to examine and defend one of the great doctrines of the "common faith." The first Article of the Confession will accordingly be the subject of the present lecture.

# I.

## *Augsburg Confession. Article I.*

Any account of the origin of this Confession, as well as any attempt at eulogy upon it, would be here as much out of place, as it would be unnecessary. We must, therefore, omit all notice of the stirring times, and the illustrious men, that gave to the Church and the world this most important and most celebrated Confession of our Protestant Christianity. The Reformers, justly and truly, maintained that they were not founding a new Church, nor introducing a new and strange faith, but were aiming to purify the Church from corrupt doctrines and abuses, which had crept in, and to lead her back to the pure faith of the Sacred Scriptures, and of the Church universal in the early centuries. Hence the very first sentence of the first Article makes mention of the Nicene Creed, and confesses the faith as settled in the Church twelve centuries before, and since that time, among orthodox believers, universally received. The divine existence, and constitution of the Godhead—the trinity of persons in unity of essence, as "Creator and Preserver of all things visible and invisible," accompanied by a notice of the leading errors



opposed to it, which are condemned and rejected, the authors of the Confession placed first, as the great fundamental truth, underlying all other divine truth, and all true religion. This Article, so appropriately placed first, reads as follows :\*

"Our Churches unanimously hold and teach, agreeably to the Decree of the Council of Nice, that there is only one Divine Essence, which is called, and truly is, God; but that there are three persons in this one Divine Essence, equally powerful, equally eternal,—God the Father, God the Son, God the Holy Ghost,—who are one Divine Essence, eternal, incorporeal, indivisible, infinite in power, wisdom and goodness, the Creator and Preserver of all things, visible and invisible. And the word *person* is not intended to express a part or quality of another, but that which subsists of itself, precisely as the Fathers have employed this term on this subject.

Every heresy opposed to this Article is, therefore, condemned: as that of the Manichæans, who assume two principles, the one good, the other evil. Likewise the heresies of the Valentinians, Arians, Eunomians, Mahometans, and the like; also that of the ancient and modern Samosatensians, who admit but one person, and sophistically explain away these two—the Word and the Holy Spirit—asserting that they must not be viewed as distinct persons, but that the Word signifies the oral word or voice, and that the Holy Ghost is the principle of motion in things."†

\* The basis of this first Article of the Confession is as follows:

1. The first of the Marburg Articles as agreed upon by the Lutherans and Reformed, October 3rd, 1529: "We believe and hold that there is one true, living God, Creator of heaven and earth, and all creatures, and that this same God, one in essence and nature, is threefold in person, that is to say, Father, Son, and Holy Ghost, as was declared in the Council of Nice, and is still taught by the universal Christian Church."

2. The first of the Swabach Articles; as altered and enlarged from the Marburg Article, October 16th, 1529: "We confess that constantly and with great accord it is taught among us, that there is one only true God, Creator of heaven and earth; yet so, that in this only true Divine Essence, there are three distinct persons, to wit: GOD THE FATHER, GOD THE SON, GOD THE HOLY SPIRIT; and that the Son, begotten of the Father from eternity, is truly and by nature God with the Father: and that the Holy Spirit, proceeding from eternity, from the Father and the Son, is truly and by nature God with the Father and the Son: as all these things can be most clearly and firmly demonstrated by Scripture, John 1: 'In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him.' Matthew 28: 'Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:' and many other like passages, especially in the Gospel of John."

We have availed ourselves of the English translation of these Articles in the *Ev. Review*, Vol. X. 470; II, 78.

† The translation of the Article given above is that of the Newmarket English copy, Second Edition revised by C. P. Krauth, Sen., D. D. It differs somewhat in form, but not in meaning, from the Original—

In this Article the Church of the Reformation is placed fully and distinctly on the faith of the old ecumenical creed of the Council of Nice; or, more strictly the Nicæno-Constantinopolitan Symbol. The Creed of the Nicene Council was somewhat enlarged and improved at the first Council of Constantinople, A. D. 381, and as such was commonly spoken of as the Nicene Creed. It is in this amended form that it has been introduced into the Symbolical Books of the

a copy of which is subjoined in German and Latin, from Müller's Edition. 1848.

*Der I. Artikel. Von Gott.*

“Erstlich wird einträchtiglich gelehret und gehalten, laut des Beschlusses Concilii Nicaeni, dass ein enig göttlich Wesen sei, welches genannt wird und wahrhaftiglich ist Gott, und sind doch drei Personen in demselben einigen göttlichen Wesen, gleich gewaltig, gleich ewig, Gott Vater, Gott Sohn, Gott heiliger Geist, alle drei ein göttlich Wesen, ewig, ohne Stück, ohne End, unermesslicher Macht, Weisheit und Güte, ein Schöpfer und Erhalter aller sichtbaren und unsichtbaren Ding. Und wird durch das Wort *Persona* verstanden nicht ein Stück, nicht ein Eigenschaft in einen andern, sondern das selbst bestehet, wie denn die Väter in dieser Sachen dies Wort gebraucht haben.

Derhalben werden verworfen alle Ketzereien so diesem Artikel zuwider sind, also Manichäi, die zween Götter gesetzt haben, ein bösen und ein guten. Item Valentiniani, Arianen, Eunomiani, Mahometisten und alle dergleichen, auch Samosatener, alt und neu, so nur eine Person setzen und von diesen zweien, Wort und heiligem Geist, Sophisterei machen und sagen, dass es nicht müssen unterschiedene Personen sein, sondern Wort bedeute leiblich Wort oder Stimme, und der heilige Geist sei erschaffene Regung in Kreaturen.”

*Art. I. De Deo.*

“Ecclesiae magno consensu apud nos docent, decretum Nicaenae synodi *de unitate essentiae divinae et de tribus personis* verum et sine ulla dubitatione credendum esse. Videlicet, quod sit una essentia divina, quae et appellatur et est Deus, aeternus, incorporeus, impartibilis, immensa potentia, sapientia, bonitate creator et conservator omnium rerum visibilium et invisibilium; et tamen tres sint personae eiusdem essentiae et potentiae, et coaeternae, Pater, Filius et Spiritus Sanctus. Et nomine *personae* utuntur ea significatione, qua usi sunt in hac causa scriptores ecclesiastici, ut significet non partem aut qualitatem in alio, sed quod proprie subsistit.

Damnante omnes haereses, contra hunc articulum exortas, ut Manichaeos, qui duo principia ponebant, bonum et malum, item Valentinianos, Arianos, Eunomianos Mahometistas et omnes horum similes. Damnante et Samosatenos veteres et neotericos, qui quum tantum unam personam esse contendunt, de Verbo et de Spiritu Sancto astute et impie rhetoricantur, quod non sint personae distinctae, sed quod Verbum significet verbum vocale et Spiritus motum in rebus creatum.”

For the *variae lectiones* see Müller's Edition, S. B. 866–907.



Lutheran Church, and it is to this Creed that reference is had in this first Article of the Augsburg Confession.\*

*Nicene Creed.*

As the doctrine of the God-head—"One Divine Essence" and "three persons," trinity in unity, and unity in trinity—received its creed form in this Symbol, and has received no additions or alterations since, and is not likely to, it must be deeply interesting and instructive to examine what was settled so firmly in that Confession. A doctrinal statement that has stood for more than fifteen centuries, unchallenged by the orthodox Churches, and as an impregnable bulwark against all heresies and heretics, on this point, must command our admiring attention. "It implies," says Stanley, "an immense vitality, inherent in the orthodox doctrine established at Nicæa, that it should have won its way against such formidable antagonists, and should have securely seated itself in the heart of the Church for so many subsequent centuries."

The doctrines of our holy religion are not delivered in the Bible in systematic order, nor in dogmatic form. We are left to construct a system from the ample materials provided, and to give to each doctrine its proper form and place. Our present systems of faith have been wrought out, amid many struggles, in the life and consciousness of the Church, and must be tested by the sure Word of God. It is not at all strange therefore that in the early Church there soon appeared some difference in the manner of stating certain doctrines, and especially in regard to the Trinity. At the first, Father, Son, and Holy Ghost, were worshipped as divine, but when men began to speculate and define they soon found difficulties, and these difficulties leading to differences. The doctrine of the Trinity, underlying and moulding as it must all the other great doctrines of Christianity, was the first to receive the earnest attention of the Church.

Not now to speak of minor differences and diversities, the period of the Nicene Council exhibits two prominent conflicting tendencies, the one to hold to the unity of the divine essence at the expense of the personality of the Son and the Holy Ghost; the other to hold to a trinity of persons, so

\* On the relation between the Nicene and Nicæno-Constantinopolitan Creeds, see Walch's *Introductio in Lib. Sym.* 121—157. Müller's *S. B. Intro.* XLVI—L. Stanley *History of the Eastern Church*, 242, with the *Church Histories* of that period generally.

distinct and unlike, differing in kind as well as degree, as to utterly deny the the unity of the divine essence. By the former, the divinity of the Son and of the Holy Ghost was not denied; but all three were regarded as one, not only in essence, but without any proper distinction of persons. The Son was God, but not a distinct personality, or different from the Father. The Holy Ghost was God, but also without any distinction in personality from the Father or the Son. The Father, Son, and Holy Ghost were only different manifestations of the one same essence and person; or one God acting in different modes, and under different relations. According to this view there is no real distinction between the essence and the personality of the God-head. There is one essence, and but one person, though this one person may reveal himself to us under different relations, and as performing different offices, corresponding with the terms Father, Son, and Holy Ghost. The opposite tendency was to hold to a trinity of persons, yet so distinct as to deny the unity of essence. The Son was not only a different person, but also differing in essence from the Father. He might be allowed to possess a nature or essence similar to that of God, *ὁμοιουσιον*, but not identical with it *ὁμοουσιον*. The Father alone is true and absolute God, the Son is of a different essence and order. Their natures are essentially distinct. The Son was created or produced by the Father, and must differ from him. There was less attention to the doctrine of the Holy Ghost, but if allowed to be a person, it was as a creature, made by the Father, through the Son. Neither Son nor Holy Ghost was identical in essence with the Father, but belongs to the order of beings created or produced, and is not one with God.\*

These two tendencies witnessed many diversities on either side, but the result was to deny the unity of the essence or the trinity of persons. To correct both of these, and present in true form the doctrine of the Trinity, was the work of the Nicene Council.†

\* For a fuller and more satisfactory account of what can only be touched upon in this Lecture, the reader is referred to the histories of that period, and to Hagenbach's *Hist. of Doct.*, Vol. I; also Shedd's *Hist. of Doct.*, Vol. I, 246—375; Cudworth's *Int. Sys.*, and Dorner's great work.

† "The homoousian Trinity of the orthodox went exactly in the middle, betwixt that monousian Trinity of Sabellius, which was a Trinity of different notions or conceptions only of one and the selfsame thing, and that other heterousian Trinity of Arius, which was a Trinity of



The immediate occasion of that famous Council, was the teaching of Arius, a presbyter in the Church at Alexandria. Carrying out more fully and logically Origen's doctrine of generation and subordination, with the distinction of essence between the Father and the Son, he was led to deny the true divinity of the latter. He could not recognize a third essence between that of divinity and the creature, and so boldly maintained that the Son was only a created being—the first and most exalted of all creatures, but still a created being. "We must," says Arius, "either suppose two divine original essences without beginning, and independent of each other; we must substitute a Dyarchy in place of the Monarchy; or we must not shrink from asserting that the Logos had a beginning of his existence, that there was a moment when he did not as yet exist." The doctrine of Arius was condemned by his own bishop, Alexander, and also by a Council of Alexandria, A. D. 321. But this did not silence the heretic, or stop the spread of his doctrine. Like poison it infused itself into the Church and the baneful effects were soon manifest. Division and strife, the natural result of false teaching, followed, and the Church was greatly convulsed. To produce harmony, and settle the true faith, Constantine was moved to call a general Council at Nice in Bithynia, A. D. 325.

Every thing conspired to give importance and eclat to this Council. The place of meeting—"the second Capitol of Bithynia," and so accessible by land and water—the presence and interest of the Emperor Constantine, the number of bishops and other clergy, its being the first of the so-called general Councils, the important doctrine to be settled, all these combined to render it an occasion of no ordinary interest. The attendance of three hundred and eighteen bishops, besides a vast number of other clergy and visitors, together with the presence of the Emperor, made it one of the most august bodies that ever assembled.\* The result of

separate and heterogeneous substances (one of which only was God, and the other creatures), this being a Trinity of hypostases or persons numerically differing from one another, but all of them agreeing in one common or general essence of the God-head or the uncreated nature, which is eternal and infinite." Cudworth's *Int. Sys.*, Vol. I, 803. (Andover.)

\* For a very interesting and instructive account of the Council of Nice, with authorities, see Stanley's *History of the Eastern Church*, 114—280. Also Neander, Vol. II, 372—386.

their deliberations, discussions and decisions is what we now have to do with.

The main point to be determined was the nature of the Son, and His relation to the Father. The Arians and Semi-Arians were willing to admit that Christ was God, but explained it in their own way. The usual forms of expression they could subscribe, and still maintain their own opinions. The trouble was to detect and make bare the subtle error that was corrupting the faith and endangering the very life of the Church. One magical word solved the difficulty, and, like Ithuriel's spear, pierced the delusive veil by which this heresy thought to cover itself. The word *ὁμοουσίον* had been rejected and condemned by the Council of Antioch, as favoring Sabellianism, and when introduced at the Council of Nice produced very great excitement. It was denounced by the heretics as absurd. But this only led the orthodox party to look upon it with more favor, and then to seize upon it as the very word needed. It served the very purpose, and was about the only word that Arius and his friends could not subscribe. They could say the Son was divine, of like nature or essence, *ὁμοιούσιον*, with the Father. But other beings might be of like nature with God, and yet not be very God. There was room for equivocation and concealment here. The Council declared the Son to be *ὁμοουσίον*, "consubstantial," of the same essence with the Father. This word admitted of no equivocation.\* It declared the Father and the Son to be of one essence, and hence removed the Son to an infinite distance from all created beings. The Council further declared him to be "begotten, not made," and condemned those who say "there was when he was not," and "before he was begotten he was not," and "that he came into existence from what was not."

\* It is a curious instance of carelessness or ignorance, that in the only English translation we have of the Symbolical Books—"Second Edition revised"—the very word employed by the authors of the Nicene Creed to guard against the Arian heresy, is translated as if the Arian word had been used, and thus the Nicene and Nicæno-Constantinopolitan Creeds presented to English readers in an Arian translation. *ὁμοουσίον*, which the Arians could not subscribe, is translated as if *ὁμοιούσιον*, their own favorite word. Instead of sameness or identity of nature, we have in the translation of both Creeds "*of like nature.*" The circulation of the Symbolical Books of the Lutheran Church should not even in this undesigned and indirect way, give any countenance to a doctrine so opposed to the teaching of the Bible, and the faith of the Church.



The Creed adopted at this Council, like all the ancient Creeds, was very brief, but it formed a most important era in the history of the Church, and of Christian doctrine. No form of doctrine has been more widely received, or cherished with a more profound regard. "Throughout the Eastern Church," says Stanley, "the Nicene Creed is still the one bond of faith. It is still recited in its original tongue by the peasants of Greece. Its recitation is still the culminating point of the service in the Church of Russia. The great bell of the Kremlin tower sounds during the whole time that its words are chanted. It is repeated aloud in the presence of the assembled people by the Czar at his coronation. It is worked in pearls on the robes of the highest dignitaries of Moscow. One of the main grounds of schism in the seventeenth and eighteenth centuries from the established Church of Russia, was, that the old dissenters were seized with the belief that the patriarch Nikon had altered one of the sacred words of the original text of the Creed."\*

\* The history of this Nicene Creed furnishes, however, a very interesting and instructive lesson on unaltered and unalterable Confessions. It "was meant to be," says Stanley, "an end of theological controversy." The "Word of the Lord which was given in the Œcumenical Council of Nicæa," says Athanasius, "remaineth forever." To it was applied the text, "Remove not the ancient landmarks which the fathers have set." No addition was contemplated: it was of itself sufficient to refute every heresy. \* \* The Council of Sardica declared that it was amply sufficient, and that no second Creed should ever appear. When the next General Council met in 381, at Constantinople, although it had to confront two new heresies—those of Appollonius and Macedonius—it did not venture to do more than recite the original Creed of Nicæa. The additions which now appear in that Creed, and which are commonly ascribed to the Fathers of Constantinople, did, probably, then make their appearance. But they were not drawn up by that Council. \* \* The divines of Ephesus showed their sense of the finality of the Nicene Creed still more strongly. After reciting it aloud, in its original form, they decreed \* \* that henceforward no one should "propose, or write, or compose any other Creed than that defined by the Fathers in the city of Nicæa," under pain of deposition from clerical office if they were clergy, and of excommunication if they were laymen." After mentioning "the changes of the most unchangeable of all Creeds," the historian adds: "Every time that the Creed is recited with its additions and omissions, it conveys to us the wholesome warning, that our faith is not of necessity bound up with the literal text of Creeds, or with the formal decrees of Councils. It existed before the Creed was drawn up; it is larger than the letter of any Creed could circumscribe. The fact that the whole Christian world has altered the Creed of Nicæa, and broken the decree of Ephesus, without ceasing to be catholic or Christian, is a decisive proof that common sense, after all, is the supreme arbiter and corrective even of Œcumenical Councils." Stanley 242—246.

This Creed was afterwards altered and amended so as to include a more distinct acknowledgment of the divinity of the Holy Ghost. The doctrine of the Holy Ghost did not receive special attention at the Council of Nice. No question having at that time arisen, on this point, it was deemed sufficient to confess their faith, in the words—after belief in the Lord Jesus Christ, ect.—“*And in the Holy Ghost.*” But when afterwards false and dangerous doctrines concerning the Holy Ghost were introduced and advocated by Macedonius, at the Council of Constantinople, A. D. 381, the doctrine of the Holy Ghost was more fully set forth, as follows: “And (we believe) in the Holy Ghost, the Lord, the Giver of life, who proceeds from the Father, who with the Father and the Son is to be worshipped and glorified, and who spake through the prophets. Other alterations were made, especially the addition of the famous “*filioque*” by the Western Church, but of which we have not time to speak here. Thus completed, the Creed is known in our Church as the Nicene, but more strictly should be called the Nicæno-Constantinopolitan Creed.\*

\* The original of these Creeds may be readily seen in a number of works accessible to most readers of the *Review*, as Pearson on the Creed, Appendix 593, 597; Müller’s S. B., Intro. xlvii, xlviii; Gieseler’s Church History, Vol. I, 297, 312, ect. A translation of both is subjoined that the reader may be able to compare.

NICENE.—“We believe in one God, the Father Almighty, Maker of all things visible and invisible:

And in one Lord Jesus Christ, the Son of God, begotten of the Father, only begotten, that is, of the substance of the Father; God of God, Light of Light, very God of very God; begotten, not made; of the same substance with the Father; by whom all things were made, that are in heaven and that are in earth; who for us men and for our salvation came down, and was made flesh, and became man, suffered, and rose again the third day, ascended into the heavens; and will come to judge the living and the dead.

And in the Holy Ghost.

But those who say, there was when he was not, and that before He was begotten He was not, and that He came into existence from what was not; or profess that He is of a different substance or essence, or that the Son of God is created, mutable or changeable, the Catholic Church anathematizes.”

NICÆNO-CONSTANTINOPOLITAN.—“We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; Light of Light, very God of very God; begotten, not made; of the same substance with the Father; by whom all things were made; who for us men and for our salvation came down from heaven, and was made flesh of the Holy Ghost and



Thus much has been said of the history of this Creed because the Reformers made its doctrine that of their Confession, and it seemed the shortest and simplest way of advancing to the truth confessed. The decisions of the Councils as embraced in this Creed exhibit the following important points in the doctrine of the Trinity:

1. *The unity of the Divine Essence.* “We believe in one God.” This opposed everything like tri-theism, and was necessary to guard against any tendency to worship inferior deities. It is a sufficient answer to cavilling objectors, ancient and modern, of worshipping more than one God. Not even the monarchians were more decided in their opposition to any and every view that arrayed itself against this fundamental truth.

2. *The trinity of persons in the Godhead.* The terms *trinity* and *person* were not indeed introduced into the Creed, but the ideas corresponding with these terms are there. Belief is confessed in Father, Son, and Holy Ghost; in each separately, as a distinct subsistence; and the triune God declared worthy to be “worshipped and glorified.” The trinity in unity, and unity in trinity, is clearly contained in the Symbol; and according to Athanasius “the Catholic Church doth neither believe less than this homoousian Trinity, lest it should comply with Judaism, or sink into Sabellianism: nor yet more than this, lest on the other hand, it should tumble down into Arianism, which is the same with Pagan Polytheism and idolatry.”\*

3. *The identity in essence of the Son with the Father.* *ὁμοουσιον*, of the same essence or consubstantial with the Father—God of God, Light of Light, very God of very God.” The Father and the Son, though differing in person;

the Virgin Mary, and became man, and was crucified for us under Pontius Pilate, and suffered, and was buried, and rose again the third day, according to the Scriptures, and ascended into the heavens, and sits at the right hand of the Father; and will come again with glory to judge the living and the dead. Of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord; the Giver of life, who proceeds from the Father, (and the Son) who with the Father and the Son, is worshipped and glorified, who spoke by the prophets.

And in one holy, catholic, Apostolic Church.

We confess one baptism for the remission of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.”

\* Quoted in Cudworth.

so that they are not the same in this respect, yet are of one and the same essence.

4. *The eternal generation of the Son.* This not stated in this form and in so many words, yet clearly enough taught. The Son is "*begotten, not made*"—"begotten before all worlds;" and in the old Nicene form, those are condemned, who say "there was, when He was not," or "before He was begotten He was not."

5. *The divinity and procession of the Holy Ghost.* He proceeds from the Father and the Son, and "with the Father and the Son is worshipped and glorified."

6. *The triune God, as "the Creator and Preserver of all things visible and invisible."* This truth is not so distinctly set forth here, as in the Augsburg Confession, yet understood to be taught. There was a progressive development in the form of this doctrine. The Apostles' Creed says: "I believe in God, the Father Almighty, Maker of heaven and earth," ascribing creation to Him alone, though not designing to exclude from all participation the Son and the Spirit. The Nicene, in addition, has in reference to the Son, "by whom all things were made that are in heaven and in earth." The Constantinopolitan still adds in regard to the Holy Spirit, "the Lord and Giver of life;" thus uniting the three persons in the work of creating and governing the world.

To this last point the Augsburg Confession has given a more complete and decisive expression. It presents, in the clearest manner possible, the triune God as Creator and Preserver, and thus stands in most direct opposition to Atheism, Pantheism, Deism, Naturalism, and every varying form of infidelity that would undermine and destroy faith in the Triune God as the Maker and Ruler of the universe. It is not merely a Supreme Being, a great First Cause, such as many semi-infidels are ready to acknowledge, and popular writers on physical science use to grace their pages: nor yet a personal God, existing along with the universe, yet indifferent to its affairs; but God, as Father, Son, and Holy Ghost, that is here confessed, who has made, and now preserves and governs all things. The entire universe of mind and matter, of beings of every order and rank, and of whatsoever nature, all come forth from His creative hand, and are all cared for and governed by the same august and gracious Being. Nature, and providence, and grace do not belong to entirely different administrations, but are parts of one grand system, extending through all time, and embracing creation,



providence, and redemption, and all under the same Triune God, Father, Son, and Holy Ghost, "the Creator and Preserver of all things visible and invisible."

*Analysis of Article I of the Augsburg Confession.*

The first Article of the Augsburg Confession, avowedly based on the Nicene Creed, though not retaining the very words of that ancient Symbol, under a very general analysis exhibits the following results: 1. The unity of the divine essence; 2. The trinity of persons in the Godhead, as Father, Son, and Holy Ghost; 3. The divinity of each, co-equal and co-eternal; 4. The Triune God, the Creator and Preserver of all things visible and invisible; 5. The term *person* employed according to the usage of the Fathers; 6. Opposing heresies condemned.

*Person.*

The term person is carefully guarded against misapprehension and abuse. It "is not intended to express a part or quality of another, but that which subsists of itself, precisely as the Fathers have employed this term on this subject."

This word the Fathers had made use of to express the different subsistences, as Father, Son, and Holy Ghost, in the one essence, a trinity of personæ in the Godhead; and the authors of the Confession, without attempting any precise definition, or extended explanation, appropriated the term. They had the less occasion to attempt any further elucidation of the term, since its use had been current in the Church for more than a thousand years, and in a sense which, if not perfectly comprehensible, was yet free from any serious liability to misapprehension, and served to guard the true faith from the insidious attempts of false teachers. We really know as little of the essence, as we do of the persons, of the Godhead, and must satisfy ourselves with the use of such terms as will best express our imperfect knowledge and limited conceptions of this great mystery, and at the same time afford security against the encroachments of error.

Among the early Fathers, Greek and Latin, there was much difficulty in settling the precise meaning and use of terms in regard to the Trinity; and even to the present day the difficulty is felt and acknowledged. For a time the Greek Fathers used *ὑποστάσις* and *οὐσία* without any clear dis-

inction, to denote substance or essence, and seems to have employed them in the Nicene Creed. Origen was the first to use *ὑποστάσις* to express the different subsistences in the Godhead, and to speak of Father, Son, and Holy Ghost, as three hypostases (*τρεις ὑποστάσεις*), but his use was not at once accepted. As the word was commonly used to signify substance, it was liable to serious misapprehension, and many would interpret the meaning to be three substances or essences in the Godhead, which was utterly contrary to the faith.

Tertullian was the first to use *persona* in the same sense, and to speak definitely of a trinity of *personæ* in the Godhead. He calls the *Logos* a person, and defends the use of the term, declaring him to be the second, and the Holy Spirit the third.\* But this use was also liable to objection, since *persona* commonly signified the mask worn, or the character in which one appeared, and so might be understood as favoring a mere difference in character or appearance. As the Latin Fathers could only render *ὑποστάσις* by *substantia*, which was the same as *essentia*, they objected to that term, and *πρόσωπον* was introduced in its stead.

Gradually however these two words, *ὑποστάσις* and *persona*, the one Greek the other Latin, assumed among theological writers a more definite and technical meaning, and became the established words to express the faith of the Church in the distinctions existing in the Godhead. But it must not be supposed that these Fathers did not fully appreciate the difficulties in the use of such terms, and the weakness of the human mind to comprehend, or of human language to express the mysterious truth. Augustine says: *In truth since the Father is not the Son, and the Son is not the Father, and the Holy Spirit, who is also called the gift of God, can neither be the Father nor the Son, there are at any rate three; yet, when it is asked, What three? straightway great poverty weighs upon human speech; yet we say, THREE PERSONS, not because that is what should be said, but that we may not keep silence.*"

As this word was introduced, and continued to be employed, to express real distinctions in the Godhead, and in opposition to those who denied these distinctions, it may be well to

\* "Quæcumque, ergo, substantia Sermonis (τοῦ λόγου) sit, illum dico, personam et illi nomen vindico: et dum Filium agnosco, secundum & patre defendo. \* \* Tertius est Spiritus a Deo et Filio," etc.



approximate as nearly as we can to a definite meaning. But as no definition given has proved entirely satisfactory, it would be presumptuous in us to attempt a new or positive definition. The best perhaps that can be done, is to limit and qualify, as we are compelled to do with other terms expressive of the divine nature and attributes. The distinction involved, in the application of the term *person* to the Father, Son, and Holy Ghost, may be qualified.

### I. *Negatively.*

1. *It is not the same as when applied to human beings.* We speak of Peter, James, and John as persons in a sense different from what we do of the Father, Son, and Holy Ghost. Each individual person of the human family differs from each other, in many particulars, which are not true of the persons in the Godhead.

2. *It is not one of essence.* There is but one divine essence, and this essence is possessed in full by each person, so that in this respect, there is a perfect unity in the Godhead. God is not only one in opposition to polytheism, but as a pure, infinite Spirit, He is one in nature or essence.

3. *It is not one of attributes.* Each person in the Godhead possesses the same and equal attributes. No one possesses more or greater attributes than another. Each is eternal, omnipotent, omniscient, omnipresent and truly divine.

4. *It is not merely nominal*—as when we apply different names or titles to the same person. Father, Son, and Holy Ghost are not different names for the same subsistence or person.

### II. *Positively.*

1. *It is real.* The Father is not the Son, nor is the Son the Father. The Holy Spirit is neither the Father nor the Son. There is such a difference that there can be no interchange of these appellations, and there must be something immanent in the Godhead corresponding with such distinction of names.

2. It is such as to fully warrant the application of the personal pronouns, and other modes of address usually and clearly expressive of personal distinctions.

3. It is such as to involve different offices in the great work of salvation, so that each performs some office peculiar to that person, and which does not belong to any other.

4. It is such as to involve distinct, individual self-consciousness, with intelligent, voluntary, individual action.\*

Now these attempts to qualify and define may not throw much light on this profoundly mysterious subject, and we may add in the words of Chemnitz: "The persons are really distinguished, nevertheless in a manner to us incomprehensible and unknown."† These terms and distinctions however may serve a good purpose, for it is a great matter, as Augustine says, "If you cannot find out what God is, nevertheless you may avoid thinking of Him, what He is not." The sense in which Melancthon employed the term may be further gathered from his own definition. "A person (as the Church uses the word in this Article) is an individual subsistence, intelligent and incommunicable."‡

### *Opposing Heresies Condemned.*

Besides thus setting forth the doctrine of the Godhead, according to the Nicæno-Constantinopolitan Creed, the Reformers mentioned the most prominent errors to which it was opposed, and which are condemned by this Article. This served to put the truth confessed in a still clearer light, by enabling us to view it in contrast with opposing errors. "Every heresy," say they, "opposed to this Article is therefore condemned, as that of the Manichæans," etc. A brief notice of these heresies seems necessary to a proper elucidation of this Article, and yet it is almost impossible to say anything satisfactory, in so few words, upon so difficult and extensive a subject as these heresies present.§

1. "*Manichæans*, who assume two principles, the one good,

\* For an attempt to explain and define more philosophically *personality*, see Müller's *Lehre von der Sünde*, Vol. II.

After all we see through a glass darkly.

† *Loci Theologici* 37.

‡ *Persona, ut ecclesia in hoc articulo loquitur, est substantia individua, intelligens et incommunicabilis.* *Loci Communes.*

Elsewhere Melancthon has "*Persona est substantia individua, intelligens, incommunicabilis, non sustentata in alia natura.*"

And "*ἡ ποσitas autem seu Persona est, subsistens, vivum, individuum, intelligens, incommunicabile, non sustentatum in aliis.*"

More may be seen on this subject in Chemnitz, Twesten, and Stuart.

§ For a full account of the heresies mentioned in this Article, and of which only a very brief notice could be given here, the reader is referred to Walch's *Historie der Ketzereien*; to the Histories of Mosheim, Neander, Gieseler, and Schaff; and Hagenbach's *History of Doctrine*, and works there referred to.



the other evil." This sect took its name from Manes or Mani, a Persian philosopher and religionist, who flourished in the third century. Much obscurity however rests upon the origin and history of the Manichæan doctrine. Enough is known to understand that the whole system is utterly subversive of Christianity. Manes proposed to unite some elements of Christianity with Oriental philosophy and theology, and thus produced a strange compound of the most heterogeneous materials. Instead of one infinite, eternal essence, which alone is God, Manes held to two principles, the one good, the other evil, in perpetual conflict. His system ignores the great facts of Revelation, discarding the Old Testament, and explaining the New to suit his own doctrines. He denies the incarnation of the Son of God, leaves no place for an atonement, and claims himself to be the Paraclete promised by Christ. There could be no redemption by the blood of Christ, or regeneration and sanctification by the Spirit. It may seem strange that such a medley should gain any currency with thinking people, and yet succeeding Gnosticism, to which it was somewhat allied, it spread extensively and greatly corrupted the true doctrine. Even so great a mind as that of Augustine, was for a time captivated by its pretences to unite philosophy and religion, and teach the true way of life. But it could not permanently stand before the truth of the gospel, and is now numbered among exploded errors, that only served to bring out in brighter splendor the precious doctrines of divine revelation.

2. *Valentinians.* Valentinus lived in the second century, taught at Rome, and died in Cyprus, A. D. 160. He belonged to the Gnostic sect, and is considered as having given the most complete and complicated development of Gnostic ideas. This system, which exercised so mighty an influence on the doctrines, and occupies so wide a space, in the history of that period, was heathen in its origin. It was a most vigorous attempt to unite pagan philosophy with Christian ideas, and produce one grand, harmonious system of philosophy and religion. "It is," says Schaff, "an attempt to solve some of the deepest metaphysical and theological problems. It deals with the grand antitheses of God and world, spirit and matter, idea and phenomenon; and endeavors to unlock the mystery of the origin of evil; and the whole question of the rise, development, and end of the world." Claiming a superior wisdom (*γνῶσις*) it sought to explain away most of the simple, historical statements of the Bible. Like Mani-

chæism, of which it was the forerunner, it held to two antagonistic principles. From God, as the primal being and source, proceed successive æons, which form the world of light. To this matter is opposed and presents the world of darkness. Between these there is incessant conflict. Christ himself is regarded as one, the most perfect, of these æons, seeking to overcome or win the darkness. There is left no place in this conglomerate system for the incarnation, death, resurrection, ascension, intercession of Christ. It is a vain attempt to marry a false philosophy to the true religion of the Bible. Against such efforts Paul may be understood as warning Timothy when he cautioned him not to "give heed to fables and endless genealogies," and "to avoid profane and vain babblings, and oppositions of science (*γνῶσις*) falsely so called."

3. *Arians*. Of Arius and his doctrine mention has already been made, and it seems unnecessary to dwell upon the subject again. The decision of the Council of Nice failed to check, or at least to stop the spread of this heresy. Arius was recalled from banishment, and restored to his Church. His superiors in church authority refused to recognize him, and in the midst of the contest he suddenly died. After his death his views spread more rapidly than before, and for a century there was a struggle between the Nicene doctrine and Arianism for the supremacy, until at length the truth prevailed over error. Since the Reformation, Arianism appeared in England and on the Continent, but it has failed, as a system, to maintain a distinct place among other doctrines, and has gradually terminated in Socinianism and Unitarianism. It can hardly be said to have any existence at the present day, and its history teaches us that there is no medium between "honoring the Son as we honor the Father," and "denying the only Lord God, and Our Lord Jesus Christ."

4. *Eunomians*. Eunomius, from whom the name is derived, was a native of Cappadocia, and was somewhat conspicuous as a teacher of false doctrine during the fourth century. Trained under Arian teachers, he improved on their doctrines, and carried to the extreme this false system. Whilst Arius, and those agreeing with him, admitted that the Son was of like nature with the Father, Eunomius maintained that he was of a nature not only different, but dissimilar, and saw in him nothing but a created being. Of the Holy Ghost he taught still lower views. Maintaining the compre-



hensibility of God, and ridiculing the belief of what we cannot understand, he wholly rejected the divinity of the Son and the Spirit, and would not tolerate a trinity of persons in the unity of the divine essence. Exalting as supreme the logical understanding, he may be regarded as belonging to that class, who, claiming for themselves a monopoly of intelligence and reason, are called rationalists. He might find his appropriate place among the so-called "free-thinkers," or "liberal Christians," who pay more homage to their own reasonings than to the wisdom of God; and we may learn that modern rationalism is only repeating itself, and has nothing new or great of which to boast.

5. *Mahometans*. The followers of the false prophet. This system of later origin, and continuing to the present day, is too well known to call for any extended notice. It is indeed the only one of the heresies mentioned in this Article, that can be truly said to continue its existence by name. The followers of Mahomet are still numbered by millions, and are among the most decided and inveterate enemies of the Christian faith. The one grand truth of this system, is that there is but one true God, and Mahomet his prophet. Not in the orthodox, but in the Unitarian sense, they hold to the unity of God, and utterly deny the divinity of the Son and the Holy Ghost. Of course it knows nothing of the incarnation, the atonement, redemption in the blood of the Lamb, or eternal life as the purchase of a Saviour's death. Its faith is Unitarian, its worship a slavish fear, and its influence deadening to all the finer sensibilities and to all man's sublimest hopes. It is enough to say that for lost man it has no Saviour.

6. *Samosatenians*, ancient and modern. The name derived from Paul of Samosata, whose followers took the name in history of Samosatenians. All unite in representing him as worldly, ambitious, insolent and vain. He became bishop of Antioch, A. D. 260, and united with his care of the Church, a civil office. He was charged with heresy; and several councils were called on his account. At length he was condemned and deposed, but his party continued to exist, under different names, until the fourth century, and the Reformers speak of modern Samosatenians. These latter are supposed to refer to Servetus and others, who were reviving and teaching the same doctrines. They deny the divinity and personality of the *Logos* and of the Holy Ghost, regard

Christ as a mere human being, and the Holy Ghost, as only a divine influence or agency. Their condemnation, though it did not destroy the doctrine, yet aided in maintaining the true faith. Modern Unitarianism may be regarded as the genuine succession to Samosaténianism. With individual peculiarities, all these different sects and heresies agree in maintaining false views of the Godhead, and especially of the true divinity of the Son, the proper personality and divinity of the Holy Ghost, and the union of the three divine persons in the one ineffable essence. All had been condemned by the Church, as contrary to sound doctrine, and now the Reformers unite, with true believers of every age, in confessing the faith once delivered, and amid many conflicts still maintained, by the saints.

## II.

Having now presented the doctrine as contained in this ancient Creed, and confessed by the Reformers in the first Article of the Augsburg Confession, we proceed to inquire whether that doctrine is in harmony with "the only rule and standard, according to which all doctrines and teachers alike ought to be tried and judged." Is the doctrine confessed the doctrine of the Word of God? Are these two in such complete and perfect harmony that we may accept the one as confessing the faith in the other? We will endeavor to conduct the examination of this question in as simple a form, and as briefly as possible, necessarily confining ourselves to the most important proofs.

### *Unity.*

1. In the Word of God we have clearly and emphatically taught the *unity* of the Godhead. This is so fundamental that we dare not allow any other view of God to contradict, or come in conflict with it. The Bible is irreconcilably opposed to every form of polytheism, and inculcates the worship of the one true and living God. Its decisive language is: "Hear, O Israel; the Lord our God is one Lord," Deut. 6 : 4; and, "Thou shalt have no other gods before me," Ex. 20 : 3. "I am the Lord, and there is none else, there is no God beside me \* \* a just God and a Saviour," Is. 45 : 5, 21. "But to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him," 1 Cor. 8 : 6. "One God and Father of all, who is above all, and



through all, and in you all," Eph. 4 : 6. It is needless, but would be easy, to multiply quotations of a similar character, both from the Old and New Testaments. God has revealed himself to us as One, a pure Spirit, infinite, eternal, omnipresent, unchangeable, and by the very nature of his being excluding all other gods. As such he fills heaven and earth, "whom no man hath seen, nor can see," "the King eternal, immortal, invisible, the only wise God," 1 Tim. 1 : 16.

### *Trinity.*

2. Equally decisive is the same authority as to the distinction in the Godhead, and the existence of a trinity of persons, as Father, Son, and Holy Ghost. In the Old Testament this doctrine is not so clearly revealed, yet there are announcements that involve the truth, and more than glimpses of what was to be fully developed, when the Only-begotten should come forth from the bosom of the Father. In this respect there is a perfect agreement between the gradual development of the doctrine of the Trinity, and that of the great doctrines of divine revelation. "Life and immortality," shadowed forth under the old dispensation, "are brought to light in the gospel." In the Old Testament, the Son and Spirit, as well as the Father, are spoken of, Ps. 2, Is. 48 : 16, and forms of speech employed, pointing to the grand mystery of Trinity in Unity, Ps. 33 : 6, Num. 6 : 23—26, Is. 6 : 3. But in the New Testament we have clearer light upon this as upon other doctrines. The very annunciation of the birth of Jesus, was that it should be through the Holy Ghost, and that he should "be called the Son of the Highest," Luke 1. The mysterious child is "Immanuel, the Mighty God, whose goings forth have been from of old, from everlasting." When he was baptized, the Spirit of God, in a bodily form descended upon him, and there was a voice from heaven saying, "This is my beloved Son in whom I am well pleased." Here is a distinct revelation of Father, Son, and Holy Ghost. In those most wonderful discourses delivered to his disciples shortly before his death, and so fully preserved by John, we have a most ample statement of the distinction, and the relations existing, between the persons of the Sacred Trinity. The Father has sent forth the Son into the world. The Son had left the glory he had with the Father before the world was, and come to earth to suffer and die. He is about to return again to the Father, having accomplished his mission. But another will be sent, the Holy

Spirit, the Comforter, who will abide with the disciples. Coming from the Father and the Son, he will guide them into all truth, Jno. 14 : 15—26 ; 15 : 26 ; 16 : 13, 16. When Christ commissioned his apostles to disciple the nations, it was by preaching, and baptizing them “in the name of the Father, and of the Son, and of the Holy Ghost,” Matt. 28 : 19. The apostolic benediction is in the name of the triune God, 2 Cor. 13 : 14. Any attempt to explain these words of baptism and benediction, in any other way than that of admitting a trinity of persons, alike divine, must appear unnatural and absurd. The inspired apostles very repeatedly witness the same truth. Paul says, “For through Him (Christ) we both have access by one *Spirit*, unto the *Father*,” Eph. 2 : 18. Again, speaking of the great salvation, “which at the first began to be spoken by the *Lord* (Jesus Christ), and was confirmed unto us by them that heard him, *God* (the Father) also bearing them witness, both with signs and wonders, and divers miracles and gifts of the *Holy Ghost*,” Heb. 2 : 3, 4. Peter says, “Elect according to the foreknowledge of *God the Father*, through sanctification of the *Spirit*, unto obedience and sprinkling of the blood of *Jesus Christ*,” 1 Pet. 1 : 2. Language could not be plainer, and nothing but the supposed difficulty of admitting a trinity of persons in the Godhead could ever have started a doubt, or suggested any other interpretation as possible. If willing to receive the clear and manifold testimony of God’s Word, we cannot doubt that in the unity of essence in the Godhead there is a trinity of persons.

### *Divinity.*

3. In like manner may it be shown that to each of the three is ascribed absolute divinity. “The Father is God, the Son is God, and the Holy Ghost is God. And yet there are not three Gods, but one God.”\* The proof on this point would be most complete and satisfactory by taking each person separately, but for the sake of brevity, and as amply sufficient, we will take the whole together.

(1.) To each of the three persons the names or titles of divinity are applied. *a.* The Father, Deut. 32 : 6 ; 1 Chron. 29 : 10 ; Is. 64 : 8, 63 : 16 ; Mal. 1 : 6, 2 : 10 ; Rom. 15 : 6 ; 1 Cor. 8 : 6 ; 2 Cor. 11 : 31 ; Gal. 1 : 3, 4 ; Eph. 1 : 1 ;

\* Athanasian Confession.



Phil. 1 : 1; Col. 1 : 2; 1 Thess. 1 : 1; 2 Thess. 1 : 1, 2; 2 John 3.

*b.* The Son. The most exalted name Jehovah. Jer. 23 : 6; Is. 61 : 1, 8, 10; 11 : 1—3, with John 12 : 41. In the New Testament God and Lord. John 1 : 1, 20 : 28; Acts 20 : 28; Rom. 9 : 5; 1 Tim. 3 : 16; Tit. 11 : 13; 1 Jno. 5 : 20; Heb. 1 : 8; Rev. 19 : 17; 1 Cor. 15 : 47; Acts 10 : 36; Rev. 17 : 14, 19 : 16.

*c.* The Holy Ghost. Ex. 17 : 7, and Ps. 95 : 7, 8, with Heb. 3 : 7—11, 2; 2 Sam. 23 : 2; Acts 5 : 3, 4; 2 Cor. 3 : 17.

(2.) To each divine attributes are ascribed. Eternity. *a.* The Father. Deut. 33 : 27; Ps. 90 : 2, 93 : 2; Is. 57 : 15; Hab. 1 : 12; 1 Tim. 1 : 17. *b.* The Son. Ps. 45 : 6; Is. 9 : 6; Mic. 5 : 2; Jno. 1 : 1, 8 : 58, 17 : 5; Col. 1 : 17; Heb. 13 : 8; Rev. 1 : 17. *c.* The Holy Ghost. Heb. 9 : 14.

Omnipresence. *a.* The Father. 1 Kings 8 : 27; Jer. 23 : 23, 24; Eph. 1 : 23. *b.* The Son. Matt. 18 : 20, 28 : 20; John 1 : 18. *c.* The Holy Ghost. Ps. 139 : 7; 1 Cor. 12 : 10—13.

Omniscience. *a.* The Father. Ps. 147 : 5; Is. 40 : 28, 46 : 9; Acts 15 : 18; Heb. 4 : 13. *b.* The Son. Jno. 11 : 25, 21 : 17; Rev. 11 : 23; Acts 1 : 24. *c.* The Holy Ghost. 1 Cor. 2 : 10, 11; Jno. 14 : 26, 16 : 13.

Omnipotence. *a.* The Father. Gen. 17 : 1; Jer. 32 : 17; Matt. 19 : 26; Rev. 11 : 17, 19 : 6. *b.* The Son. Heb. 1 : 3; Is. 9 : 6; Matt. 28 : 18; Rev. 1 : 8. *c.* The Holy Ghost. Luke 1 : 35; Rom. 15 : 19; Heb. 2 : 4.

(3.) To each divine works are attributed. Creation. *a.* The Father. Gen. 1 : 1; Neh. 9 : 6; Is. 42 : 5; Heb. 3 : 4; Rev. 4 : 11. *b.* The Son. Jno. 1 : 3, 10; Col. 1 : 16, 17; Eph. 3 : 9; Heb. 1 : 2, 10. *c.* The Holy Ghost. Gen. 1 : 2; Job 16 : 13; Ps. 33 : 6, 104 : 30.

Preservation and Providence. *a.* The Father. Neh. 9 : 6; Job 12 : 10; Ps. 33 : 6; Acts 17 : 26—28; Ps. 104 : 14, 15, 21, 27, 28; Matt. 5 : 45, 6 : 26—30. *b.* The Son. Heb. 1 : 3; Col. 1 : 17; Matt. 28 : 18; Is. 9 : 7; 1 Thess. 3 : 2; 1 Cor. 15 : 25; Rev. 11 : 15. *c.* The Holy Ghost. Ps. 104 : 30.

Redemption and Salvation. *a.* The Father. Jno. 3 : 16; 1 Jno. 4 : 9; Is. 63 : 16, 45 : 21. *b.* The Son. Matt. 1 : 21; Rom. 3 : 24; Eph. 1 : 7; Heb. 9 : 12; Acts 4 : 12; Heb. 2 : 10; Jno. 4 : 42; 1 Jno. 4 : 14. *c.* The Holy

Ghost. Heb. 9 : 14 ; Tit. 3 : 5 ; 2 Thess. 11 : 13 ; Rom. 5 : 5 ; 1 Pet. 1 : 2.

(4.) To each divine honors and worship are ascribed. *a.* The Father. Deut. 32 : 6 ; Is. 64 : 8 ; Matt. 6 : 9 ; Rom. 8 : 15, 16. *b.* The Son. Jno. 5 : 22, 23 ; Acts 7 : 59, 60 ; 1 Cor. 1 : 2 ; Phil. 2 : 9, 10 ; Heb. 1 : 6 ; 1 Pet. 3 : 22 ; Rev. 1 : 5, 6, 5 : 11, 12, 7 : 10. *c.* The Holy Ghost. Matt. 28 : 19 ; 2 Cor. 13 : 14 ; Rev. 1 : 4, 5.

These passages, which might be greatly multiplied, prove that the Word of God reveals to us Father, Son, and Holy Ghost, as divine, possessing the names, attributes, works and worship, which belong to God alone.

### *Personality.*

4. That each possesses a distinct subsistence, which we designate by the term *person*, may also be shown. We will not here attempt any further explanation of the term itself, but offer some of the proof for the existence of that which is expressed by the word *persons*.

(1.) The names, Father, Son, and Holy Ghost, are used together in such a way, that no one could be exchanged for the other, or understood in any other way, than as distinct subsistences or persons. And this not once or twice, but again and again. No rule or principle of interpretation will allow us to understand these names, when thus used, in any other sense than that of belonging to persons or subsistences differing the one from the other. Each possesses the attributes most distinctive of personality, as intelligence, self-consciousness, volition and voluntary action. Matt. 28 : 20 ; 2 Cor. 13 : 14 ; Eph. 2 : 18 ; 1 Pet. 1 : 2.

(2.) The personal pronouns, I, Thou, He, are used by Christ when speaking of the Father, Son, and Holy Ghost, and in such a way as must involve personal distinctions. In John (chaps. 14—17) we find him repeatedly addressing the Father in the second person, "Thou, Thine, Thee ;" and also speaking of the Holy Ghost in the third person, He, as distinct both from the Father and himself. "Thou Father art in me, and I in Thee." "I have glorified Thee on the earth, and now, O Father, glorify thou me with thine own self, with the glory which I had with Thee before the world was." "The Holy Ghost, whom the Father will send in my name, He shall glorify me, for He shall receive of mine, and shall show it unto you." Words could not be plainer, and whatever difficulty we may have in fathoming the depth of mysterious



meaning, we dare not set aside the simple truth, or refuse to believe because we cannot fully comprehend.

(3.) Each performs offices distinctive of personality. The Father, moved by compassionate love, sends his Son into the world. He commended his love by this wonderful gift. The Son came forth, from the bosom of the Father, to seek and to save that which was lost. After dying on the cross, and rising from the dead, He returned to the Father to present His own infinite sacrifice, and to intercede for the guilty. Because He lives to make intercession with the Father, sinners can come to the throne of grace with boldness in His name. The Holy Spirit comes to take and apply the redemption purchased by the Son through His sufferings and death. "He shall receive of mine," said the Saviour, "and shall show it unto you." "He shall glorify me." While the Spirit enlightens and renews, the Son intercedes with the Father, and the Father receives those who come unto Him through the Son. Jno. 3 : 16 ; Rom. 5 : 8 ; Luke 19 : 10 ; Rom. 4 : 25 ; Jno. 16 : 14, 15 ; Heb. 7 : 25 ; Rev. 22 : 17.

(4.) Of each are many additional things predicated, showing distinction and personality. We can only mention a very few. The Son (*Logos*) was in the beginning with God (a difference of person), and was God (unity of essence). He says, "I came forth from the Father, and am come into world ; again I leave the world, and go to the Father," Jno. 16 : 28. To the Father the Son declares : "Thou lovedst me before the foundation of the world," Jno. 17 : 24. The Father "hath committed all judgment unto the Son," Jno. 5 : 22. Against the Holy Ghost there is a blasphemy, distinguishing it from other sins against the Father and the Son, and distinguishing Him from the other persons of the Trinity, Matt. 12 : 31. The Holy Spirit is grieved, which can only be true of a Being possessed of personality.

Indeed the evidence is so abundant, so varied, and so complete that the only difficulty, in a brief presentation, is to select and arrange. To exhibit all the testimony of the Bible on this subject would be to present no small part of the New Testament, for it abounds with the proof of the unity and trinity of the Godhead, and of the supreme divinity and distinct personality of Father, Son, and Holy Ghost. Beyond all controversy there is fully grounded in the divine Word, the doctrine of the Church, as contained in the statement of the Athanasian Symbol : *"This is the Catholic faith : That we worship one God in Trinity, and Trinity*

*in unity, neither confounding the persons nor dividing the essence."*

*Apostolic Fathers.*

The testimony of the the Word of God will satisfy those who receive its authority as infallible. As a matter of pure revelation, this is sufficient, and should make "an end of all strife," except with such as will not submit their reason to the wisdom of God. But it may help to confirm our interpretation of that Word, as well as to assure us of a common faith with the apostolic Church, to adduce also the testimony of the immediate successors of the inspired apostles. They would not be likely to err on so vital a subject as this, and would know from personal intercourse with the apostles the truths they inculcated.

The scholastic definitions and theological terms of a later age, were not in use at this time, but that they acknowledged and worshipped the triune God, Father, Son, and Holy Ghost, is beyond all controversy or doubt. And that whilst they believed in the one true and living God, they also believed in a distinction between the Father and the Son, and the Spirit, is equally clear. To each they ascribed true and proper divinity, without any attempt to define or explain.

Very frequently is Christ spoken of as "*God*," and as "our God," and that He was worshipped as God, we have the well known testimony even of Pliny, in addition to their own writings. We will limit ourselves to a few passages bearing more directly upon the Trinity.

1. Clement, of whom Paul makes mention (Phil. 4 : 3, asks : "Have we not one God, and one Christ? Is there not one Spirit of grace, who is poured out upon us, and one calling in Christ?" Ep. 1 : 46.

2. Polycarp, the disciple and companion of John, according to the testimony of the epistle of the church of Smyrna, besides recognizing Father, Son, and Holy Ghost in his prayer at the stake, closed with the glowing words; "For this, and for all things, I praise Thee, I bless Thee, I glorify Thee, together with the eternal and heavenly Jesus Christ, Thy beloved Son; with whom to Thee, and the Holy Ghost, be glory, both now, and to all succeeding ages. Amen." Eph. 14. The same distinct rendering of divine homage to the triune God follows at the close of this epistle.

3. Ignatius, also the disciple of John and friend of Polycarp, in his epistle to the Magnesians, says, "Study that



whatsoever ye do \* \* ye may prosper both in body and in spirit, in faith and charity, in the Son, and in the Father, and in the Holy Ghost," Ep. 13. The account of his martyrdom, professedly by eye-witnesses, closes with: "Christ Jesus our Lord, through whom, and with whom, be glory and power to the Father, with the Holy Ghost forever. Amen."\*

It would be easy to produce like testimonies from others immediately following, but we deem these sufficient for our purpose. They show how, holy men of God, who conversed and lived with the apostles of the blessed Saviour, understood this momentous subject, and prove the truth of Tertullian's declaration, that this had been the faith from the beginning. It is barely conceivable, but by no means credible, that men like Polycarp, who told of his intercourse with John and with the rest who had seen the Lord, and what he had heard from them, respecting the Lord, His miracles and His doctrine, could have been mistaken; and that they recognized and worshipped the triune God is beyond a doubt.

*Alleged objections to the Doctrine of the Trinity.*

Objections have been repeated from age to age against this doctrine of the Christian faith. It is of the utmost importance to the cause of truth, and to the stability of our faith to note whence these objections arise, and what is the precise point against which their force lies. And we think we are not mistaken in saying, that these objections have their origin in the difficulties which meet us in our attempts to comprehend this mysterious subject, and to effect an adjustment between the different statements of the Bible and our own reasonings upon them. The force of these objections is not so much against the evidence for each separate part of the doctrine, as against the doctrine as a whole, or that adjustment of the separate parts into one rounded system, which has received the endorsement of the Church. We believe there never would have been a single objection raised against this doctrine, had it not been supposed to conflict with other doctrines, and to be at war with human reason. It was not the insufficient evidence of any particular part, that started men to doubt and object, but the difficulty of receiving evidence to prove what was imagined to be unreasonable or impossible; and hence the effort to get rid of the

\* Hefele's Apostolic Fathers, 120, 280, 186.

evidence by explaining it away, or denying its force. It will hardly be pretended by any one that Christ is not called God in the Scriptures, or that there is lacking any proof that could be presented to establish the doctrine of His proper and supreme divinity. The same thing may be said of the Holy Ghost. Each person in the Godhead has every title, attribute, work, and honor that belongs to God, and this cannot be denied. But reason is at once staggered to know how these three can be one God, or how we can reconcile the doctrine of the Trinity with the universally recognized truth among believers in a divine revelation, the unity of the Godhead.

Now to those who receive the testimony of God's Word as sufficient and infallible it must be a very great relief to know that the difficulty is not with any deficiency or want of clearness in the evidence, but in our endeavoring to adjust the different parts so as to constitute an intelligent and consistent whole. The one part is clear enough, the evidence not only sufficient, but accumulated and overpowering. The other may be very dark and mysterious.

Now the true province of reason in such a case is to examine and weigh the testimony, to determine its sufficiency and what it does prove. It is not bound to reconcile all difficulties, apparent or real, in a divine revelation, and to make everything harmonize with its conclusions. We may not indeed, and cannot, be required to receive in a divine revelation what is clearly contradictory, or palpably absurd. God's revelation to man never can contradict His revelation in man. But we may be, and are, required to receive much that we cannot fully comprehend, that is above, though not contrary to our reason. Such we believe, in some of its aspects, to be the doctrine of the Trinity. It is above our reason. We cannot, even by the most diligent searching, find out God. The knowledge is too wonderful for us, we cannot attain to it.

This may prepare us to look more calmly at some of the alleged difficulties and objections, and we may discover that they result from our inability fully to comprehend the subject, and that they are not peculiar to this doctrine alone, nor even to theology, but as Sir William Hamilton truly observes: "No difficulty emerges in theology, which has not previously emerged in philosophy."

The most current and plausible objections to this doctrine are such as the following:



1. That a trinity of persons is inconsistent with the unity of the Godhead. We are told that unity and trinity cannot be true of the same Being, and that it is as absurd as to maintain that one can be three, or three one. Those who hold to a trinity of persons are charged with tri-theism. This objection almost as old as Christianity is repeated with as much confidence as though it were self-evident, and need only be stated to be admitted; and though answered a thousand times, is still paraded as unanswerable.

We readily admit that nothing can be received, even from a divine revelation that contradicts our intuitive belief or necessary judgment. We cannot be made to believe that two and two are five, nor can we believe that one is three in the sense that it is one. One is one, and can be neither more nor less, and so of three.

It can hardly be necessary to say that no orthodox believer has ever been guilty of the folly of maintaining that one is three, or three one, in the same sense.\* We do not affirm unity and trinity of the same thing, but of what is entirely different. We affirm unity of the very nature, or being, or essence of God—that it is one—and that in that sense, He is absolutely one God, and that besides Him there is none else. But in this one God, one in essence and being, we affirm a trinity of subsistences or persons, as Father, Son, and Holy Ghost, co-eternal and co-equal. And as we affirm unity and trinity, not at all of the same subject, but the one of the very essence, and the other of personal distinctions or subsistences in that essence, it is not, and cannot be shown to be contradictory. Whatever difficulties there may be about the divine personality, and the existence of a three-fold personality in the divine unity, (and we do not attempt to deny them,) he would gain little credit for his logic who would undertake to affirm that it involves a contradiction in terms.

Various analogies have been employed, drawn from man's own spiritual nature, and from objects in the world around us, to illustrate this subject, and to aid in removing the apparent difficulties. The most profound thinkers the world has ever known, from Plato to the present day, have indeed maintained, on philosophical grounds, the doctrine of a trinity, as the truest and most exalted conception of the one

\*Augustine says, "*Unde non audemus dicere unam essentiam, tres substantias, sed unam essentiam (vel substantiam) tres personas.*"

true and living God.\* However ingenious and striking some of these speculations and illustrations may be, our faith does not rest on them, but on the divine Word. That Word does not, and cannot, contradict itself, and there are analogies enough, combined with the best efforts of human reason, to reconcile every candid mind to this incomprehensible mystery in the being of God.

2. That three persons, each possessing all the attributes of infinite Being, cannot co-exist; or that there cannot be more than one infinite Being. The co-existence of more than one infinite Being is supposed to involve an impossibility. We reply first, that we only maintain and teach one, so far as

\*For the pagan doctrine of a Trinity see Cudworth's *Int. Syst.* Along with much that is curious and learned, the author says, "But, besides this advantage from the ancient Pagan Platonists and Pythagoreans admitting a trinity with their theology, in like manner as Christianity doth (whereby Christianity was the more recommended to the philosophic Pagans,) there is another advantage of the same extending even to this present time, probably not unintended also by Divine Providence; that whereas bold and conceited wits, precipitately condemning the doctrine of the Trinity for nonsense, absolute repugnancy to human faculties, and impossibility, have thereupon some of them quite shaken off Christianity, and all revealed religion, professing only Theism; others have frustrated the design thereof, by paganizing it into creature-worship or idolatry; this ignorant or conceited confidence of both may be returned, and computed from hence, because the most ingenious and acute of all the Pagan philosophers, the Platonists and Pythagoreans, who had no bias at all upon them, nor any Scripture revelation, that might seem to impose upon their faculties, but followed the free sentiments and dictates of their own minds, did notwithstanding, not only entertain this trinity of Divine hypostases eternal and uncreated, but were also fond of the hypothesis, and make it a main fundamental of their theology." Vol. II, 25.

It is well known that many of the most distinguished philosophers and divines of Germany have maintained a trinity in the Godhead as a matter of philosophic and theistic speculation; and that according to Julius Müller, "This problem" (of the divine personality) "only becomes solved by the idea of the *Divine Trinity*."

Coleridge declares: "I am clearly convinced, that the Scriptural and only true idea of God will, in its development, be found to involve the idea of the Trinity." *Aids to Reflection*.

Morrell says: "Philosophy has not repudiated the existence of those diversities in the Divine unity, the reflection of which there is in man himself. The spiritual vision, even of some heathen minds, did not fail to see in the infinite being that blending of unity and plurality, which is the type of all perfection; and to the Christian idealist, the mystery of a Trinity has rarely proved a stone of stumbling, or a rock of offence." *Hist. Philos.* 703.

Much more of the same character might be adduced, and may be placed as an offset to those who talk about the *unreasonableness* of this doctrine.



absolute being or essence is concerned. We utterly deny the existence of three infinite Beings, as separate and independent existences, involving as it must three Gods. Against any such view the orthodox faith has always presented the most decided opposition. But secondly, as really held and understood, there is no greater difficulty on this point, than meets us elsewhere, as in a number of divine attributes, "each infinite in its kind, and yet all together constituting but one infinite," or in the co-existence of an infinite Being, and an unlimited number of finite beings. This is just the point at which Pantheism stumbles and takes refuge in the one universal substance. Any one, who has duly reflected upon this subject, will be satisfied that the difficulties he encounters are only such as are common to any and every attempt to fathom the mysterious depths of the finite and the infinite, or to explore the essence and perfections of God.\*

3. That as the Son is *begotten*, and the Holy Spirit *proceeds* from the Father and the Son, the Father must exist prior to the Son, and both must be anterior to the Spirit—that these three persons cannot be co-eternal, since the very terms employed to express the relations existing between them indicate priority and succession. Here again the difficulty results from applying to the Godhead terms with the same conceptions as when applied to things temporal and changeable. Among human beings, where there is a continual succession one must precede another, and one is older than another. But this is not so with God. From everlasting to everlasting He is the same. Time has no application to Him. He is no older now than eternal ages ago, nor will eternal ages to come make any change in His being. "The Father is eternal, the Son is eternal, the Holy Ghost is eternal," says the Athanasian Creed, and so says the Word of God; and this is just as comprehensible as the existence of one eternal essence. Among mortals, as Bishop Pearson says, "The Father necessarily precedeth the Son, and begetteth one younger than himself. \* \* \* But this presupposeth the imperfection of mortality wholly to be removed, when we speak of Him, who inhabiteth eternity; the essence which God always had without beginning, without beginning He did communicate; being always Father, as always God."

The eternal generation of the Son, and procession of the

\*See Mansel's *Limits of Religious Thoughts* 164, 165, McCosh's *Intuitions of the Mind*, 415.

Spirit, find their parallel difficulties in the existence of substance and its properties. The latter are conceived of as derived and dependent on the substance in which they inhere, and yet they are co-existent, the one as old as the other. We cannot conceive of substance without its properties, and yet we consider the one as derived from the other. The same may be said of the sun and its rays. The rays of light proceed from the sun, or are caused by the great luminary, and yet there was no time in its existence when it was without rays. Mind and thought may be regarded as still more strikingly analogous. Thought is the product of mind, and yet the mind cannot be conceived of as existing without thinking at the same time. It is needless to multiply or extend these analogies. Our position is this. We have abundant evidence from the Word of God, that Father, Son and Holy Ghost, are eternal, and no difficulty about words expressing the relations existing between these persons, can be allowed to shake our faith. Were we to do so, we must for the same reason give up much of our boasted philosophy.

What has been said has not been presented as any explanation of this inscrutable mystery, but as some answer to those who raise objections against what they cannot comprehend, and hasten to pronounce it absurd or impossible. With Barrow we say, "That there is one Divine Nature or Essence, common unto three Persons incomprehensibly united, and ineffably distinguished; united in essential attributes, distinguished by peculiar idioms and relations; all equally infinite in every divine perfection, each different from the other, in order and manner of subsistence; that there is a mutual in-existence of one in all, and all in one; a communication without any deprivation or diminution in the communicant; an eternal generation, and an eternal procession, without precedence or succession, without proper causality or dependence; a Father imparting his own, and the Son receiving his Father's life, and a Spirit issuing from both, without any division or multiplication of essence; these are notions, which may well puzzle our reason, in conceiving how they agree, but should not stagger our faith in assenting that they are true; upon which we should meditate, not with hope to comprehend, but with dispositions to admire, veiling our faces in the presence, and prostrating our reason at the feet of wisdom so far transcending us."\*

\*Barrow's Works, Vol. II, 150.



*Conclusion.*

The doctrine of this Article though profoundly mysterious, and in some of its aspects bewildering to human reason, yet, not only rests on the sure warrant of God's Word, but is one of deep, practical importance, both to understanding the plan of redemption, and to the work of our personal salvation. It were a great mistake to regard it as merely an abstruse speculation in Theology, and fitted only for the discussion of the schools. The humblest Christian needs to understand, not indeed the scholastic terms, and various speculations with which this doctrine has been encumbered, but, the way of salvation as provided by the Father, prepared and made attainable by the Son, and applied and sealed by the Holy Ghost. Without this knowledge of the triune God, we cannot understand how the redemption of an apostate and guilty world could be possible; and just in proportion as we shut out the light from this quarter do we obscure the whole scheme of human redemption; while on the other hand as we receive and embrace the truth, seeking to be guided by it, light will shine upon the way of our reconciliation to the Father through the death and intercession of the Son, and of our preparation for divine fellowship, and the heavenly inheritance, through sanctification of the Spirit. The truth and force of this will be seen by a glance at a few of the great fundamental doctrines of salvation.

1. *The incarnation.* This lies at the very basis of redemption. It is a felt want of man's religious nature, and enters in some sense into most leading systems of religion. Without it God remains at infinite distance from man, and there is no possibility of satisfaction for sin, or of union between the creature and the Creator. But we have no reasonable account of any incarnation except that revealed in the Bible, where the eternal Word becomes flesh, and the mysterious Being, who tabernacles among men, is Immanuel—God with us. The whole Trinity unite in this wonder of heaven and earth. God sends forth His own Son, made of a woman, made under the law—the angel announces to the Virgin, “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing, which shall be born of thee, shall be called the Son of God.” The Son Himself witnessed, “I came forth from the Father, and am come into the world.” We have then the Son of God, through the coöperation of the entire

Godhead becoming incarnate, "God manifest in the flesh." And wherever this distinction has been denied, or the doctrine of God incarnate rejected, there the whole doctrine of redemption through the Son has fallen with it.

2. *The atonement.* That God may be just and justify the sinner, an atonement is necessary. Without the shedding of blood there is no remission of sins. Divine justice must be satisfied. The law must be magnified and made honorable in the eyes of all creatures. Sin must be punished and made abominable. Every demand on the part of a holy and just, yet merciful God, and also on the part of sinful, guilty men must be fully met. Who will pay the ransom? Who will make atonement for human guilt, and procure pardon and peace? No created, dependent being could do this. Not silver or gold could pay the ransom, or blood of lambs wash away sin. God's own Son must suffer and die. The sword must awake against the man that is fellow of the Lord of Hosts. Christ Jesus must agonize and expire on the cross that He may bear our sins in His own body on the tree. His sufferings and death, as the God-man, make a full atonement, and the only atonement, for perishing sinners. But without the divinity and personality of the Son, how could He give "Himself for us, an offering and a sacrifice to God for a sweet-smelling savor?" Or how could 'the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge the conscience from dead works to serve the living God?' Deny the doctrine of the Trinity, and you deny the offering of the Son of God, through the Eternal Spirit, the only acceptable atonement, through which the Father can pardon, and receive penitent sinners unto favor, and make them heirs of life.

3. *Regeneration.* Man needs regeneration just as much as redemption. His powers are as depraved as his soul is guilty. He can no more create within himself a new heart than he can pardon his own sins. He not only needs divine grace, and divine assistance, he needs the renewing of the Holy Ghost. He must be born again of the Spirit or he can never see the Kingdom of God. The Spirit coming from the Father and the Son, takes of the things of Christ, reveals to the soul the hidden things of God, convinces of sin, creates anew the heart, and transforms the whole spiritual man into the likeness of Jesus Christ. Thus redeemed unto God by the blood of the Lamb, and renewed by the Spirit, believers become the peculiar possession of Christ, "an holy



temple in the Lord, in whom," says Paul, they "are builded together for an habitation of God through the Spirit."

Now all this is illustrated in the work of each individual's salvation, and without it, his salvation must be to us absolutely inconceivable. The Father draws the sinner to Himself, but he can only come to the Father through the Son, by "the new and living way" prepared through His shed blood and continued intercession. By the "renewing of the Holy Ghost," he receives power to draw nigh, that he may receive forgiveness of sins, and inheritance among them which are sanctified by faith in Christ Jesus.

And thus will each soul, ransomed from the power of sin and Satan, unite with the Church of all ages, in ascribing the glory of salvation to the Father, who has loved, and to the Son, who has redeemed, and to the Holy Spirit, who has sanctified—three persons in one God—to whom "be glory and majesty, dominion and power, now and ever. Amen."

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## ARTICLE VIII.

### THE CONVERSION OF CHILDREN.

By JAMES MACFARLANE, A. M., Towanda, Pa.

There can be no more important subject for Christians to consider than the conversion of sinners. The primary object of the Church of Christ is to reclaim the lost, while the strengthening and developing of the faithful, however important must be considered as secondary. The Romans conferred honors on him who saved a human life, but "He which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins." Jas. 5: 20. On leaving Ephesus, St. Paul declared, "I am pure from the blood of all men, for I have not shunned to declare unto you the whole counsel of God." Acts 20: 26-27. This implies that if he had failed to declare the counsel of God he would have been the murderer of souls of men. Can we be the means under God of saving souls from death, have we done our duty by them, or shall it be said of us, "In thy

skirts is found the blood of the souls of the poor innocents." Jer. 2: 34.

There is a large and much neglected class of perishing sinners in every Christian community to whom the gospel is preached in almost an unknown tongue. It was the glory of the days of Jesus that, "the poor have the gospel preached unto them." Would that we could truly say that in our day, the children have the gospel preached unto them. Here is a fertile field which is very little cultivated. Are children in large numbers brought to Jesus? We fear it is too evident that they are not, and that the reason is because Christians have not correct views on the subject, or do not embody and carry them out in practice. There is too much infidelity in all churches on the subject of the conversion of children and even the clergy do not always realize how much good can in this way be effected. There are very many Christians who really think that children cannot be converted. They may admit, that one here, and another there, may be, but that they may be converted in large numbers, they simply do not believe, and they govern themselves accordingly. Few of us perform all the Christian duties which we believe lie plainly before us, and none we may safely say, practically aim at what we have no faith that we will be able to accomplish.

To treat of *Sabbath Schools* is not our present object. They do an immense amount of good, being the very nurseries of the Church. Parental and sabbath school instruction prepare as it were the kindling materials, and the preaching of the gospel should perform the largest share of the labor for children, as it does for adults, by furnishing the coal or more substantial fuel; but these, although essential, are but dead inanimate matter, a spark of the fire of the Holy Spirit being wanting. Children are converted in sabbath schools and more of them should be, but we fear too many sabbath school teachers and parents are satisfied with giving mental instruction, or getting the kindling ready for making the fire at some future time, in the hope that hereafter, perhaps at the age of early manhood or womanhood, in some revival of religion, the children will be converted.

The general character of the books in sabbath school libraries corroborate these opinions. They often contain memoirs of children who have been converted at an early age, but these are rather described as prodigies of piety than as cases usually to be expected. In these books the converted chil-



dren are almost always doomed to an early death, and nearly all sunday school children anticipate this as the almost certain conclusion of the memoirs of these extraordinary little boys and girls. Thus a positive objection to religion is held up to children which they are quick to perceive, presenting to them an early grave as the consequence of finding the Saviour in the day of their youth.

We repeat that we would estimate at their full value parental and sabbath school religious instruction. Religious knowledge and principles are the seed of the gospel, but the evil is this, seed is suffered too long to lie buried in the youthful heart. It needs the showers of the Holy Spirit and the light and warmth of the Sun of Righteousness, that it may grow and bring forth fruit to eternal life. Children may be religiously brought up in the most orthodox belief, well instructed and restrained from evil habits and company and well behaved, and yet without a particle of true religion, and what is worse they may not feel the need of a better religion than a moral life and an orthodox belief. They are thus the children of wrath and in a state of spiritual death, never having been quickened by the Almighty power which will enable them to forsake the world and become the Lord's. The workmen employed by Noah, were well acquainted with the construction of every part of the ark, they may have treated that preacher of righteousness with proper respect, and they may have to a certain extent believed in the general truth of the coming flood, yet they secured no place for themselves inside of the ark.

*At what age* may children be converted? Inquire for a moment what powers of the mind are exercised in true religion, and at what period a child is too young to employ them. If a child cannot feel either love or sorrow, or understand the nature of substitution, it cannot love God, it cannot believe in a Saviour, for it knows not the meaning of the word; it is incapable of true repentance for sins which it cannot commit, and of such is the kingdom of heaven. But it is evident that at a very early period in life, children develop these powers of mind and heart, and further, that their minds are then more susceptible of religious impressions, which are much more lasting than those received later in life. All Christians of every name agree that the wages of sin is death, and it must be admitted that, at as early an age as a child is capable of knowing right from wrong it is capable of sinning. To defer the capacity for conversion to a more ma-

ture age than this, would be to leave to everlasting destruction all children past the age for sinning who die, while they are too young to be converted. Thus we would deny that the blood of Jesus Christ cleanseth from all sin, for of such there would be no Saviour. There must certainly be a capacity to do right in an evangelical sense, as soon as there is one to do wrong; therefore as soon as a child can commit sin, it can be converted. Marvel not that we say children can be born again, for as even a little child bitten by the serpents in the wilderness was capable of looking upon the brazen serpent, so the youngest that understands plain religious religious truths can now look unto Jesus and be saved.

#### *Imperceptible Conversion.*

How and by what means under God may children be converted? On this as well as all other subjects it is well to avoid extremes. On the one hand we should not undervalue religious training, or assume that all children must grow up unconverted. We should not deny the existence in some cases of a gradual or insensible conversion, nor expect that in all cases it must be effected in a sudden or evident manner. Neither on the other hand should we overlook the supernatural character of conversion or regeneration by the Holy Spirit, by which the sinner receives the life of God in the soul, nor should we for a moment look on the formation of the Christian character as a natural process or development which can be brought about by a certain course of training.

There is a theory in regard to Christian nurture, advocated by Dr. Bushnell among others, that children ought to be converted at so early an age, that they will never know the time when their change of heart took place. There are cases of persons who cannot recollect the time when they did not love the Saviour, just as there are some who cannot recollect when they learned to read. Yet as in the latter case there is no doubt but that they were taught to read, so in the other it is equally clear that the child was "born again" and was not a natural Christian. We do not understand those who hold to the theory above mentioned as denying that children must be truly converted and experience a radical change of heart, wrought on them by the power of the Holy Spirit through faith in our Lord Jesus Christ. A Christian mother can no doubt teach a child at so early an age and in so simple a manner, the love of Jesus in giving himself to



die for us and how he suffered in our stead, that with the blessings of the Holy Spirit the child will give himself up to Christ, learn to love him and not remember the change.

One who has done and written much for the salvation of children, has made use of the following little narrative of facts as an illustration of this subject, "A father was obliged to go to India, leaving his infant son with his mother in England. He was absent some years, the little boy meantime growing up, was taught by his mother that he had a living father whom he had never seen since he was old enough to know or recollect him. He was shown his picture and told about his character, his great love for his dear son, and how he had exiled himself for years from his home and all that was dear to him for his sake. Hence he seemed to have always loved him whom he had not seen. One day the father unexpectedly returned, and as he entered the house he was first seen by the child who recognized him, and with the instinct of love ran to his arms and kissed him, calling him his dear father."

The early faith here illustrated, kindled in the heart at so tender an age, and burning so brightly and steadily, we know was John the Baptist who was "filled with the Holy Ghost even from his mother's womb." Luke 1 : 5. It may have been Timothy's, who Paul says, "From a child hast known the holy scriptures which are able to make thee wise unto salvation through faith that is in Christ Jesus." 2 Tim. 3 : 15. The same "unfeigned faith that is in thee which dwelt first in thy grandmother Lois and in thy mother Eunice." 2 Tim. 1 : 5. Such too was the little prophet Samuel who "ministered before the Lord, being a child girded with a linen ephod," 1 Sam. 2 : 18; and perhaps such was the child of promise, Isaac's peaceful experience, so strongly contrasted with Jacob's wrestling with the angel and other scenes of his troubled life. And how grateful to God must have been the offering of such a youthful heart. If we might suppose our Lord showing any preference among the saved, would it not be for the soul of a child converted in its earliest years, who had always been comparatively pure in heart and unspotted from the world, for we are told. "He shall gather the lambs with his arms and carry them in his bosom." Is. 40 : 11.

*But few Children Converted, and Why ?*

A few instances are sufficient to prove the truth of a theory,

and we repeat our concurrence in the belief that mothers can and ought to have such faith in the capabilities of children, as to lead them to Jesus in their earliest infancy. But what are the facts? There may be a few children who are converted without knowing it, but not many. Indeed we fear it must be admitted that children are not often converted in masses in any way. Look around any Church with which you are acquainted and in which you can count the number of real Christians. Then count the number of converted Christian children and ask yourself why they are so few. Is it not because in the first place no special efforts are made for their conversion? The ordinary preaching of the gospel is not intended for, and of course it is not adapted, to their understanding. Ministers are not trained for preaching to children; many of them never attempt to address them, or fail to interest them when they do. Addresses to the young as well as many books written for them often contain too much of the law and not enough of the gospel. It is to be feared that a very large number of children are fully impressed with the opinion that they must be saved by being good boys and girls, as they would express it. Many children's books teach mere morality and leave the impression on their minds that this is the way to heaven instead of being the mere fruit or consequence of religion, "Jesus only" being the way. This proceeds from the same want of faith in their capacity for experimental religion.

*What is Wanted.*

We feed children with the same bodily food as we ourselves require, except in smaller quantities and in a more simple form, but why do we starve their souls with this weak milk and water, when they require the same "strong meat" of the gospel with which our own souls are nourished. What is wanted for children is *more of Jesus*. Hold him up before them as the Saviour who taketh away the sins of the world. The youngest Sunday school scholar can soon understand the story of the cross. Explain to him in plain language and by simple illustrations "the first principles of the oracles of God," Heb. 5 : 12; especially how the Saviour died for his sins, and led him to know and love him. Let him hear continually from parents and friends, from sabbath school teachers, from the pulpit, and at children's meetings of that dear unseen yet present children's Friend



who has died and has risen from the dead and who is now his ever living Saviour.

It is a common error of childhood to believe that Jesus Christ is dead. They can imagine that they could have loved him if they could have seen him personally while he was on earth, but it is hard to love one who was dead thousands of years before they were born. They should be reminded of the resurrection of Christ. That while he came into the world as a man, and our nature is such that it was necessary he should, in order that we might see and know and trust him, and imitate his life; and that although he really died for us, yet that he raised himself from the dead; his living body ascended to heaven, and that his personality continues to this day. How did Jesus convince his unbelieving disciples of this after his resurrection, when they thought they beheld a spirit? "Behold my hands and my feet." Luke 24 : 39 ; "He showed them his hands and his feet." John 20 : 20 ; "Thomas reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless but believing," Jno. 20 : 27. So the unbelieving now, and especially children need something like feeling and power, some touch of nature. Appeals to the intellect and sound systematic treatises on doctrine, are very well in their time and place and are an important part of the duties of all religious teachers for the ripening and "perfecting of the saints and the edifying of the body of Christ." Eph. 4 : 12. But how many sinners are converted by them? For this something more is wanted. Many sinners would say to us, as the Greeks said to Philip, "Sir, we would see Jesus." John 12 : 21. But instead of showing them the living, risen Saviour, with something human about him, as well as divine, something that appeals to the affections as well as the understanding, shall we at such a time show them a mere creed or a catechism? For the great faith of the gospel shall we show them an iceberg, and instead of the ardent love of the Saviour, warm as a mother's, shall we commend them to the embraces of the dead?

Show children the Lamb of God, not who took but who taketh away the sins of the world, their Almighty Friend, ever present by His Spirit, the invisible telegraph leading from Him to every heart, and who is ever ready to save them from their sins if they are only willing. Teach them that they can and must know Him, not merely know of Him, but have a close personal acquaintance and communion with Him,

by frequent prayer, reading and hearing His Word and other means of grace, and that if they really believe in Him and seek Him aright He will certainly bless them, and God will for that dear Saviour's sake pardon all their sins. Assure them that this is not a work of months or of years, that it is God's work and that he can do it *just now*, and therefore urge the immediate surrender of their hearts to Christ without a moment's delay.

Endeavor with children to remove all latent infidelity from their minds, all doubts, fears and uncertainties, and assure them of the positive reality and absolute certainty of God's promises of the pardon of sin through faith in Jesus Christ, and especially show them by your own zeal and warmth that you are in earnest and believe it all yourself. Show them the necessity of a holy life and that it is faith in the Redeemer that is the true source and spring of holiness, and frees us from the dominion and power as well as from the guilt of sin. Do not hesitate to show a child what a sinner it is. It will never do to "make the cross of Christ of none effect," by allowing children to believe they are religious, because they have felt some interest in the subject, because, perhaps, they have shed some tears of penitence and hence feel comfortable in the belief that they have done their part, without having any realizing sense of Jesus as their Saviour. There are too many mer-maid or half made Christians, large as well as small. Conviction is not conversion. Remind the children that it is not by tears or prayers that they are saved, but that there is healing, restoring power in the mercy of God through Jesus only.

#### *The Spirit's Work.*

But in the next place, and above all, to inspire children's hearts with the love of the Saviour, and in order that they may find Him to be their own Saviour, we must have the help of a Higher Power, whose is the work of conversion. We must not only talk with them but pray with them, and get them to pray for themselves for the aid of the Holy Spirit, not to save them, for Jesus is the only Saviour, but as their guide to point and lead them to that Saviour. If we pray aright and with faith we will witness the power of the Great Worker in the souls of men. And here we fear is where Christians most fail in their efforts with children, as we said in the outset, in that they do not labor with believing faith for their immediate conversion. They all believe



that adult persons may be converted, and they see that many of them are, but they really think the lambs of the flock are too young to come to the Good Shepherd and therefore they make no real earnest efforts to lead them to Him. If they saw a child weeping for his sins, they would think he was merely frightened, and would probably endeavor to comfort him by diverting his mind from the subject, instead of properly binding up the wounds of his heart and pouring in the oil and wine of Christ's righteousness. If a few children happen some how to come to the Saviour without their aid, these Christians think it is very well, better indeed than they expected, but they have great doubts of the genuineness of these conversions. They think the young are so susceptible to evil that they have no faith in the durability of their good impulses, although they must admit that on other than religious subjects, it is in the elastic period of youth that habits of thought and actions may be changed, that the impressions there received are the most durable, and opinions are then formed which govern the whole life. These Christians really do not believe that the work of regeneration has actually taken place at so early an age, they give the children neither countenance or sympathy as Christians, and, of course, with such opinions they cannot pray aright for the conversion of children, much less work for it, and the result is that comparatively very little is done for their salvation. May God save us from the sin of doing nothing! (Matt. 25: 25, 45; Luke 10: 31, 32; 16: 20, 21; 17: 10.) "The young children ask bread, and no man breaketh it unto them." Lam. 4: 4.

There are some errors of faith and practice which require only to be exposed to be admitted, if not corrected. But this incredulity in regard to the conversion of children is too deeply seated to be so easily disposed of. Let us therefore endeavor to present some additional proofs both from Scripture and experience:

### *The Scripture Proofs.*

Let those who suppose children must arrive at maturity before they can become Christians look carefully into the New Testament for light on this subject. A single word from Jesus should remove all doubts, but on the contrary they will find there is no class of believers so particularly mentioned by him as children. Three of the evangelists have recorded

what a little girl on hearing it read, called "The child's Gospel," and surely there is no other age for whom there is such a touching and beautiful gospel. Mark 10 : 13—16. "And they brought young children (Matthew says little children, and Luke calls them infants) to him that he should touch them, (Matthew says that he should put his hands on them and pray,) and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased (and Luke says he called the children unto him) and said unto them Suffer little children to come unto me and forbid them not, for of such is the kingdom of God. Verily I say unto you whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them." Matt. 19 : 13—15; Luke 18 : 15—17. Observe that these children were of such an age that Jesus, after calling them to him, took them up in his arms. And now let us inquire as to the effect upon these little ones of the Saviour's blessing. Will any one say that it was an unnecessary or useless formality like the "God bless you" of some pious friend, that the prayers of the Son of God were not answered, and that these little children did not then and there "receive the kingdom of God," undergo a change of heart, and become as real Christians as the oldest of the disciples? The Saviour positively asserts that of such is the kingdom of God, and whosoever receiveth not the kingdom of God as a little child, he shall not enter therein. Children then are of the kingdom of God, and they receive the kingdom of God, and the great difficulty with older sinners is that they are not so readily converted, because they have not that trustful and obedient faith in their Heavenly Father's promises and commands which is so natural to the little child. A child relies upon his parent's judgment, and yields to his will; he believes the facts and principles he states as true, and obeys his orders without knowing the reason. So he who does God's will, asking no questions, and says from the heart "Thy will be done," has attained to the true Christian character.

Neither was this a miraculous imposition of hands in any way differing from ordinary conversion. The little children have the same living Saviour now, as those had whom he blessed while on earth, and "his hand is not shortened that he cannot save." Is. 59 : 1. The gospel is more complete, its light more clear, and the little children can now come to Jesus as readily as they did then, and receive the same



blessing. He is now sending the Holy Spirit in answer to prayer, to testify of him and to direct sinners to him as the Saviour.

It is well worthy of remark, that almost the only place in the Gospels where Jesus is said to be "much displeased," was with this conduct of his disciples when they rebuked those that brought little children to him. What must then be his displeasure at the general prevalence, in our own day, of the opinion that children must arrive at maturity before they can find the Saviour.

But did little children in the gospel times really and truly enjoy saving faith in the Saviour? He himself expressly says that they did. Matt. 18 : 2—6 : "And Jesus called a little child unto him and set him in the midst of them, (Mark adds, and when he had taken him in his arms) and said, Verily I say unto you, except ye be converted and become as little children ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But whoso shall offend *one of these little ones which believe in me*, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea." Observe that the Saviour is not speaking of young disciples, but of little children that believe in him, such as the little child whom he then called to him and took up in his arms. How little human nature changes, and how the sins of believers are repeated from age to age. And what a dreadful denunciation is this against every Christian who, like the disciples of old, by his faith and practice causes one of these little children to stumble by doubting his conversion, or discourages him in any way in his Christian course, or who will not receive him as a Christian. Then, after speaking of other offences or causes of sin, suggested by the preceding passage, our Saviour says in verse 10th : "Take heed that ye despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven." This is the only glimpse into heaven which Christ has given us, and it is at least singular that it relates to children. What does the passage mean? Simply what it plainly declares, that children have guardian angels in heaven, always beholding the face of God, ever watchful and ready to obey his will in regard to them with the speed of lightning, Ezek. 1 : 14 ; and the argument is,

what right have you to despise one of these little ones for whom God has such special care?

After introducing and relating the parable of the lost sheep, Jesus a third time refers to the little child, and says in verse 14th: "Even so it is not the will of your Father which is in heaven that one of these little ones should perish." God forbid that any care of ours should be wanting to save them from perishing!

Such was the special and tender regard of the Saviour for children, that in predicting the destruction of the city of Jerusalem, he particularly mentions that her enemies "shall lay thee even with the ground, and thy children with thee," Luke 19 : 44; and "How often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not." Matt. 23 : 37.

That children were true believers in the days of our Saviour, is also proved by the incident in the temple. Matt. 21 : 15, 16: "And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple and saying, Hossanna to the Son of David, they were sore displeased. And they said unto him, Hearest thou what these say? and Jesus saith unto them, Yea: have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise." Was this crying of the children in the temple the sincere praise of true believers, or did it proceed from the mere sympathy of the children with the popular feeling for the time being in favor of Jesus? He himself regarded it as the former, and declared it to be a fulfilment of a prophecy contained in the eighth Psalm. It is therefore not to be supposed that these children's Hossannas were mere formal declamations, like those which they were taught to recite in praise of the Rabbis, or that David had a thousand years before prophesied these songs of children which meant nothing, or if there had been nothing spiritual in their worship that Jesus would have pronounced it the perfection of praise.

### *Examples.*

The history of the Church furnishes most abundant proof of the reality of early piety, and it is observable that the conversion of children often has an influence in leading others to the Saviour. The following incident occurred more than a century and a quarter ago. "When Mr. Whitfield was preaching in New England, a lady became the subject of



divine grace and her spirit was peculiarly drawn out in prayer for others. But in her Christian exercises she was alone; she could persuade no one to pray with her but her little daughter, about ten years of age. She took this dear child into her closet from day to day, as a witness of her cries and tears. After a time it pleased God to touch the heart of the child and to give her the hope of salvation by the remission of sin. In a transport of holy joy she then exclaimed: "O mother, if all the world knew this! I wish I could tell everybody. Pray mother let me run to some of the neighbors and tell them, that they may be happy and love my Saviour too." "Ah, my dear child," said the mother, "that would be useless, for I suppose that were you to tell your experience, there is not one within many miles who would not laugh at you and say it was all delusion." "O mother," replied the girl, "I think they would believe me; I must go over to the shoemaker and tell him; he will believe me." She ran over and found him at work in his shop. She began by telling him he must die, and that he was a sinner, and that she was a sinner, but that her blessed Saviour had heard her mother's prayers, and had forgiven all her sins, and that she was so happy that she did not know how to tell it. The shoemaker was struck with surprise, his tears began to flow like rain; he laid aside his work and by prayer and supplication sought for mercy. The neighborhood were awakened and, within a few months, more than fifty persons were brought to the knowledge of Jesus, and rejoiced in his power and grace."

Archbishop Usher was hopefully converted at ten years of age, and it has been said that few men have lived a life so busy and so devoted to God.

Dr. Scott, the commentator, gives an account of the conversion of his little daughter, four years of age, and her happy death six months afterwards.

Dr. Jonathan Edwards, the greatest American metaphysician, published an account of the conversion of Phebe Bartlett, a little girl four years of age, and who afterwards lived a consistent Christian life for more than sixty years, the account being first published when she was six years of age.

The converted children do not all die in childhood, although many of them, even but five or six years of age, have suffered painful sickness and have died the peaceful death of Christians, giving the most abundant evidence of their acceptance of the Saviour. It is the converted who

have the most keen observation to discern the true Christian character, and these, unfortunately, are generally the fewer number, therefore many of "these little ones which believe in Me," pass unobserved. But almost every Christian community has some examples of pious children, both among the living and the dead, and they have been found in all ages of the Church.

A book called "Little Ones in the Fold," and other books, by Rev. Edward Payson Hammond, of Connecticut and now in Europe, contains many accounts of the conversion of children. There is no doubt but that Mr. Hammond has been the means of the conversion of thousands of children, as well as adults. It is not our intention to give any account of the great work God has done through him as an evangelist, but to describe him as the children's preacher only, and the method he uses for their conversion, as a living illustration of what can be done for children, to give point and vividness to the principles stated.

#### *Children's Meetings.*

In commencing his labors in any place, (which are almost always attended with the outpouring of God's Holy Spirit, and the conversion of many persons, both young and old) Mr. Hammond starts out with the belief that children may be converted. He believes when he holds a children's meeting, even in a strange place and for the first time, that children will certainly be then converted. He has faith in God and in the power of God's truth. He is a praying man and believes that those things which he asks shall come to pass, for we are commanded, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." Hence he goes to work with a confident assurance that admits of no doubt that the children who hear him can, and shall, and must, be converted "just now," and he holds this faith with such unflinching firmness, that God blesses his labors with wonderful results. No doubt nature has adapted him to this work, by giving him a cheerful happy manner, a faculty of making religion appear pleasant, a kind intonation of voice, with those indescribable, but unmistakable, evidences of affection, which enable him to get right down into the hearts of children. He has also fine natural gifts as a speaker, he is well educated, he has remarkable tact, and has had many years experience as an evangelist. But with this natural and acquired adaptation to the work, the appar-



ent means are inadequate to the results ; the great source of his power and success being that the Lord is with him. Why the Holy Spirit does not in like manner bless many others is, because they have not the same earnest faith ; they do not derive their power from the same unfailing source.

One of the first things that strikes a visitor to one of Mr. Hammond's children's meetings, is the singing, led by himself, which he makes a powerful means of conveying truth. His discourses are also interwoven with an occasional short, strong, earnest prayer, and sometimes a few sentences of prayer are repeated aloud after him by the children.

The substance of his discourses to the children may, like the gospel itself, be comprised in the words, "A Saviour Jesus." Acts 13 : 23. He preaches the whole gospel without alluding to any doctrine, peculiar to any evangelical sect. He scarcely ever refers, in talking to children, to the terrors of the law, preferring to hold up Jesus, the crucified Saviour, and in the most natural way adapting himself to their capacity ; at once finding his way to their hearts and consciences ; by many simple yet pointed illustrations, as well as by strong and earnest appeals, he shows them with what great love He hath loved us, and what wicked sinners we are to have broken the law of love in not loving him. His stock of illustrations is admirable and inexhaustible, his discourses being pictures which we see as well as hear, and remember as we would the sight of a grand painting or landscape, or other unusual exhibition.

The power of illustration is wonderful, and, with the parables before them, it is surprising that public speakers, and especially ministers, pay so little attention to this branch of rhetoric. It is said that Whitfield, Nettleton, and many others who have been most successful in leading souls to Christ, abounded in illustrations. A person now living told the writer that he once heard Rowland Hill preach in England, many years ago, and he yet recollects two little narratives with which he illustrated his subject and which had impressed the truth or doctrine of the sermon on his mind more than any purely didactic discourse could have done. This was God's own plan for inculcating religious truth. The Bible is mainly a book of facts, and its doctrines are taught by those facts. It has been said that Christ came into the world, aside from the atonement, not so much to

teach as to live and show us the gospel, and to be himself the subject of it.

Mr. Hammond's style with children may be called the mental pictorial, and a point, of which children, by any amount of logic, would not be convinced, is rendered irresistible, and, perhaps, remembered forever after, in consequence of some little story about a bridge, a tree, a bunch of moss, an incident of travel, a shepherd and lamb, a description of a picture, a ship, a bird, the telegraph, a high mountain or a deep coal mine, a wicked man or a Christian, a snow storm, but especially some Scripture incident in which he shows them a meaning they never saw before, or perhaps a single comparison or metaphor, conveying a world of truth and meaning, like a skilful stroke of an artist's pencil.

These discourses are not, however, mere stories to amuse the children. Like the thread by which the Word of God is bound together, the golden thread of Jesus runs through them all. They illustrate the wickedness and deceitfulness of the human heart, our ingratitude to that Saviour who has died for us, our lost and ruined condition, the mediation of Jesus, his sufferings for us, the necessity and nature of regeneration, the freedom and sufficiency of the gospel for the worst of sinners, its simplicity in the acceptance and reception of Jesus Christ as our Saviour, and the consequent change of our hearts to his image, our justification by faith in him, and the full surrender of ourselves by an active consecration of our hearts and souls to his service.

At the close of his address to children, an inquiry meeting is at once held without leaving the room or change of seats. This inquiry meeting is generally attended with unexpected results. There is no method that so effectually and impressively brings the gospel home to the heart of a child, as to talk to, and pray with, individuals, and at exactly the right time. How often it is found that the heart is full of the subject of religion like a glass full of water to the brim, and which a slight touch causes to overflow; thus how often the soul is ready to lift itself up to Jesus, and only needs to be asked to do it! How many fatal errors which lie like stumbling blocks in the way of sinners, may be removed in a moment, by a word from some experienced Christian friend, and which without this direct personal intercourse would have remained hindrances in the way.

Those who have witnessed nothing of this kind of work,



would be amazed to see how readily and in what numbers children come to Jesus. That these powerful effects are produced by the Holy Spirit, is evident to every candid observer. The religious experience of a child resembles in character, although it will not equal in degree, that of a man who has lived a lifetime in sin, and whose thoughts and feelings have been all of the world. The child will naturally have a less painful sense of sin, and less violent struggle in turning from sin to holiness, thus realizing the Saviour's description of receiving the kingdom of God as a little child. It is easier to pull up a weed from your garden, when the soil is moistened by a summer shower than to extract by the roots a large tree, the product of centuries, but the process is the same, and the eradication equally effectual.

We have said thus much in regard to the system, adopted by one of the most successful laborers in this part of our Lord's vineyard, that others may be encouraged to go and do likewise. We describe it as one, not as the only method with children. Others, with less power given them, may be the means of accomplishing less, but even the one talent must not be hid in the earth. The writer knows that the results of Mr. Hammond's labors have been the means of inducing others to work with something of his faith, with like earnest prayer and trust in Jesus, and with marked success. We could particularly mention two pious Christian men, altogether unused to public speaking, who came to a western city, while Mr. Hammond was laboring there, wishing to procure his services for the children of their village. He told them, after they had attended some of his meetings, to go home and try to hold up Jesus to the children, with the prayer of faith, and trusting not in themselves, but in the help of the Holy Spirit, assuring them that it was done, "not by might, nor by power, but by my Spirit, saith the Lord." Zech. 4 : 6. They did so, and like the seventy sent out of old, two and two, they "returned again with joy," and with unconcealed astonishment that the Lord had converted many children through them as his humble instruments. It is remarkable that the only place in the Scriptures where Jesus is said to have rejoiced, is when he received the report of the seventy. Luke 10 : 21 : "In that hour Jesus rejoiced in spirit and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and pru-

dent, and hast revealed them unto babes ; even so, Father, for so it seemed good in thy sight."

In no way can the usefulness of the ministry be more increased, than if, by sometimes preaching to children, they could acquire the habit of dealing at all times with objects that occupy the minds of their hearers, and in language that they can understand. Our ministers are often led into a system of preaching to congregations of adult size, but who, intellectually and religiously, are not above many who are called children, and, of course, it is often to very little purpose. Others, advanced, intelligent Christians, may be fed, but the impenitent are not reached as they should be, and common minds receive little or no benefit. If the Church is to be aggressive, it must reach the comprehension of the people and the children.

Our libraries are filled with works on philosophy, in many of its branches. But has *the Philosophy of the Conversion of Sinners* ever been thoroughly written, and is it studied and practised? If not, let some one who understands it begin, and furnish us with some first principles. We have no lack of speculative and scholastic theology. Let the ministry, and all working Christians everywhere, study more the science, and practice more the art of winning souls.

It is an historical fact that the means of grace are progressive. How much we have advanced since Luther's day, and how much within the last century! Sunday Schools are not a hundred years old, and the modern missionary cause not much over sixty years. What great enterprize of the same class is before us? May it not be this of the conversion of mankind in the days of their youth, when our efforts, "considered as moral levers, have so much purchase." Look at a single chapter in the future history of the Church of Christ, the conversion of the United States of America! How is it to be done? By preaching the gospel, as at present, to adult sinners only? Judge by the past how successful that is likely to prove. It almost seems that this generation must die in the wilderness, and another must be born, a manna-fed race, brought up in sight of the tabernacle, who shall pass over Jordan and take possession of the promised land.

We have treated this subject principally with reference to the conversion of children in public assemblies. But let no Christian say this is not for me. It is a work in some form



to which Christian laymen are specially called. There is great force and universal application to every one who loves the Saviour, in those words of St. Paul: "Stir up the gift of God that is in thee." 2 Tim. 1 : 6.

"If you cannot in the harvest, garner up the richest sheaves,  
Many a grain, both ripe and golden, which the careless reaper leaves,  
You can glean among the briers, growing rank against the wall,  
And it may be that the shadows hide the heaviest wheat of all.

Do not then stand idly, waiting for some nobler work to do  
For your Heavenly Father's glory, ever earnest, ever true,  
Go and toil in any vineyard, work in patience and in prayer.  
If you want a field of labor, you can find it any where."



## ARTICLE IX.

### NOTICES OF NEW PUBLICATIONS.

*Lectures on the History of the Jewish Church.* Part II. From Samuel to the Captivity. By A. P. Stanley, D. D., Dean of Westminster. New York: Charles Scribner & Co. Dr. Stanley's great work on the Jewish Church, eminently deserves the high praise which it has everywhere received. The second volume, brought out in Scribner's best style, is quite equal, in the absorbing interest of the narrative, to its predecessor. It covers the greatest and most eventful periods in the history of the Hebrew Church—the times of Samuel, David and Saul, the kingdoms of Israel and of Judah. It is not a critical work. It differs in its character, from Ewald and Milman. On some of the most difficult points the views of the author are not given. It is not, however, a mere record of historic events, a dry detail of statistics, but a most animated and picturesque narrative, so arranged and connected as to fasten the attention of the general reader, without weariness, through the entire work.

*Sermons* preached on different occasions, during the last twenty years. By Rev. Edward Meyrick Goulburn, D. D. Reprinted from the second London Edition. Two volumes in one. New York: D. Appleton & Co. The previous writings of the author have made him known on this side of the Atlantic, and although he occupies a high position in the Church of England, he is too evangelical and earnest a Christian to permit his ecclesiastical peculiarities to obscure the great truths of the gospel. These sermons were delivered on special occasions, and discuss important truths. They are marked by sound learning, good taste, and genuine piety.

*Commentary on the Gospels: Intended for Popular Use.* By D. D. Whedon, D. D. Luke—John. New York: Carlton & Porter. The design of this volume, the second in the series of Dr. Whedon's Commentaries, is to supply a place for his own branch of the Church which is filled by Barnes, Owen, Morris & Smith among other denominations. The work seems to be the result of careful study and scholarly research with no parade of learning, clear in thought, simple in style, concise in its expositions, practical and adapted to popular usefulness.

*Reminiscences, Historical and Biographical*, of sixty-four years in the ministry. By Rev. Henry Boehm. Edited by Joseph B. Wakeley. New York: Carlton & Porter. The author of this volume was the travelling companion of Bishop Asbury, and executor of his last will and testament, and his experiences in the Methodist ministry are here presented. The material of the work has been drawn from a manuscript journal of ten thousand pages, and furnishes an interesting portraiture of primitive Methodism.

*The Singing Pilgrim, or Pilgrim's Progress Illustrated in Song.* For the Sabbath School, Church and Family. By Philip Phillips. With condensed notes by Rev. J. M. Wiley, D. D. New York and Cincinnati: Philip Phillips & Co. This interesting work consists of three parts. The first is a successful effort, not to paraphrase the *Pilgrim's Progress*, but to furnish Hymns illustrative of Bunyan's allegories. Each page contains a lyric, a suitable text of Scripture and a condensed note from Bunyan, illustrating Christian experience from his first awakening to his arrival in the celestial city. The second part of the book consist of a new collection of Sunday-School Hymns and music, appropriate to all religious occasions. The third part embraces a selection of our best and most approved Hymns for Christian worship. We have been deeply interested in the design and execution of the work, and think that it cannot fail to elevate the standard of music and promote the spiritual welfare of our Sabbath Schools.

*Shakspeare's Delineations of Insanity, Imbecility and Suicide.* By A. O. Kellogg, M. D., Assistant Physician of the State Lunatic Asylum, Utica, N. Y. New York: Hurd & Houghton. These essays were originally published in the "American Journal of Insanity." The writer's official position, and his careful study of the great dramatist, has enabled him to present to the public a very interesting and suggestive work. It is a valuable criticism and deserves an honorable place among the Shakspearean monographs.

*A Brief Biographical Dictionary.* Compiled and arranged by Rev. Charles Hole, Trinity College, Cambridge. With Additions and Corrections, by W. A. Wheeler. New York: Hurd & Houghton. This compact and comprehensive volume, of more than four hundred pages, belongs to the class of books which we constantly need for reference. The matter connected with each name is generally condensed into a single line, telling who the individual is, with the date of his birth and death. Mr. Wheeler, the American editor, who is one of the editors of Webster's Dictionaries and author of a "Dictionary of the noted names of Fiction," has introduced sundry improvements and given to the list several hundred additional names.

*History of Julius Caesar.* Vol. II. The Wars in Gaul. New York: Harper & Brothers. The great favor with which the first volume of this remarkable work, written by the Emperor of the French, was received, makes it unnecessary to do more than merely to announce the



appearance of the second volume. Whatever we may think of the author as a ruler, or of his ambitious schemes, he is certainly a man of marked ability, possessing a strong intellect, and well versed in dialectics. The work is thorough and brilliant, and exhibits much research and æsthetic culture.

*Lectures on the Study of History*, delivered in Oxford, 1859—61. By Goldwin Smith, M. A., Regius Professor of Modern History in the University of Oxford. New York: Harper & Brothers. Professor Smith is one of the finest scholars, and writes with great clearness of thought. He skillfully grasps the subject which he discusses, and expresses his sentiments in beautiful language. The volume before us contains seven Lectures: An Inaugural; Two Lectures on the Study of History; On some supposed Consequences of the Doctrine of Historical Progress; The Moral Freedom of Man; On the Foundations of the American Colonies, and the University of Oxford.

*The Pilgrim's Progress* from this world to that which is to come. Delivered under the similitude of a Dream, wherein is discovered the manner of his setting out, his Dangerous Journey and Safe Arrival at the Desired Country. By John Bunyan. *The Sunday Book of Poetry*. Selected and Arranged by C. F. Alexander, Author of Hymns for Little Children. *The Book of Praise*. From the Best English Hymn Writers. Selected and Arranged by Roundell Palmer. These are three beautifully printed books from the press of Sever and Francis, Cambridge, Mass., worthy of the interesting and instructive reading which they contain.

*Pictorial History of the Civil War in the United States of America*. By Benson J. Lossing. Vol. I. Philadelphia: George W. Childs. This is a large and very attractive volume, not unworthy of the author, or the subject. It tells the story of the Great Rebellion with accuracy and fidelity, beginning with the origin of the conspiracy, and closing with the disastrous battle at Bull Run. It is a careful compilation of documents, a storehouse of facts and incidents, relating to the times of which it treats, gathered with unwearied industry, and arranged with much judgment, with all the skill of an accomplished workman. The author's tastes, studies, previous engagements and habits of patient investigation eminently qualify him for the task undertaken, and he has enjoyed rare facilities for the prosecution of the work. He visited the scenes and localities which he describes, and had the opportunity of personal interviews with many of the prominent leaders in the *Great Drama*. The work is copiously illustrated with sketches of persons and places, with extracts from cotemporary literature, with pictures and descriptions. It unites artistic with literary excellence, and is written in a clear, animated style, with great candor and sincerity, and in an earnest and patriotic spirit. Among the many chronicles of this great struggle for our national life, Mr. Lossing's work will take a high rank. It is admirably adapted to interest and instruct the people.

*The Life of Abraham Lincoln*. By J. G. Holland. Springfield, Mass.: Gurdon Bill. This is a very successful effort to emhalm the memory of one who will always occupy a prominent place in American History. Throughout the work the author's predilections and convictions are in full and deep sympathy with the subject and the political principles to which his life was devoted. It is not a History of the Rebellion, or a political or military history of Lincoln's administration; neither is it a collection, to any great extent, of speeches or state pa-

pers, but just what it professes to be, a narrative of the life and services, private and public, of the martyred President. It is a very readable book, and possesses all the freshness and attractiveness which distinguish Dr. Holland's productions. The volume is embellished with a life-portrait of Mr. Lincoln, also a finely engraved view of his early home in Illinois, and his residence in Springfield.

*Life and Times of Andrew Johnson*, Seventeenth President of the United States. Written from a National Stand Point. By a National Man. New York: D. Appleton & Co. The author sketches the early life of President Johnson, and follows him throughout his political career. He is his ardent admirer and cordially endorses his policy. The book is written in an easy, pleasant style, and is, sometimes, quite eloquent.

*The Iron Furnace: Or, Slavery and Secession.* By Rev. John H. Aughey, a Refugee from Mississippi. Philadelphia: James S. Claxton. This work is dedicated to Drs. Beatty and Breed, and George H. Stuart, Esq., personal friends of the author, and contains a most thrilling narrative of the sufferings and persecutions of a minister of the gospel, who remained faithful in his devotion to the cause of the Union. It furnishes additional evidence to the cruelty of the slave power.

*Medical Recollections of the Army of the Potomac.* By Jonathan Letterman, M. D., Late Surgeon in the United States Army, and Medical Director of the Army of the Potomac. New York: D. Appleton & Co. This is a valuable contribution to a department of our war literature, which has received comparatively little attention. It contains interesting tabular statements and important suggestions on sanitary subjects, eminently practical in their character, and most useful in their application.

*A Political Manual for 1866*, including a classified summary of the important legislative and politico-military facts of the period from President Johnson's ascension, April 15, 1865, to July 4, 1866; and containing a full record of the action of each branch of the Government on Reconstruction. By Edward McPherson, Clerk of the House of Representatives of the United States. Washington, D. C.: Philp & Solomons.

*The Apostolic Method of realizing the True Ideal of the Church.* A Sermon delivered at the opening of the General Synod of the Evangelical Lutheran Church in the United States, at Fort Wayne, Indiana, May 17th, 1866. By Rev. Samuel Sprecher, D. D., President of Wittenburg College, Springfield, Ohio. Baltimore: T. N. Kurtz.

*Eulogy on the Life and Character of Rev. Benjamin Kurtz, D. D., LL. D.* Delivered before the Professors and Students of the Missionary Institute, and a large concourse of citizens and visitors, at Selinsgrove, Pa., May 28th, 1866. By Rev. E. W. Hutter, D. D., of Philadelphia. Philadelphia: H. G. Leisenring.

*Gettysburg: A Poem*, By J. R. Baker. Philadelphia.

We regret that the Addresses connected with the Inauguration of Drs. Hay and Valentine, also "Our General Synod" and "Church Discipline," have been crowded out of the present number. Dr. Schmucker's Translation of "Luthardt's Apologetic Lectures on the Fundamental Truths of Christianity," one half of which was completed, we are sorry to learn, has been suspended, information having been received by the Doctor some months ago of the translation of the work by another hand, and its publication by the Clarks, of Edinburg.



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THE  
EVANGELICAL  
QUARTERLY REVIEW.

EDITED BY

M. L. STOEVER,

Professor in Pennsylvania College.

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VOL. XVII—NO. LXV,

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JANUARY, 1866.

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GETTYSBURG:

AUGHINBAUGH & WIBLE, BOOK & JOB PRINTERS,  
NORTH-EAST CORNER OF THE DIAMOND.

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
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IV. Letters upon business and communications, intended for publication, are to be addressed to Professor Stoeber, Gettysburg, Pa.

V. Subscriptions or packages left in care of Smith, English & Co., or of the "Lutheran and Missionary," Philadelphia, and of the "Lutheran Observer," Baltimore, will be promptly forwarded to the Review.

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Ministers and Laymen will allow us kindly to ask their assistance and coöperation in our efforts to sustain the QUARTERLY. The force of the request will be more fully felt, when it is remembered that the present times are particularly trying to our periodical literature. We indulge the hope, that the liberal spirit of the REVIEW and the general principles, on which it is conducted, will commend it to the patronage of the whole Church.

Subscribers in arrears will confer a great favor by at once remitting the amount of their indebtedness, as the necessities of our publication require prompt payment. Whilst the sum which each one owes is small, the aggregate is sufficient to meet our obligations. An early response to this appeal will be gratefully acknowledged.

EXCHANGES.—The following back numbers of the *Evangelical Quarterly Review* are wanted, for which will be placed to the credit of the individual who forwards them the value of the same, to be applied on their subscription for the current year. Nos. 5, 6, 8, 9, 11, 12, 14, 15, 34.

















